some compounds for *ātman*; e. g. *pratyayātma, as, ā, am*, whose natural disposition is confidence. — *Ātma-karman, a*, n. one's own act. — *Ātma-kāma, as, ā, am*, loving one's self, possessed of self-conceit; loving Brahma, the supreme spirit. — *Ātma-kāmeya, ās*, m. pl., N. of a people. — *Ātma-kāmeyaka, as, ā, am*, inhabited by the Ātmakāmeyas. — *Ātma-kārya, am*, n. one's own business, private affairs. — *Ātma-kṛita, as, ā, am*, self-executed, done of one's self; done against one's self. — *Ātmagatam*, ind. lit. 'gone to one's self,' aside (used in theatrical language, like the English 'aside,' to denote that the words which follow are supposed to be spoken privately, as if to the speaker's self and not in the hearing of any one but the audience). — *Ātmagati, is*, f. course of the soul's existence, life of the spirit; one's own course. — *Ātma-gatyā*, ind. by one's own act (without the intervention of another). — *Ātma-gaptā*, f., N. of the plant Mucuna Pruritus Hook.; (according to others) Cowach or Cowhage. — *Ātma-gupti, is*, f. a cave, the hiding-place of an animal. — *Ātma-grāhin, ī, iṇī, i*, selfish, greedy, taking care of one's self, appropriating, taking for one's self. — *Ātma-ghāta, as*, m. suicide; heresy, schism. — *Ātma-ghātin, ī, inī, i*, a suicide, a heretic, a schismatic, one who disregards moral or religious institutions. — *Ātma-ghosha, as*, m. a crow; a cock ('one who calls out to himself'). — *Ātma-ja, as*, m. a son; (*ā*), f. a daughter; a descendant; the reasoning faculty, understanding. — *Ātma-janman, a*, n. the birth of one's self, i. e. the birth of a son; (*ā*), m. a son. — *Ātma-jaya, as*, m. one's own victory; victory over one's self. — *Ātma-jña, as*, m. a sage, one who knows his own nature and that of spirit, self-knowing. — *Ātma-jñāna, am*, n. knowledge of the soul or supreme spirit, spiritual knowledge, philosophical knowledge of the spiritual principle in creation; self-knowledge, true wisdom. — *Ātma-tattva, am*, n. the true nature of the soul or of the supreme spirit. — *Ātmatattva-jña, as*, m. a sage versed in the Vedānta doctrines. — *Ātma-tā*, f. or *ātma-tva, am*, n. identity with self, spirituality. — *Ātma-tyāga, as*, m. self-sacrifice, giving up one's own life, suicide. — *Ātma-tyāgin, ī*, m. one who gives up his own life, a suicide: a heretic, an unbeliever. — *Ātma-trāṇa, am*, n. self-preservation, a body-guard. — *Ātma-darśa, as*, m. 'self-shower,' a mirror. — *Ātma-darśana, am*, n. seeing one's self; knowledge of man's real nature, spiritual knowledge. — *Ātma-dā, ās, ās, am*, Ved. granting personal existence or life. — *Ātma-dāna, am*, n. gift of self, self-sacrifice, resignation. — *Ātma-dūshi, is, is, i*, Ved. corrupting the soul, soul-destroying. — *Ātma-devatā*, f. a tutelary deity. — *Ātma-drohin, ī, iṇī, i*, self-tormenting, fretful, miserable. — *Ātma-nitya, as, ā, am*, constantly in the heart, greatly endeared to one's self. — *Ātma-nindā*, f. self-reproach. — *Ātma-nivedana, am*, n. offering one's self as a living sacrifice to the deity. — *Ātmanvat, ān, atī, at*, Ved having a soul, animated, alive, personal. — *Ātman-vin, ī, inī, i*, Ved. animated, having a soul. — *Ātma-parājita, as, ā, am*, Ved. one who has lost himself. — *Ātma-parityāga, as*, m. self-sacrifice. — *Ātma-prabodha, as*, m. cognition of soul or supreme spirit; title of an Upanishad. — *Ātma-prabha, as, ā, am*, shining by one's own light, self-illuminated. — *Ātma-pravāda, as*, m. conversation about the soul or supreme spirit; N. of the seventh of the fourteen Pūrvas or most ancient sacred writings of the Jainas. — *Ātma-praśaṃsā*, f. self-applause. — *Ātma-prīti, is*, f. self-enjoyment, self-indulgence. — *Ātma-badha*, see *ātma-vadha*. — *Ātma-bandhu, us*, m. one's own kinsman, a first cousin or father's sister's son, mother's brother's son, mother's sister's son. — *Ātma-buddhi, is*, f. self-knowledge. — *Ātma-bodha, as*, m. knowledge of soul or supreme spirit; self-knowledge; N. of a work of Saṅkarāćārya; N. of one of the Upanishads of the Atharva-veda; (*as, ā, am*), possessed of a knowledge of soul or the supreme spirit. — *Ātma-bhava, as*, m. becoming or existing of one's self; (*as, ā, am*), produced in one's self, caused by one's self. — *Ātma-bhāva, as*, m. existence of the soul; the self, proper or peculiar nature; the body. — *Ātma-bhū, ūs*, m. self-born, self-existent; an epithet of Brahmā, Vishṇu, Śiva, and Kāmadeva, the god of love. — *Ātma-bhūta, as, ā, am*, self-produced, become one's self, own, peculiar, belonging to; attached to, faithful. — *Ātma-bhūya, am*, n. peculiarity, own nature. — *Ātma-maya, as, ī, am*, spiritual. — *Ātma-mātrā*, f. a particle of the supreme spirit. — *Ātma-mānin, ī, inī, i*, self-honouring, self-respecting, decorous, respectable. — *Ātma-mūla, as, ā, am*, self-existent; (*ī*), f., the plant Alhagi Maurorum ('striking root in self'). — *Ātmambhari, is, is, i*, self-nourishing, one who takes care only of his own person, selfish, greedy. — *Ātma-yājin, ī, inī, i*, sacrificing for one's self; one who sacrifices himself; (*ī*), m. a wise or learned man, one who studies his own nature and that of the soul. — *Ātma-yoni, is*, m. one whose birth-place is self; an epithet of Brahmā, Vishṇu, Śiva, and Kāmadeva, the god of love. — *Ātma-rakshā*, f. the plant Cucumis Colocynthis or Trichosanthes Bracteata (a creeper with a poisonous fruit). — *Ātma-rāma-yogendra* (°*ga-in*°), *as*, m., N. of a man. — *Ātma-loman, a*, n. the hair of the body; the beard. — *Ātma-vañćaka, as, ā, am*, self-deceiver. — *Ātma-vañćanā*, f. self-delusion. — *Ātmavat, ān, atī, at*, self-possessed, composed, prudent; knowing spirit; (*t*), ind. like one's self. — *Ātmavat-tā*, f. self-possession, self-regard, prudence; self-resemblance, proportion, analogy. — *Ātma-vadha, as*, m. or *ātma-vadhyā*, f. suicide. — *Ātma-vaśa, as*, m. subjection of the mind, self-control, self-government; (*as, ā, am*), depending on one's own will. — *Ātma-vikraya, as*, m. sale of one's self, sale of one's liberty. — *Ātma-vid, t*, m. a wise man, a sage, one who knows the nature of the soul or spirit; a sensible man, one who knows himself; a N. of Śiva. — *Ātma-vidyā*, f. knowledge of soul or the supreme spirit; spiritual knowledge. — *Ātma-vivṛiddhi* or *ātma-vṛiddhi, is*, f. self-advantage. — *Ātma-vīra, as, ā, am*, existent, sentient; appropriate, good for one's self, suitable as diet &c.; (*as*), m. a mighty man; a son; a wife's brother; the jester or Vidūshaka in a play. — *Ātma-vṛittānta, as*, m. one's own story, account of one's self, autobiography. — *Ātma-vṛitti, is*, f. one's own circumstances; practising one's own duties or occupation. — *Ātma-śakti, is*, f. inherent or own power or effort. — *Ātma-śalyā*, f. the plant Asparagus Racemosus Willd. — *Ātma-śuddhi, is*, f. self-purification. — *Ātma-ślāghā*, f. self-praise, boasting. — *Ātma-saṃyama, as*, m. self-restraint, stoicism. — *Ātma-sad, t, t, t*, Ved. dwelling in self. — *Ātma-sani, is, is, i*, Ved. granting the breath of life. — *Ātma-sandeha, as*, m. internal doubt, personal risk. — *Ātma-sambhava, as*, m. a son; (*ā*), f. a daughter. — *Ātma-sāt*, ind. one's own; (used in connection with rt. *kṛi*, see *ātmasāt-kṛi* next col.). — *Ātma-siddhi, is*, f. personal aggrandizement, self-advantage. — *Ātma-sukha, as*, m., N. of a man. — *Ātma-stuti, is*, f. self-praise. — *Ātma-hatyā*, f. self-destruction, suicide. — *Ātma-han, ā*, m. one who kills his soul, or does not concern himself about the welfare of his soul; a heretic, an unbeliever; a self-murderer, a suicide; a priest in a temple, a servant or attendant upon an idol; (the priest subsisting by appropriating to himself offerings to deities, for which future punishment is assigned). — *Ātma-hanana, am*, n. suicide. — *Ātma-hita, as, ā, am*, beneficial to one's self; (*am*), n. one's own profit or advantage. — *Ātmādishṭa* (°*ma-ād*°), *as, ā, am*, self-counselled; (*as*), m. a treaty dictated by the party wishing it himself. — *Ātmādhīna* (°*ma-adh*°), *as, ā, am*, depending on self, independent; sentient, existent; (*as*), m. a son; a wife's brother; the jester or Vidūshaka in a play, see *ātmanīna* and *ātma-vīra*. — *Ātmāparādha* (°*ma-ap*°), *as*, m. own offence, personal transgression. — *Ātmāpahāraka* (°*ma-ap*°), *as*, m. an impostor, one who pretends to belong to a higher class than his own. — *Ātmābhilāsha* (°*ma-abh*°), *as*, m. the soul's desire. — *Ātmārtha* (°*ma-ar*°), *as, ā, am*, for one's own sake, for the sake of one's self. — *Ātmāśin* (°*ma-āś*°), *ī*, m. a fish, supposed to eat its young. — *Ātmāśraya* (°*ma-āś*°), *as*, m. self-dependance; innate idea, abstract knowledge which is independant of the thing to be known. — *Ātmeśvara* (°*ma-īś*°), *as*, m. master of one's self, self-possessed; God. — *Ātmodaya* (°*ma-ud*°), *as*, m. self-advantage or elevation. — *Ātmodbhava* (°*ma-ud*°), *as, ā, am*, born or produced from one's self; (*as*), m. a son; (*ā*), f. a daughter; N. of the plant Glycine Debilis Roxb. — *Ātmopajīvin* (°*ma-up*°), *ī, inī, i*, one who lives by his own labour; one who lives by his wife; a public performer, actor, singer, dancer, &c.; a day-labourer. — *Ātmopanishad* (°*ma-up*°), *t*, f. title of an Upanishad which treats of the supreme spirit. — *Ātmopama* (°*ma-up*°), *as, ā, am*, like one's self. — *Ātmaupamya* (°*ma-aup*°), *am*, n. likeness to self, analogy to one's own self.

*Ātmaka, as, ikā*, m. f. = *ātman*, essence, nature, character, property, peculiarity; (*as, ā, am*), belonging to the nature or essence of a thing, of the same nature as. *Ātmaka* often occurs as the last member of a compound; e. g. *saṅkalpātmaka*, whose characteristic is *saṅkalpa; pañćātmaka*, five-fold, composed of five; *vishātmaka*, poisonous; *Ṛig-ātmaka*, belonging to the Rig-veda.

*Ātmakīya* or *ātmīya, as, ā, am*, belonging to one's self, one's own, own; cognate, related of kin. Used reflexively for all three persons.

*Ātmanīna, as, ā, am*, belonging to self, own; appropriate, good for, fit for, suitable (as diet &c.), existent, sentient; (*as*), m. a son; any living being; a wife's brother; the jester or Vidūshaka (q. v.) in a drama.

*Ātmane-pada, am*, n. 'word to one's self,' form for one's self; that form of the verb which implies an action belonging or reverting to self; that voice which corresponds to the Greek middle; the terminations of that voice.

*Ātmanepadin, ī, inī, i*, taking the terminations of the middle voice, inflected in this voice.

*Ātmane-bhāshā*, f. the Sanskṛit middle voice.

*Ātmasāt-kṛi*, to make one's own, to acquire or gain for one's self, to place upon one's self.

*Ātmasāt-kṛita, as, ā, am*, made one's own, appropriated.

*Ātmī-bhāva, as*, m. becoming part of the supreme spirit.

*Ātmya, as, ā, am*, belonging to self, personal; (at the end of a comp.) having the nature of.

**आत्यन्तिक** *ātyantika, as, ī, am* (fr. *aty-anta*), continual, uninterrupted, infinite, endless; excessive, superlative, abundant; supreme. — *Ātyantika-pralaya, as*, m. the grand or universal destruction of the world.

**आत्ययिक** *ātyayika, as, ī, am* (fr. *aty-aya*), having a rapid course, rushing quickly to a termination, not suffering delay, pressing, urgent; destructive, disastrous, distressing, painful, ill-omened, unpropitious.

**आत्यूह** *ātyūha, as*, m. a gallinule. See *dātyūha*.

**आत्रेय** *ātreya, as, ī, am* (fr. *atri*), originating from Atri; (*as*), m. a descendant of Atri; a priest who is closely related to the Sadasya (perhaps because this office was generally held by a descendant of Atri); an epithet of Śiva; an essential humor or juice of the body; (*ī*), f. a female descendant of Atri; a woman in her courses; any woman of the Brāhmanical order; N. of a river in the north of Bengal, otherwise called Tistā. — *Ātreyī-putra, as*, m., N. of a teacher.

*Ātreyikā*, f. a woman in her courses.

**आथर्वण** *ātharvaṇa, as, ī, am* (fr. *atharvan*), originating from, or belonging or relating to Atharvan or the Atharvans; (*as*), m. a descendant of Atharvan; a priest whose ritual is comprised in the Atharva-veda; a Brāhman versed in the Atharva-vedá; a house-priest; the Atharva-veda; (*am*), n. a private apartment in which, after a sacrifice, the sacrificer is informed of the happy event of the sacrifice by the officiating Brāhman.