

preceding gerund, as in Skt. and Pali often with participles: utsrjya-mātra bhaviyā (ger.) navapuṣpadāmāḥ LV 298.9, *as soon as they had thrown (their bodies), having become fresh-flower-garlands, . . .* (or is -mātra for -mātrāḥ, adj., with same mg.?). On *mātra, adj., *maternal*, see **mātri**.

mātrajña, adj. (= Pali mattaññu; cf. next, and **a-mātrajña**), *moderate* (in eating): Mvy 2393; Śikṣ 143.20; Ud vi.6 (bhojane); xxix.16.

mātrajña-tā (also written °jñā-tā, which it seems must be an error, tho it occurs repeatedly in mss.; once mātramj°, § 2.76; abstr. from prec., = Pali mattaññūtā), *moderation* (in eating): Mv iii.265.11 (v.l. mātrjñātā); Śikṣ 144.2; Ud xxxii.27 (32); bhojana-mātramjñātā LV 430.3-4 (prose), so Lefm., v.l. -mātrajñ°, but apparently all mss. °jñātā; cf. under **a-mātr°**.

mātra-bhojin (cf. Pali matta-bhojana Dhpc. iii.265.8 *moderate eating*, and prec. two), *eating in moderation*: Śikṣ 129.13.

mātri, adj. f. (to m. *mātra, from Skt. mātr plus -a?), *of the mother, maternal*: (svaka-svakā yeva) mātriyo bhaginiyo parasparasya vivāhitā Mv i.351.4, (the princes) *gave to each other in marriage each their own sisters by the same mother* (thus avoiding the marriage of any with his co-uterine sister). So the Tib. version cited by Senart p. 625; Senart misunderstands the Skt. text; he reads mātryo with v.l. (and with both mss. line 8 below), but this can only be a corruption. The Pali adj. mātiya which he cites is not known to PTSD; Childers cites it with no textual reference; even if a genuine Pali word, it can hardly be concerned here.

mātsika (Skt. Gr. id.; cf. Pali macchika), *fisherman*: Mvy 3756 (so Mironov; no v.l.). Looks like hyper-Sktism. [Mādana, see **Gandhamādana** 2.]

Mādhāta, cited as equivalent to **Māndhāta**, q.v.: Divy 210.21.

Mādhyaṇḍina, = **Madhyaṇḍina**, q.v.: MSV i.xvii.4; i.4.4.

Mādhyaṇḍika, m., an adherent of the Buddhist school of this name: Mvy 5144. Cf. **Madhyaṇḍika**-(ruci).

māna-kūṭa (= Pali id.), *cheating in measures*: Śikṣ 269.2 na °tēna (Bendall and Rouse *false pretensions!* the correct mg. is already found in Childers s.v. kūto); as Bhvr., *one who cheats in measures*: SP 402.10 (vs) mānakū-tānām (KN wrongly add ca with only 1 ms.) yā gatiḥ (Tib. bre confirms māna, *measure*, yet WT, who cite Tib., read kānsya by em., with corrupt support from one or two mss.).

mānatva, nt. (also **mānāpya**, q.v.; = Pali mānatta), a kind of penance which is superimposed, after **parivāsa**, on a monk guilty of a saṃghāvaśeṣa offense which he has concealed: Prāt 487.11-12 bhikṣuṇā . . . mānatvaṃ (12) caritavyam bhavati, cīrṇa-mānatvo (*after he has undergone the m°*) bhikṣur . . .; for **mānāpya**, Mvy 8652-5, v.l. mānatva (so Index; ed. mānātva), but Mironov mānāpya without v.l.; Tib. renders Mvy mgu bar bya ba, *making glad* (Das = ārādhana); Chin. *respectful behavior*; this accords with the Pali comm. (629.29) on the Vin. passage (iii.186.15 f., bhikkhunā . . . bhikkhu-mānattāya paṭi-pajjitabbam, cīrṇamānatto bhikkhu . . .) corresponding to Prāt 487.11-12 above; the comm. says, bhikkhu-mānattāya ti bhikkhūnaṃ mānanabhāvāya, ārādhanatthāyā (cf. Das on Tib. above) ti vuttam hoti; it thus appears that, according to both northern and southern tradition, this penance consisted in, or at least involved, some kind of ceremonial homage paid by the culprit to the general community of monks. This can be interpreted as supporting the apparent etym., māna-tva, *condition of (paying) respect*.

Mānabhañja, n. of a nāga king: Mmk 18.11.

Mānava, n. of a yakṣa: May 2. (Also written for **māṇava**, q.v.)

mānavaka (sometimes written for Skt. mānavaka, as LV 101.9 and 108.5, all mss.; f. mānavikānām, perh. rather to Skt. mānavi, mānavi, *human being*, Mv ii.432.4, used of king's wives), m. or nt., in Av i.265.7 is, or corruptly represents, a word meaning *peg, post*, or the like, for hanging clothes: yena . . . sā yamali (q.v.) kritā, tena mānavake sthāpitā Av i.265.7; Tib. cited by Speyer as gdañ, which (or gdañ bu, Mvy 9037) = **carpaṭaka**, q.v. The context proves that this is approximately right in mg. But Speyer's suggestion that we em. tenārambhaṇake (should be °mbaṇake, see **ārambhaṇaka**) is improbable; that word seems to mean a different kind of *peg*, tho also rendered by Tib. gdañ (bu). Could our word be related to AMG. mānavaya, n. of a divine 'caitya-stambha' (see Ratnach. s.v.)?

mānasaka (nt.; Skt. °sa plus -ka, § 22.34), *mind* (endearing): nivartaya °kaṃ LV 322.4 (vs), *turn back your (sweet) mind* (said by the daughters of Māra to the Bodhisattva).

Mānasī, n. of a kimnara-maid: Kv 5.22.

Mānastabdha (= Pali Mānasthaddha), n. of a proud brahman converted by Buddha: Av i.148.10.

mānātimāna, m. (= Pali id.; māna plus **atimāna**, q.v.), *pride and conceit*: Mvy 1948 (following māna and **adhimāna**; followed by **asmimāna** and **abhimāna**); °na-vivarjanatayā Gv 463.26.

[**mānatva**, see **mānatva**.]

mānāpika, adj. (= Pali manāpika, and **manāpa**, q.v.; see also **amanāpika**, and cf. next; no form with ā in first syllable is recorded otherwise), *pleasant, charming*: °kāni Mv ii.150.5, 14; 151.18; 152.8; 153.17; 156.10; iii.68.11.

mānāpya, nt. (cf. prec.; app. popular etym. for **mānatva**, q.v., which is cited in Mvy Kyoto ed., tho not in Mironov, as v.l. for this; the implied etym. is manāpa plus -ya, *state of being, or making oneself, agreeable*, sc. to the monastic community by homage), = **mānatva**: °pyam Mvy 8652 (on Tib. and Chin. see **mānatva**); mūla-°pyam 8653 (Tib. gzhi nas for mūla-, mūlāpakarṣa-°pyam 8654 (Tib. yañ gzhi nas bslān ste for °karṣa); on these see s.v. **mūla** (3); cīrṇa-°pyam Mvy 8655, *having undergone the m°* (penance; we should expect °pyaḥ, see under **mānatva**); Tib. mgu bar byas; carita-°pya, id., MSV ii.157.16; (gurudharmādhyāpanayā . . . bhikṣuṇyā) ubhayasaṃghe anvardhamāsaṃ mānāpyaṃ caritavyam Bhik 5b.5; 7b.4; 30b.5 (in the last, ubhayasaṃghena); cf. Pali Vin. iv.52.26-27, where in close parallel pakkha-mānattam; mānāpya-cāra, *one undergoing this discipline*, MSV ii.154.14, and mūla-mān° 15; °pya-cārika, id., MSV ii.157.16; in ii.207.16 occur the three items of Mvy 8652-8654, but in iii.43.1 ff. only mānāpyam, imposed for six days after completion of the mūlāpakarṣa-(parivāsa) penance; in iii.61.18 imposed for six days as penance for a saṃghāvaśeṣa offense which, if concealed, would entail parivāsa (as in Pali, Vin. ii.38.1 ff.).

Mānuṣa, n. of a nāga king: Māy 247.25.

mānuṣaka, f. °ikā, adj. and subst. (= Pali °saka; Skt. adj. daiva-mānuṣaka, once, BR 5 s.v.), *human; a human being*: °ṣikāye vācāye Mv iii.131.9; nāpi jñāyate °ṣikā eṣā Mv i.353.4.

māndāra (cf. Skt. mandāra), rare, = **māndārava**, q.v.: LV 6.6, so all mss., but Tib. mandāraba (in Calc. 318.16 also māndāra but Lefm. 253.21 °rava with all mss.); °ra-mahāmāndāra ŚsP 322.3; Kv 8.3; 65.4; māndāra-mahāmāndāravāṇi (!presumably read māndārava-mahā°) Kv 79.1.

māndāraka = °ra(va), always as adj. with puṣpa (so also °rava and other forms): only in Divy 158.16; 186.5; 251.9; 327.12.

māndārava, m. or nt. (= **mandārava**, q.v., and other varr., see prec. two; most commonly as adjectival