

snehaka, adj. (cf. Pali ati-sinehaka, acc. to Turnour for -siniddhaka in Mahāvamsa 36.44, see **snigdha**; to Skt. sneha plus -kā, or snih- plus -aka), affectionate: Divy 38.24, 31, replacing **snigdha**, q.v., of parallel 38.16.

sneha-lābha, m., an acquisition due to affection (of the giver), a loving gift (on the part of laymen to monks): samghasya ca snehalābhe (mss. °bha) sampanna āgantukā bhikṣava āgataḥ Divy 336.22.

snehitā, adj. (denom. ppp. from sneha; = Pali sinehita, comm. taṇhāsinehamakkhita), affected by lust, lusted after (?): Ud iii.5 (see s.v. **sarita**, 2). Same in Pali, Dh. 341.

spandana, (1) adj. (not in Skt.; = Pali phandana), vacillating, volatile, i.e. given to idle fancies (of mind): °naṃ capalam cittam Ud xxxi.8 (same vs Pali Dh. 33, phandanam); (2) nt. (= Pali phandana; Skt. id. but chiefly if not wholly of physical movement, and with no pejorative connotation), vacillation, unsteadiness, esp. of mind, engaging in idle fancies (cf. next); assoc. with **iñjana** (q.v. for citations), **manyānā**, **prapañca**: Gv 128.6; 253.14 (here text syandana).

spandita, also miswritten **syandita**, nt. (Skt. id., chiefly of physical movement, and not pejorative in connotation; = Pali phandita, which acc. to Mrs. Rhys Davids, Brethren, 344 note, may mean vaporings, imaginings), = prec. (2): Mvy 7219 = Tib. gyos pa, follows iñjitam (both edd. syanditam); (sarveñjita-manyānā-)syandita- (read spa°)-vikalpāpagato Dbh 64.14; with **vikalpa** and **prapañca**, sva-vikalpa-viparyāsaḥ prapañca-°taḥ ca vai Lañk 312.12 (vs); vikalpa-°te (n. dual dvandva) gatau 356.9 (vs), seems to mean vain fancy and vacillation (of mind) are (concerned) in the fate (of creatures); I do not understand Suzuki's transl.

sparśa (cited without ref. in ŚKD, see BR s.v.; cf. **saṃ-sp°**; = AMg. pharisa; Pali only phassa), semi-MIndic for Skt. sparśa, touch, contact; metr. required: drṣyanti bhogaṃ sparśaṃ samānam Lañk 268.14 (vs).

sparśa-kāya (m.; = Pali phassakāya, six in number, DN iii.243.23, cakkhu-samphasso, sota-, ghāna-, jivhā-, kāya-, and mano-), the group of (six) contacts (of the sense-organs with their objects): ābādhavipramukto 'si sparśa- (so all Nep. mss., Kashgar rec. °saṃ, ed. wrongly em. °śaḥ)-kāye tavānagha SP 301.5 (vs), are you free from trouble in your group-of-sensory-contacts?

sparśanavant (= Skt. sparśavant), pleasant to touch: LV 287.15 °vati (tṛṇamuṣṭi). See under **sparśa-vihāra-tā**.

sparśa-vihāra-tā (once by error °vihāri-tā; etym., see below), state of comfort, agreeable condition: SP 248.6; Bhik 26a.3; in comp. with preceding sukha-, Kv 18.8 (here text erroneously °vihāri-tā); 89.13; oftener with sukham as separate and parallel near-synonym, Mv i.256.10; 323.20 (here sukha-tā); 324.5; Divy 156.14; Av i.326.1; ii.93.16. See **asparśavihāra**; and **phāsu**, **phāsa**, (a)phāsa(ka). The Pali equivalent is (a)phāsu(ka), often with vihāra; and AMg. has phāsuya (-vihāra). Pischel 208 derives from *sparśuka; Skt. sparśavant, BHS **sparśana-vant**, pleasant to touch, suggest how the development of mg. might conceivably have taken place, but Pischel's form is unrecorded. In BHS sparśa- is the regular form in this cpd., but others occur, see above. It may be only a hyper-Sktism. The -u of the stem seems to be universally found in Pali and Pkt., and occurs in BHS, but never followed by -ka, a fact which is not helpful to Pischel's etymology. The Jain Skt. form is prāsuka, interpreted as free from living creatures (pra-asu; of a dwelling, vihāra, suitable for Jain monks); this looks like a fanciful hyper-Sktism. Various other etymologies have been suggested, see the Pali Dictt.; none are convincing. Note the use of phāsum, phāṣam as adverbs with viharati. The forms phāsa, phāsa are recorded only in BHS.

[**sparśārgaḍa**, Mv ii.115.12, read sparśitārgaḍa, see s.v. **sparśita**.]

sparśāhāra, m. (= Pali phassāhāra), touch-food, ingested by contact (acc. to AbhidhK. iii.121, cf. also 95 f., 'contact' comes from association of sense-organ, object, and cognition), one of the four, or, in Dharmas, five, kinds of food (āhāra): Mvy 2285; Dharmas 70. See s.v. **kavalikārāhāra**.

sparśita, ppp. (of caus. of Skt. sprś-; in this mg. = Pali phassita, phussita), lit. made to touch, i.e. closed, of door-bolts: kūtāgāre śayitvā tvam nivāte (text nirvāte) sparśitārgaḍe (so read for text °tāgate), āsino vṛkṣamūleṣu kaccin na paritapyase Divy 559.12(-13), having slept in a secure tower with locked door-bolts, are you not tormented sitting at the roots of trees?; the em. is proved by Pali MN i.76.5-6 kūtāgāram ... nivātam phassitaggaḷam (other parallel texts phussi°); and in Mv ii.115.12 read (kūtāgārāpi ...) nivātāni sparśitārgaḍāni (see Crit. App.; mss. sparśārga°).

sparśavaya, false Sktization, = **spraṣṭ°**, q.v.; Śikṣ 198.9. Influenced by sparśa etc.; perhaps intended by corrupt mss. Mv ii.391.16.

sparṣama, adj. (quasi-superl. to Skt. spaṣṭa, plus -ma, § 22.13, cf. Whitney 474, perh. anal. to one of the words there cited), most clear, evident: °mām viśvakārām ... -sopānamālām (q.v.) RP 1.2.

? **spuriti**-(śraddhayā), Dbh.g. 56(82).17 (prose, not vs), (anena cittena, katham amī sattvā evam udāradharma-sya) lābhinah spuriti-śraddhayā satkrtya śrāvayisyanti (sc. this treatise, Dbh) ...; Rahder queries sprhita-; I have thought of sphūrti-; neither is satisfactory; perhaps something like Skt. jhaṭ-iti, or BHS ṛg-(ṛṭ-, ṛig-)iti, instantly (as separate word).

sprśana (nt.; = Pali phusana; MIndic to sprśati plus -ana, for Skt. sparśana), touch: karatala-°nenā kam-pitā corvi sarvā LV 357.12 (vs).

sprhaka, adj. (to Skt. sprh- plus -aka), envious, with gen.: anyeṣāṃ °ko bhikṣuḥ Ud xiii.8 (same vs Pali Dh. 365 pihayam = sprhayan).

(a-)sprhāna-tā (Skt. sprhāna), the (not) desiring: LV 34.18 (prose).

sprhālu, adj. (= Pali pihālu; Skt. sprhayālu, acc. to MW also Lex. sprhālu, but I do not find this in BR, pw, or Schmidt), covetous: °lavaś ca bhavanti Mv i.79.13 (prose).

spraṣṭavya, nt. (in Mv sometimes has m. endings; also **praṣṭavya**, **sparṣavya**, qq.v.; = Pali phoṭṭhabba), orig. g.dve. of Skt. sprśati, used in BHS (and Pali) for Skt. sparśa, contact, as object of the sense of touch (the organ is regularly kāya, rather than tvac); regularly associated with the other sense objects, rūpa, śabda, gandha, rasa (all Skt.), sometimes also 2 **dharma** (q.v., 2) as object of manas: Mvy 1863 (°vyam, n. sg.); 2037 (°vyāyatanam); 2054 (°vya-dhātuh); Mv ii.391.16 (Senart em. sprṣṭavyām, acc. pl., read sparś° or spraṣ°, closer to mss.); iii.290.2 (°vyā, n. pl.); Av i.207.6 (°vyāni); Samādh 8.3; Śikṣ 128.5; 202.13 (kāyena °vyāni sprṣṭvā); Gv 182.19; Bbh 37.12; 39.9 (°vyam, n. sg.); Lañk 226.2; Sukh 26.8 et alibi; in Dharmas 38 list of eleven spraṣṭavyāni, viz. prthvy āpas tejo vāyuh ślakṣṇatvam karkaśatvam laghutvam gurutvam śītam jighatsā pipāsā. (A curious hodge-podge!)

sphaṭā or **sphaṭa** (both Skt. Lex., also Skt. phaṭā, Pkt. phaḍā, and Skt. phaṭa, Deśi and Ap. phaḍa), hood of a snake: nāgarājānau saptasphaṭāvabhūṣitau Mmk 76.6.

sphaṭita, ppp., torn, lacerated, cracked: Divy 83.22 sphaṭita-pāni-pādo (same word 463.8 sphuṭita-pāni-pādāni and MSV i.82.13 sphuṭita°); Divy 304.7 sphaṭita-puruṣā (corrupt in final member? read -paruṣa?) rūkṣakeśā malina-vastranivasanāḥ.

? **sphara**, in Gv 294.1 (prose) seems to be error for