

gularly dropped, e.g. Draup. 5, 9.—**Comp.** I. When latter part it denotes often, 1. nature, mind, e.g. *Kṛita-*, adj. whose mind is improved, Pañch. ii. d. 15. *A-kṛita-*, adj. whose mind is not improved, Man. 6, 73. *Jita-*, adj. one who has subdued his mind, who restrains himself, Pañch. 131, 19. *A-jita-*, adj. one who has not subdued his mind, Man. 7, 34. *Prīta-*, adj. with an affectionate mind, Man. 1, 60. *Śānta-* (vb. *śam*), adj. with a tranquil mind, Man. 1, 52. 2. natural disposition, e.g. *karmātman*, i.e. *karman-*, adj. having a natural disposition for action, Man. 2, 53. *Kāma-*, adj. voluptuous, Man. 7, 27. *Chala-*, adj. unsteady, Rām. 4, 55, 7. *Dharma-*, adj. just, Rām. 1, 1, 29. *Pāpa-*, adj. wicked, Pañch. 37, 19. *Mahā-*, adj. magnanimous, Pañch. ii. d. 153. *Sūtra-*, m. having the nature of a thread, Vedāntas. in Chr. 208, 3. 3. *Antar-*, m. the soul, Rājat. 5, 194. *Kevala-*, m. being the absolute unity, Kumāras. 2, 4. *Chatur-*, adj. having four faces, Rājat. 5, 25. *Chhâyâ-*, m. an image, Megh. 41. *Jagat-*, m. the soul of the world, Rām. 6, 82, 153. *Jiva-*, m. the individual soul, Bhāg. P. 6, 16, 2. *Datta-*, (vb. *dâ*), adj. one who has given himself (as a son to another), Yājñ. 2, 131. *Dvâdaçâtman-*, i.e. *dvâdaçan-*, adj. appearing in twelve forms, MBh. 3, 156. *Parama-*, m. the universal soul. *Bhāvita-* (vb. *bhû*), adj. 1. intent upon. 2. having obtained (the union with) the universal soul, Pañch. iii. d. 63. *Bhûta-*, m. 1. the elementary or vital principle. 2. the body. 3. Brahman. 4. Çiva. 5. war. *Manda-*, adj. dull, foolish. *Viçva-*, m. the soul of the universe, a name of Viṣṇu. — Cf. O. H. G. *atum*, A.S. *aedhm*, and see above.

आत्मनीन *âtman + ina*, adj. 1. Appropriate. 2. Suitable (as diet).

आत्मभू *âtmaabhû*, i.e. *âtman-bhû*,

adj. Self-existing, epithet of Brahman, Çāk. d. 186; of Viṣṇu, Çiva and Kāma.

आत्मभूत *âtmaabhûta*, i. e. *âtman-bhûta* (vb. *bhû*), adj. Attached to one's person.

आत्मभरि *âtmaṁbhari*, i. e. *âtman-bhṛi + i*, adj. Selfishly voracious, Pañch. ed. orn. i. d. 215.

आत्मभरित्व *âtmaṁbhari + tva*, n. Selfishness, Kathās. 26, 228.

आत्मवत्ता *âtmaavatâ*, i.e. *âtmaavant + tâ*, f. Self-control, Man. 11, 86.

आत्मवन्त् *âtmavant*, i.e. *âtman + vant*, adj., f. *vati*. 1. One who has subdued his senses; endowed with self-control, Rām. 3, 51, 44. 2. Sensible, Man. 5, 43.—**Comp.** *An-*, adj. one who has no self-control, Nal. 20, 31.

आत्मसात् *âtmasât*, i.e. *âtman-sât* (cf. *agnisât*), adv. 1. In one's mind, Man. 6, 25. 2. On one's self, Yājñ. 3, 54. 3. Under one's self, MBh. 3, 493.

आत्मीभाव *âtmiṁbhâva*, i. e. *âtman-bhû + a*, m. Becoming the universal soul, Bhartr̥. 3, 64.

आत्मीय *âtmiya*, i.e. *âtman + iya*, I. adj., f. *yâ*, Own, poss. pron. of the refl. of all the three persons, Hit. 52, 16; Pañch. 63, 23. II. m. A friend, Bhartr̥. 2, 47.—**Comp.** *An-*, adj. not belonging to one's self, Pañch. 132, 18.

आत्यन्तिक *âtyantika*, i.e. *atyantu + ika*, adj., f. *ki*, Continual, Man. 2, 242.

आत्ययिक *âtyayika*, i.e. *atyaya + ika*, adj. What must be done instantly, Man. 7, 165.

आत्रेय *âtreya*, i.e. *atri + eya*. I. patronym., f. *yî*, A descendant of Atri, MBh. 3, 971. II. f. *yî*, A woman who has bathed after temporary uncleanness, Man. 11, 87.