

andhāra (m. or nt.; § 3.118; = AMg. id., Skt. and Pali andhakāra), *darkness*: Mmk 61.3 saṃsārāndhāra-cārake, and 66.25 °cāriṇām (both vss, may be m.c.). Cf. next two.

Andhāravāsini, n. of a yakṣiṇī: Mmk 567.10. Cf. prec. and next.

Andhārasundarī, n. of a yakṣiṇī (= **Tama(h)-sundarī**, q.v.): Mmk 567.5. Cf. prec. two.

anyajānmika, adj. (from Skt. anyajanman), *belonging to another birth*: Bbh 100.19, 25.

anyatama, adj. (1) (in this sense not precisely paralleled; cf. BR 7.1697, with śrī, *another, a second Śrī*), *other*, = *anya*: Av i.95.13 rājā prasañjīd anyatamaś ca mahājanakāyaḥ, *King P. and the other people, a great multitude*; (2) at end of cpd., in (devo vā) devānyatamo vā MSV i.50.5, = *Pali devo vā devāññatara vā*, acc. to PTSD (*a god or*) *one of the retinue of a god*. Neither the context nor the Pali citations give any clue; it would seem to mean lit. *some one of the gods*.

anyatamaka, adj. (to **anyatama**), *belonging to another*: Sukh 58.15 (nāsti teṣāṃ) anyatamaka-saṃjñā nāsti svaka-saṃjñā, *they have no notion of what is another's nor of what is their own*.

anyatamānyatama, adj., = **anyatarānyatara**: MSV ii.99.3.

anyatara, adj., like Pali aññatara (and cf. **katara**, q.v.) is very commonly used without its Skt. limitation to *one of two*; rather, as equivalent of Skt. anyatama (which is also used in BHS in the same way, notably in Divy and Av), and chiefly (1) in the mg. *a certain*; (an unspecified) *one (of many)*: Mv i.36.10 (here could be interpreted in mg. 2); 343.4; ii.31.19; 65.1; 96.15; 145.4; 171.9; 461.14; iii.15.7; 53.13; Divy 102.8; 226.19; 227.26; 254.6; Av i.137.11; 208.8; 235.6; 244.3; Suv 214.4; RP 39.16; Śikṣ 39.1 (wrongly rendered *another* by Bendall and Rouse); Gv 84.17; Karmav 32.12; 35.16; Lañk 176.8; (2) much more rarely, *another, any other* (of an unlimited number); so possibly (but not probably) Mv i.36.10, above; and RP 56.19 sarvathānapekṣo 'bhūt kāye jivite ca, prāḡ evānyatarasmin bāhyavastuni, ... *how much less (not to speak of) in regard to any other external matter*; (3) *some (one or other), one or another*, substantially = **anyatarānyatara**, q.v.: Mmk 304.16 anyatarena śucinā celakhaṇḍena.

[**anyatarāgra**-, read **abhyantarāgram**; see this.]

anyatarānyatara, adj. (= Pali aññataraññatara), *one or another (of many, or more than two)*: Mv ii.362.9 °tareṇa yānena, *by one or other of the (three) vehicles*; Mv iii.73.2 °tare vā aṅgaṇāte, *or to one or another sort of member (of the horse's body)*; 74.4 (pañcānām vāñijaka-śātānām) °taro vāñijako; Śikṣ 98.20; Vaj 28.16; MSV ii.199.13.

anya-tīrthika (cf. Pali añña-titthiya), see **tīrthika**.

anyatra, adv., (1) *on the contrary* (this mg. seems exclusively peculiar to BHS); always after negative expressions: SP 73.10 anyatra tena tenaiva dhāvanti, *(they pay no attention and do not understand;) on the contrary, they run this way and that*; 102.9 na kasyacid ācakṣed anyatraika evātmanādhyaṭmāṃ saṃtapyed, *he would not speak of it to anyone; on the contrary, he would all alone be grieving himself by himself*; 284.9; 378.4; LV 71.6 (Māyā felt no heaviness of body, gaurukāyatām;) anyatra laghutām eva, *on the contrary, nothing but lightness*; 259.16; 260.8; 268.15; Mv iii.66.8 and 15 (there is no soul nor anything resembling a soul;) atha evaṃ anyatra karma caiva karmavipākam ca hetuś (first time, hetuṃ) caiva hetusamutpannā ca dharmā(h), *but rather, on the contrary, only action etc. (see under atha)*; Lañk 9.7 (see s.v. **vikalpa**; wrongly Suzuki); 39.7 anyatra kāraṇataḥ, *on the contrary, from a cause* (wrongly Suzuki); 119.6 (place daṇḍa between evam and anyatra); 152.1; RP 42.4; Samādh 22.39

(wrongly Régamey); Śikṣ 147.3 (and several times in Śikṣ followed by **yāvad eva**, *just simply*, q.v.); the negative may be repeated just before anyatra, but only as resuming the neg. of the preceding clause, not negating the clause containing anyatra: Bbh 121.19-21 (a Bodhisattva does not give a petitioner the trouble of asking repeatedly before he gives him a gift;) nānyatra yācitamātra eva, *no; on the contrary, (he gives) the very moment he is asked*; (2) *except*; in Skt. and Pali hardly used except as preposition (with abl. in Skt., Pali aññatra also with instr. and gen.); in Skt. very rarely as adverb, the noun being construed with other words in the sentence (see BR 1.266 and pw 3.251). In BHS I have noted a single case, not wholly certain, of anyatra as preposition with instr. (as in Pali, instead of abl. as in Skt.): RP 40.4 rātriṃdivaṃ bhavantibhir nānyā kathā kāryā, *anyatra nṛtagītavādita, you are to say nothing else, except dance, song, and instrumental music (?)*. But the adverbial use in this mg., so rare in Skt. and not recorded for Pali, is well established in BHS; in the following cases the form and construction of other words in the clause is totally unaffected by anyatra; often it may be translated as if it were a conjunction, *except that* ... It almost always follows a negative expression (or interrogative, rhetorically equivalent to neg.); and this is sometimes resumed by an additional na before anyatra (as in the last case under 1, above): Divy 6.28 sārtham na paśyati nānyatra gardabhayānam eva, *he didn't see the caravan, not except only a donkey-cart*; and with anyatra as quasi-conjunction, Mv ii.90.14-15 nāsti anyo upāyo nānyatra etaṃ samudram utsicāmi, *there is no other means, not (any) except (that) I bale out (exhaust) this sea*. In the next the na before anyatra goes with the main verb (or rather ppp.): SP 318.4 nānyatra sattvānām paripācanārtham avatāraṇārtham ete dharmaparyāyā bhāṣitāḥ, *these dharmaparyāyā are not spoken except (i.e. are spoken only) to mature creatures and make them arrive at comprehension*. Otherwise, after negs.: LV 149.1 (nānyaḥ ... saṃvidyate ya etaṃ gaṇanām prajānāty) anyatrāhaṃ vā yo vā syān mādṛśaḥ, *except (it be) I or someone like me*; SP 276.6-7 na ca taiḥ sārtham saṃstavāṃ karoty anyatropasamkrāntānām ... dharmam bhāṣate, *and he has no association with them, except that ... he preaches the Law to them when they come to him*; similarly 276.9-10; 324.8 yūyam ca śabdāṃ na śṛṇotha mahyaṃ, *anyatra so nirvṛtu lokanāthaḥ, and you do (would) not listen to my words, except (i.e. unless; sc. you believed that) the Lord of the World has entered nirvāṇa*; Sukh 42.10-11 (na ca ... nānātvam asty) anyatra ... saṃkhyāṃ gacchanti, *except that ...*; Lañk 19.8 (a passage badly misunderstood by Suzuki; e.g. in 7 read 'dharmā = adharmāḥ) na lakṣaṇataḥ kalpyāḥ (delete daṇḍa) te 'nyatra saṃvyavahārārthā abhidhiyante, *they (impossibilities like the son of a barren woman) are not conceivable by way of characteristic marks, except that (?) or possibly on the contrary, to 1) they are spoken of as terms of common use (they have existence only as words)*; Lañk 20.1 anyatra ... vibhāvyate, *except that it is discussed ...* (after neg.); after interrog., Av ii.121.4 kānyā putrasya gatir anyatra mātāpitarāv eva, *what other recourse could there be for a son (i.e. there could be none), except his parents*; no negative (except by vague implication), Divy 293.15-16 (annādyam parikṣiṇam) anyatra ... ekā mānikā ... avaśiṣṭā, *(edible things were destroyed, i.e. there were none), except that ... one m. was left*; Gv 206.5 (see s.v. **upādāya** 1d).

anyathātva, nt. (= Pali aññathatta; Pali adv. aññathā is correspondingly used; neither used in this mg. in Skt.), *(change for the worse,) depression, distress, disturbed (mental) state*: Divy 49.22 apareṣāṃ bhaviṣyaty °tvam, *the others will be distressed*; 51.11; Sukh 4.13 na mukhavarṇasyānyathātvam bhaven (?) *may perhaps be*