A Preliminary Survey on the Structure of the *Paryāyasamgrahaṇī*:

With Its Special Focus on the **Phenapiṇḍasūtra*

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Introduction

The *Paryāyasamgrahaṇī* (ParSg), constitutes one section of the *Yogācārabhūmi*, a foundational text of the Indian Yogācāra school. The ParSg collects synonyms derived from scriptural sources, especially the *Samyuktāgama*. More precisely, the text presents canonical sets of related terms or phrases frequently used in scriptures as well as canonical sets of synonyms. Each set of such words is found in a particular context of scripture(s). The aim of the ParSg is to give a commentary on scriptures by presenting how the individual words from scriptural sources are differentiated from one another. This is borne out in the last part of the ParSg, in which canonical set of terms such as *viśeṣa*, *abhiprāya* and *nānākaraṇa* are treated, all of which are synonyms in meaning “difference.”¹⁾

The ParSg consists of two parts, namely, a “white side” (*śukla-pakṣa*) and a “black side” (*kṛṣṇa-pakṣa*). The number of items enumerated in its summary verses (*uddāna*) amounts to sixty. A previous study points out that the order of the items in the “white side” are basically formed in accordance with the threefold wisdom. However, it is hard to grasp the relationship between adjacent items, which often appear unrelated to each other. In this paper, taking as an example **anīṣatā* (無常, *mi rtag pa ṅid*) and **phenapiṇḍa* (聚沫, *dbu ba rdos pa*), both of which are listed next to each other in the summary verses of the “white side,” I would like to show that these two items are closely connected. In particular, I will demonstrate that some scriptural terms found near the end of the ParSg’s treatment of **anīṣatā* originate from the **Phenapiṇḍasūtra*, a text which is commented upon in the ParSg’s treatment of **phenapiṇḍa* as well. By this, I add support to the hypothesis advanced in a previous study by Mukai (1996), that the items of the ParSg’s summary verses are enumerated with a particular order in mind.

1. Previous Studies

There are three modern studies available on the ParSg. Matsuda (1994) provides a Sanskrit edition of a single folio fragment along with his annotated partial Japanese translation. Mukai (1996) offers a synopsis of the ParSg using its summary verses and argues that the items of the summary verses are ordered according to the threefold wisdom, namely the wisdom resulting from learning, reflection and cultivation. This thesis is supported by the fact that the content of the first summary verse deals with the teacher (師, *ston pa*) and his well-spoken teaching (善說, *legs par gsuñs pa*), and that practices such as giving (**dāna*) and the eightfold path (**aṣṭāṅga-mārga*) are taught in the subsequent verses. Hakamaya (2008), focusing on the **Phenapiṇḍasūtra*, draws attention to how the *Yogācārabhūmi* employs a single scripture in different ways according to the given section of the text. Matsuda (1994) and Hakamaya (2008) identify the **Phenapiṇḍasūtra* as the canonical source used in the ParSg's treatment of **phenapiṇḍa*.

2. **Anityatā*

Based on an analysis of scriptural source texts, the ParSg's treatment of **anityatā* can be divided into 6 paragraphs. Let us take a look at the last paragraph.

(i) "If [a person] sees" (**paśyataḥ*). By this, wisdom (**prajñā*) is indicated. (ii) "Reflects" (**nidhyāyataḥ*). By this, concentration (**samādhi*) is indicated. (iii) "Observes thoroughly" (**yonīśa upaparīkṣamānasya*). By this, the undertaking of these two [mental] elements without error is indicated. (1) "[If he maintains an observance in such a way, it] will become manifest as non-existent (**asato 'pi khyāyāt*)" refers to [the fact that] pleasure does not exist there [when it is experienced]. (2) "[It will become manifest as] empty" (*rikta*) means it is empty of self (**ātmaśūnya*). (3) "[It will become manifest as] vacant" (*tuccha*) means it is impure (*aśuci*). (4) "[It will be manifested as] unsolid" (*asāra*) refers to its impermanence (**anityatā*). Thus, these [four words] teach the absence of four errors (**catur-aviparyāsa*).²⁾

The ParSg differentiates the meaning of the verbal related terms from (i) to (iii) and adjectival related terms from (1) to (4). The explanation of the former seems to presuppose the idea of tranquility and insight (*śamatha-vipaśyanā*). That of the latter, on the other hand, is based on the absence of the four errors, such the first regarding impermanence.

As I will demonstrate below, this paragraph is part of an exegesis on the **Phenapiṇḍasūtra*, which, as previous studies have already pointed out, is used as a scrip-

tural source for the next item dealt with in the ParSg, **phenapiṇḍa*. The **Phenapiṇḍasūtra* teaches that the five aggregates cannot be seen to be real upon close examination. It compares them with a mass of foam, floating bubble, mirage, banana tree and illusion respectively. The text is available in Chinese translation (*Samyuktāgama* No. 265), in Tibetan translation (based on a quotation in the *Abhidharmakośopāyikā*), in Pāli (*Samyuttanikāya*), and partially in Sanskrit (based on a quotation in the *Catuḥśatakaṭīkā*). The *sūtra* describes form (*rūpa*) as follows:

[The *Buddha* said to *bhikkhus*] “Oh *bhikkhus*, imagine that a mass of foam (**phenapiṇḍa*) is flowing on the Gaṅgā river, and that a person who has good eyes sees it, reflects on it and observes it thoroughly. If he sees it, reflects on it and observes it thoroughly, it will become manifest to him as non-existent, empty, vacant and unsolid. Why is that? Is there any essence in this mass of foam? [Nothing essential is found.] ...”⁵⁾

The underlined portion of the passages is repeated after the introduction of metaphors for all five aggregates. It is evident that this part corresponds to the last paragraph of the ParSg’s treatment of **anityatā*.

3. **Phenapiṇḍa*

As mentioned above, the ParSg’s description of the item **phenapiṇḍa* also comments upon the **Phenapiṇḍasūtra*. Let us take a look at the commentary on form.

Why is “form like a mass of foam” (*phenapiṇḍōpamaṃ rūpaṃ*)? It is because [form] gathers and disappears quickly [like a mass of foam] and because, just as [a mass of foam] arises from the sphere of water (**ab-dhātu*), [form] arises [both] from the taste of food and drink (**anna-pāna-rasa*)³⁾ and from conceptual construction that is [like] water. [Its (i.e. a mass of foam’s)] “intolerance of grasping” refers to the fact that [it (i.e. form)] is not able to withstand being grasped [as it wishes, because it is impermanent] and that unlike a mass of clay and so on, [it (i.e. form)] cannot be molded. Because [ordinary people] are inclined to think [of form] as one living being, it appears [to them] like a [single] mass, although it is not a [single] mass. ...”⁵⁾

The ParSg explains the real state of the five aggregates expressed through the metaphors. Setting aside the fact that the phrase “intolerance of grasping” has not been confirmed in the extant versions of the *sūtra*, we can see that, more or less throughout the section on **phenapiṇḍa*, the ParSg provides a commentary on a passage of text rather than technical terms and their synonyms. As Hakamaya (2008, 589–591) shows, the **phenapiṇḍa* item is

mentioned by the *Vastusamgrahaṇī*, another section of the *Yogācārabhūmi*, which is closely connected to the ParSg. The similarity of these two sections may be a result of the compilation processes of the overall text.

4. The Relationship between **Anityatā* and **Phenapiṇḍa*

Here, I will summarize the relationship between aforementioned two items. Whereas, in the last part of its description of **anityatā*, the ParSg presents how a practitioner of yoga observes the five aggregates without the four errors by means of tranquility and insight (i.e. the two constituents of Buddhist meditative practice), for the item **phenapiṇḍa*, the ParSg further expounds how the adept specifically observes the five aggregates in relation to their corresponding metaphors. In other words, the former passage focuses on words which serve as introduction to the content of the **Phenapiṇḍasūtra* and the latter explains a specific method of practice that employs metaphors, which is the main content of the *sūtra*. Therefore, it is reasonable that these two items are deliberately listed together such that the ParSg deals with the basic premise of the **Phenapiṇḍasūtra* in its treatment of **anityatā* and the *sūtra*'s main content in its treatment of **phenapiṇḍa*.

However, it is also possible to surmise that the last paragraph of **anityatā* is subsumed under **phenapiṇḍa*, on the grounds that both items are based on the **Phenapiṇḍasūtra*. Based on the extant Sanskrit and the Tibetan translation, there is no conjunction (ex. *api ca*, *tatra*, *atha*) separating the ParSg's treatment of each item. My understanding, however, is based on the Chinese translation. The translation generally marks a separation between passages dealing with a particular item by adding *fū ci* 復次, which denotes "again" or "furthermore." In this case, the Chinese translation inserts this word right before the description of **phenapiṇḍa*. It seems plausible to follow the interpretation implied by this, because, as we saw earlier, the last paragraph dealing with **anityatā* explains a canonical set of related terms, including unsolid (*asāra*), which is explained as impermanence (**anityatā*). In other words, it is better to understand that the ParSg relates the group of terms from (1) non-existent to (4) unsolid to the idea of impermanence. Therefore, it is more reasonable to conclude that, as the Chinese translation indicates, the last paragraph of **anityatā* does not need to be included in the section on **phenapiṇḍa*, even though it is also based on the **Phenapiṇḍasūtra*.

Against this argument, on the other hand, we may also propose that the author(s) of

the ParSg might not have seriously considered where the content of each theme from the summary verses starts and ends in the text. Nonetheless, it seems clear that **anityatā* and **phenapiṇḍa* are closely connected. At least as long as we study the ParSg relying on the themes indicated by the summary verses, when attempting to identify potential source for the text's content, it would be helpful to bear in mind that there is a possibility that the quotation of one particular *sūtra* (**Phenapiṇḍasūtra* in this case) might extend to two items of the summary verses (**anityatā* and **phenapiṇḍa* in this case).

5. Concluding Remarks

Focusing on the two adjacent items (**anityatā* and **phenapiṇḍa*) enumerated in the summary verses of the ParSg, I have investigated whether or not there is a close relationship between the terms presented in this text. It appears that these two particular items are strongly linked to each other and we can see that the ParSg introduces the basic premise of the **Phenapiṇḍasūtra* in its treatment of **anityatā* and then expounds the *sūtra*'s main content with the description of **phenapiṇḍa*. Taking into consideration the view of Mukai (1996) that the overall structure of the ParSg is based on the order of threefold wisdom, it seems plausible to add that the order of the individual items in the summary verses, too, has been arranged with a particular intention.

Notes

- 1) ParSg T no. 30, 772b02–09; Tib. D 47b5–7, P 56a6–b1.
- 2) ParSg T no. 30, 768c06–10; Tib. D 40a3–5, P 47b1–3.
- 3) The Chinese translation seems to interpret this part in a different way. It reads: Because water arises (i.e. one slavers) by thinking about the taste of food and drink (思飲食味, 水所生故.).
- 4) ParSg T no. 30, 768c11–15; Tib. D 40a5–6, P 47b3–5. Cf. (Ja.) Hakamaya (2008, 593).
- 5) SĀ T no. 2, 68b29ff. Cf. CŚT 109.13–111.1: *taṃ cakṣuṣmān puruṣaḥ paśyen nidhyāyēd yonīśaś copaparīkṣeta. tasya taṃ paśyato nidhyāyato yonīśaś copaparīkṣamāṇasyāsato 'py asya khyāyād riktato 'pi tucchato 'py asārato 'pi. tat kasya hetoḥ? kim asmin māyākṛte sāraṃ astīti*. Since this is quoted from the *vijñāna* part, the underlined word in this case should be read as *asmin phenapiṇḍe*.

Abbreviations

- CŚT *Catuhśatakaṭikā. Materials for the Study of Āryadeva, Dharmapāla and Candrakīrti*. Ed. Tom. J. F. Tillemans. Vol. II. Wien: Arbeitskreis für Tibetische und Buddhistische Studien Universität, 1990.
- ParSg *Paryāyasamgrahaṇī*. T no. 30. 760a07–772b09. Tib. D 4041 'i 22b1–47b7, P 5542 yi 27a3–56b1.
- SĀ *Samyuktāgama*. T no. 2. 1a03–373b18.

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