

ātāla (m. or nt.), prob. *watchtower*: LV 193.18 (vs) prāsādesu gavākṣatoranavareṣv ātāla-mañceṣu ca (all parts of a building). Apparently = Skt. aṭṭāla (also aṭṭa); Tib. LV yañ thog, which Das defines by *the highest storey of a house*, also . . . a dome, and which in Mv 5522 renders aṭṭa = aṭṭāla.

ātiyāntrika? prob. corrupt; Śiṅs 361.7 (vs) vajrapāny-ātiyāntrikaiḥ, adj. with buddhakiṃkaraḥ (*servants of Buddha*); acc. to Bendall's note, Tib. *choice charms* (sel mchog; sc. of) *Vajrapāṇi*; but Bendall and Rouse Transl. with *Vajrapāṇi as their supreme chief* (p. 317, without note).

ātireka (m.c. for Skt. ati°), *excess*: aṅga manorama divya-ātirekāḥ LV 49.15 (vs), *his members are charming beyond divine ones*.

ātikṣṇendriya, adj. (ā-tikṣṇa-indriya; cf. **tikṣṇendriya**), *of rather keen senses or faculties*: AsP 387.2 sacet prakṣyati, ātikṣṇendriyo bhaviṣyati, tatas tam evam vakṣyati, pūrvam api tvam tikṣṇendriyo 'bhūh.

[**ātirī**, acc. to Tib. (phyugs rdzi bud med) *cowherdess*: °rya(h) MSV iv.198.10. Read ābhi°.]

āttamana(s), adj. (= Pali attamana(s), which is also, but less often, represented by **āptamana(s)**, q.v., on which cf. CPD s.v. attamanas, which fails to note occurrence of āpta° in BHS), *glad at heart, delighted*; esp. in certain formulas; applied to the audience at the end of a discourse by Buddha, e.g. Mv i.61.8 idam avocad bhagavān, āttamano (n. sg. m.) āyusmān Mahāmaudgalyāyano bhagavato bhāṣitam abhyanandat; Divy 197.26 idam avocad bhagavān, āttamanasas te bhikṣavo 'bhyanandan; often in a series of synonyms, as tuṣṭa udagra āttamanāḥ pramuditāḥ pritisaumanasyajātāḥ Gv 99.15; Suv 9.7-8; plurals of the same words SP 209.9-10; and variations, as hrṣṭā tuṣṭā āttamanā (n. pl. m.) pramudita-pritisaumanasyajātā Mv i.230.20; more briefly, tuṣṭo āttamano abhūt Mv ii.195.10; tuṣṭo āttamanā (n. sg. m.) imaṃ udānam udānaye (aor.) i.351.13; dātāraṃ ca drṣṭvā āttamanā bhavati sumanaskaḥ Bbh 4.24; sattvā āttamanaso 'bhūvan RP 37.8-9; Indra āttamanā (n. sg. m.) tasyām velāyām . . . Divy 195.24; drṣṭvā ca bhavati (bhoti) āttamanā (n. sg. f.) Mv i.213.13 = ii.16.16; doubled (intensive āmreḍita), sā 'ttamanāttamanā(h) she, *greatly delighted*, Divy 2.8; Av i.14.11; so 'py āttamanāttamanā(h) Divy 2.11; Av i.14.13; similarly Divy 440.24; neg. an-āttamanā(h) Karmav 22.10 (follows atīṣayitaroṣāś cañḍi-bhūto). Once printed **attamanas**, q.v. This word is to be analyzed as a cpd. of Skt. ātta, ppp. of ā-dā, with manas. The alternant **āptamanas** is analyzable as āpta, ppp. of āp (cf. **manaāpa**, **manāpa**) plus manas. Pali attamana(s) could represent both; both may be Sktizations of that MIndic form.

āttamanaska, adj. = **āttamanas**: °kaḥ SP 103.13; fem., (pramodāmi) °kā bhavāmi Gv 290.3; comp. °kataro 'bhūn Gv 331.6; abstr. n. °ka-tā *state of being delighted* Karmav 37.16.

-āttamiya (or **-attamiya**), semi-MIndic for **-ātmīya**, in **attāttamiya**, q.v.

-ātmaka, false Sktization of a MIndic form (§ 2.33), if not merely error, for Skt. ātmaja, son, in nṛpātmakaiḥ KP 115.7; Tib. rgyal sras rnam kyis, *by kings' sons*.

ātma-grāha (m.: = Pali atta-gāha), *belief in the (existence of a) self*; see **-grāha**.

ātmadiya, adj. (analog. to yuṣmadiya etc.), (*one's*) *own*: MSV i.27.1 (so mss.; ed. em. ātmīy-).

ātma-dhāraṇī, see **dhāraṇī**.

Āttmana (! n. sg. °no), n. of a nāga king: Māy 247.34.

ātmaniya, adj., also subst. nt. (= Pali attaniya), *own, one's own* (= sva, adj., or ātmanāḥ, gen.): LV 301.21 (prose) °yās ca duhitrīr (acc. pl.; § 13.15), *his own daughters*; usually quasi-subst., *what pertains to the self, what is of the nature of the self* (the existence of which is denied):

LV 205.8 (see under **-grāha**); 340.1 (vs) cakṣur na istri puruṣo na pi cātmanīyaṃ; RP 14.6 (vs) strī neha nāsti ca pumān na ca ātmanīyaṃ; KP 137.3 (vs) yasyeha ātmā (read nātmā? Tib. and Chin. render the neg. twice) na ca ātmanīyaṃ (so read, text °yām; Mv iii.66.8 and 14-15 naivātmā naivātmanīyā śūnyā ātmena vā ātmaniyaena vā (so Senart, prob. rightly; mss. corrupt, esp. in 8); iii.447.12-13 śūnyā an-ātmanīyā (Bhvr., *having nothing that pertains to the self*) ātmena vā ātmaniyaena vā.

ātmapurūṣa, m., *attendant, servant*: Divy 223.2 °śā ānāyantu bhavanto dhanuḥ.

ātmapūrvāpara, adj., perhaps *having continuity with itself*: Mv ii.1.13-14 °raṃ ca taṃ kuḷaṃ bhavati, of the family in which the Bodhisattva is born. Corresponds to **labdha-pūrvāpara** Mv i.198.3; not in corresponding passage LV p. 24. Senart keeps the form with mss., but in his note suggests that it is false Sktization of MIndic atta- = ātta- (synonym of labdha-).

ātmabhāva, m. (rarely nt.), (= Pali attabhāva, listed by Pali Lex. among words denoting body, CPD), *body*, synonym of śarīra: SP 11.7 śīrāmsi kecin nayanāni kecid dadanti kecit pravaraṭmabhāvān; 55.12 darsīnsu te mahya tadātmabhāvam; 76.10 ātmabhāvapratilambhenaiva bhagavan sarvakrīḍanakāni labdhāni bhavanti, *only by rescuing their own bodies . . .*; 95.2 dīrghātmabhāvā hi bhavanti, *of long bodies*; 95.5 puruṣātmabhāvam ca yadā labhante, *and when they get a human body*; 236.13; 237.9; 240.11 -stūpe tathāgatasyātmabhāvas tiṣṭhaty ekaghanas . . . ; 303.6 mahātmabhāvā rūpeṇa, *great-bodied in form*; 324.1; 406.13 ātmabhāvaparitāyāgena, *by sacrifice of one's body*; LV 48.20-21 divyamānomayātmabhāvapratilabdhaḥ; 66.16 mātuḥ-kukṣigatasyātmabhāvō 'bhīnirvṛtto 'bhūt; 219.19; 306.9 -kākaḥgrdho- (mss. grddho-; Lefm. grdho-, misprint?) -lūkagarudādisadṛṣātmabhāvāḥ, *having bodies like . . .*; Mv i.245.2-3 āyāmato bahuyojanaśatikena ātmabhāvena; ii.297.5-6 abhedyo simhārdhapūrvō bhagavato ātmabhāvō; 326.3 (pūyaṃ yakṛdvṛkkaphus-phaseḥi) gūṭhaṃ ca anyam anugatam ātmabhāve; 326.14 aśhi chinnā bahuvīdham ātmabhāvā; 343.9 te nīrmitvā vikṛtātmabhāvāḥ, *distorted bodies*; 369.7, 8, 10; Divy 62.1; 70.3 °va-pratīlambhe, *attainment of a body, reincarnation*; same 140.20; 230.23 ff. yojanaśatikā ātmabhāvā, and the like; °va-pratīlambhe (as above) Av i.162.5; same cpd. Suv 81.14; as nt., perhaps by attraction to associated form of śarīra, Suv 75.13 yuṣmākam eṭāny ātmabhāvāni samtarpayed mahataujasā yuṣmākam eṭāni divyāni śarīrāni vivardhayet; Suv 225.7 (vs) tyaktā maya ātmabhāvāḥ; Dbh 19.4 (cpd. with list of bodily members, ending) -hrdaya-sarvātmabhāvā-paritāyāgo; others, Av i.171.15; Samādh 22.44; Suv 83.4; Śiṅs 21.21; 44.19; Gv 8.9; 218.21; 220.7; 537.4; Dbh 31.10; 91.6; Bbh 42.21; Vaj 29.20; Sukh 27.15; Sādh 64.6-7; could be indefinitely extended (very common in most texts). The fact has not been recognized sufficiently clearly that this is a quite plain and simple synonym of śarīra, *body*. The same is in general true of Pali, tho I am not prepared to say that it always has that mg. there. The Pali dictionaries (even CPD) do not bring this out clearly.

[**ātmabhāvata**, Senart's em. Mv ii.301.11 (prose) sarvatra bodhisattvasya °tām anuprāptāṃ samjānanti; should mean *embodiment*, from ātmabhāva plus -tā. But the occasion is the approach to his enlightenment (not his conception or birth), which is signaled by miracles and cosmic portents. The mss. read °bhāvanām, which is doubtless right: *they recognize on all sides that the Bodhisattva's self-realization (ātma-bhāvanā) is at hand.*]

ātma-vṛṣabhīṭā (see **vṛṣa**°), *lordliness of person*: °tām, acc. sg., Mv ii.261.5; 262.6 (in the latter v.l. °bhatām; in the former mss. are corrupt but read °bhī°). This is one of the qualities attained by Bodhisattvas when they have acquired perfection of powers.