

mano-viññāna); in Lañk peculiarly used (see Suzuki, Studies 177 f.), bracketed or cpd. often with citta and manas: citta-mano-manovijñāna-svabhāva-viveka-ratasya Lañk 9.17; cittamano-manovijñāna-vigatena tvayā 10.6, etc. etc.; ālayam ca katham kasmāt, manovijñānam eva ca 24.18; Suzuki regularly keeps the word in his Transl. Once also **mati-vijñāna**, q.v.

[? **manovibhu(-tā)**, said of the daśa balāni; so Senart em. for various corrupt readings of mss. at Mv i.159.10; 160.6, 7. Implausible; I have no alternative suggestion.]

**Manoharā**, n. of the daughter of **Druma**, king of the kiṃnaras; her story at length, with her marriage to prince **Sudhanu** (Divy, MSV **Sudhana**): Mv ii.97.5 ff. (in the Kiṃnari Jātaka); Divy 443.2 ff.; MSV i.134.11 ff.; mentioned as last in a list of kiṃnara maids, Kv 7.1.

**mantraja**, error for mantrajña ? (as suggested in note, ed.): °jā (n. pl. m.) °jā iti samjñā Divy 212.11 f.

**mantra-dhāraṇī**, see **dhāraṇī**.

**mantrā**, f. (only recorded as m. or nt.) = Skt. BHS mantra, formula etc.: Mmk 27.3 āhvānanamantrā cātra bhavati; (7-)8 (eṣa... mañjuśriyaḥ) āhvānanamantrā; 17-18 āhvānanamantrāyās ca ayam eva mudrā... (Regularly m. or nt. in Mmk as elsewhere.)

**Mantrānusārīṇī**, n. of a rakṣā (q.v.): Dharmas 5. Also **Mahā-m°**, q.v.

**manthā** (nom. sg.; fem., if not masc. to a stem manthan) = Skt. mantha, a mixed beverage: Mvy 5755.

**Mandaka**, n. of a yakṣa: Māy 69. (See also **maṇḍaka** 1.)

**Mandara**, n. of a yakṣa: Māy 76.

[**mandavās** ca LV 38.4 (vs), read with v.l. (sadārjavā-) mārjavās ca; so Tib. mñen.]

**Mandavalāhaka**, pl. (= Pali id.), n. of a class of gods: Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 185.2 (see note 3); cf. **Varṣavalāhaka**, **Vātavalā°**.

**mandārava**, m. and nt. (= Pali id.; cf. Skt. mandāra; = the much commoner BHS **māndārava**; also **māndāra**, °raka; once **maṇḍārava**; there are also parallel forms with **mahā-** compounded with each of these, but only in association with the form without mahā-), applied (in comp. or as adj.) to a heavenly tree, or rather usually to its flowers, which are often 'rained' down on earth as celestial salutation to a Buddha or Bodhisattva: Mvy 6202 (mahā-ma° 6203); °vaiḥ puṣpair Divy 220.26; otherwise mand° with short a noted only in Mv, i.147.13; 200.11; 219.6 = ii.21.8; ii.17.10; 19.3; 33.19; 39.9; 299.5; 303.7; followed by mahā-ma° i.230.15; iii.94.20 (mahā° 22).

**Mandāravaḡandha**, n. of a former Buddha: Mv i.139.7.

**manduraka** (1) m. Divy 19.23, or nt. Mvy 9183, a kind of coverlet; see s.v. **eraka**; (2) n. of a nāga: Māy 221.20.

**manyate** (= Skt. id., Pali maññati), *thinks good, approves*; as in Pali phrase yassa dāni kālaṃ maññasi (see PTSD s.v. maññati), so yasyedāni (yasya dāni) kālaṃ manyasc, *whatever you think appropriate*, in formula of consent; in Mv several times preceded by sukhī bhava(tu), see **sukhīn**, the whole meaning *all right, be it as you say*: sukhī bhava... manyase Mv i.320.15; 321.12; in 323.22 f. the Buddha Kāśyapa replies to King Kṛkin's invitation by messenger, sukhī bhavatu Kṛki... yasya dāni kālaṃ manyase (2d person!); in 324.6 (without any sukhī bhava) adhivāseti ca bhagavām K° yasyedāni kālaṃ manyase; so also in 324.10, 15 (yasya, 15 adds dāni, bhagavām [mss. °vām] kālaṃ manyase); in 325.7, consenting to dwell in Kṛkin's new palace, the Buddha K. says: sukhī bhava yasyedāniṃ kālaṃ manyase.

**manyānā**, °na chiefly m.c. (= Pali maññānā; cf. next; to manyate plus -anā), (1) *conceit* in the sense of *vain, illusory imagining*, Tib. nor sems, in Suzuki's Index

to Lañk; (2) *conceit* in the sense of *pride*, Tib. rlom(s) sems, so rendered in Mvy, Śikṣ, and KP below. The two mgs. cannot always be distinguished with certainty but (1) is doubtless regularly meant when the word is associated with **iñjana**, °nā, or **iñjita**, qq.v. for passages like Gv 128.6; 253.14; Dbh 64.13; so in LV 259.9 (vs) where read na ceñjanaṃ nāpi manyana-(m.c. for °nā)-pracāram (Lefm. manyena, metr. impossible), and prob. in KP 136.8 (vs) iñjanā-manyana-, tho Tib. here rlom sems, *pride*; prob. in Gv 199.20 sarva-manyānā-samudghātitasya bodhisattva-vimokṣasya; certainly in Lañk 127.2; 278.1; 300.4; and esp. note the vs 265.9, 10: asārakā ime dharmā manyānāyāḥ samutthitāḥ, sāpy atra manyānā śūnyā yayā śūnyeti manyate; (2) *pride*: in LV 332.14 (vs) read with best mss. (and Tib., rlom sems) sarva-manyānā-(Lefm. manyunā)-prahīnāḥ; in LV 371.13 (vs) read, with vv.ll. and Foucaux, iha me hatā navavidhā mānavidhī (m.c., mss. all °vidhī) manyānāpur' aniketāḥ, *here I have destroyed the nine-fold varieties of conceit, which have pride as their home (or body, pura) and (now are left in me) without any resting-place*; in LV 374.5 (vs) read manyānās with v.l. for mamiyitā; Mvy 7082 = Tib. rlom(s) sems; Śikṣ 251.8 (Tib. cited as rlom sems); śilamanyānā KP 135.7 (prose), *pride in (one's own) morality*, = Tib. tshul khriṃs kyis rlom sems; Bbh 207.14; AsP 389.20; avamanyana-manyana (acc. sg.; a m.c.) tyaktvā RP 21.4 (vs). See also **a-manyana-tā**.

**manyita**, nt. (orig. MIndic ppp. to manyate; = Pali maññita; cf. prec.), *conceit* in the sense of *vain imagining, illusion*: vyapanita sarvāṇi mi manyitāni SP 63.3 (vs); associated with **iñjita** (q.v. for the foll. passages), SP 336.3; 372.7 (here also **prapañcita**).

**mapara**, nt., a high number: Gv 133.2. Cited in Mvy 7833 as **savaram** (2, q.v.), but read there **mavaram** with v.l.; cf. also **parama**.

[**mama** and **mamama**, nt., read **amama**, q.v.]

**mamāyati**, °te (denom. to mama; = Pali °ti; Skt. once °te, Mbh 12.8051, where it means *cherishes* as here, wrongly BR), *cherishes*; esp. with **kelāyati**, q.v. (as with kel° in Pali), so in LV 100.9; AsP 254.2 °yeyur; Dbh 39.23 (here mamāyitāni, foll. by dhanāyitāni nīketasthānāni), all cited s.v. **kelāyati**; yasya nāsti mamāyitam Ud xxxii.18(17); na mamāyamāno, *not cherishing* (as one's own), Bimbisārasūtra, Waldschmidt, Kl. Skt. Texte 4, 125.10; labdhā (read °dhvā, probably) lābham na mamāyate na dhanāyate na samnidhim karoti Śikṣ 269.6, *does not hoard*; in LV 374.5 (vs) Lefm. mamiyita, understood as ppp. to this verb, but read **manyānās** with v.l.

**Mayūrakuśa**, n. of a brother of Kuśa: Mv ii.433.18.

**mayūra-(mayūrāṅga-, mora-)-hastaka**, also -hastā (= Pali mora-hattha, defined in Vv. comm. 147.27 as a fan made of peacock's tail-feathers), a peacock's feather fan: mora-°kā Mv ii.475.9 (context indicates fans); mayūra-°kā-parigṛhītāni LV 98.14 (prose); -kā for -ka in cpd.; mayūrāṅga-°ka-parigṛhītā LV 77.3 (prose); mora-hastehi Mv ii.275.5 (prose); morahastena Mv iii.446.6 (prose).

**mayūrāṅki**, a jewel, prob. *turquoise*: Mvy 5969 = Tib. gyu (*turquoise*) phal pa (*common*), or sbur len (which, or sbur loṅ, is defined by Jā. as *amber*, by Das as an unnamed gem; but in Mvy 5970 sbur len, or loṅ, occurs with other expressions for Skt. puṣpārāga, topaz).

**mayūrāṅga-hastaka**, see **mayūra-h°**.

**marāṇa**, as m. (?), and f. °nā, *death* (otherwise nt.): in LV 175.11 (vs) Lefm. marāṇo with ms. A only, but all others °nam (or a few °na), and so citation of the vs Śikṣ 206.9; in Mv i.165.8 (vs) marāṇāya (3 mss. unmetrically °ṇāye) pāram, *to the farther shore of death*; can hardly be taken as dat., or as anything other than gen., which seems to imply stem °ṇā.

**marañaprajñāyate**, see **prajñāyate**.