

Akira YUYAMA:

“A List of Writings with Brief Bibliographical Notes
Appendix: Curriculum Viate — *A Succinct Autobiographical Record*”,
ARIRIAB, XVI: 2012 (2013), p. 343-390:

Addenda et Corrigenda

As of 28 May 2013

p. 347: ARIRIAB = ...*for Buddhology* ⇒ ...*for Advanced Buddhology*

p. 349 (after line 19): add between Fujita & Hayashima Volumes:

Guenther Volume = Buddhist Thought and Asian Civilization: Essays in Honor of Herbert V. Guenther on His Sixtieth Birthday, ed. Leslie S. Kawamura & Keith Scott (Emeryville CA USA: Dharma Publishing Co., 1977).

p. 353: *Item 4a: Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A)*, edited with an Introduction, Bibliographical Notes and a Tibetan Version from Tunhuang by A. Yuyama: *A Digital Paperback Reprint Edition* (Cambridge / London-New York-Melbourne / Madrid-Cape Town-Singapore-São Paulo-Delhi-Dubai-Tokyo-Mexico City: Cambridge University Press, 2010): — ISBN 978-0-521-14320-2 (Pb).

— As a matter of fact, I came to know of this digital paperback reprint edition through a certain overseas bookseller’s sales catalogue just by mere chance early summer in 2012. The CUP seems to have failed to locate my present address, as I have been moving from Canberra, Auckland, Göttingen, Tokyo, and so forth since I heard the acceptance for publication of the first edition whilst in Canberra around 1972. I am however very grateful to the CUP to have re-issued it in the paperback edition easily available to the students in the related fields of study in need of the text.

— On this occasion I wish to draw attention of serious scholars in the relevant field to the fact that the late Dr. Edward Conze (1904-1979), versed in the *Prajñāpāramitā* literature, had long maintained that the *Rgs* represented the earliest statement of the *Prajñāpāramitā* thought, as he has repeated in his review of my book: see *JRAS*, 1978, p. 89. — cf. further my “List of Writings”, II.31: “The First Two Chapters of the *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā*”, *Conze Volume* (Berkeley 1977), p. 203-218! — and furthermore E. Conze, *The Prajñāpāramitā Literature*, 2nd., revised & enlarged edition (= *BPB-SM*, I) (Tokyo 1978), p. 53-55: §5A. *Verses on the Accumulation of Perfect Qualities*.

p. 355: *Item 11a, line -2*: tables ⇒ table

p. 356: *Item 1b.3a, line 2*: (Tokyo 1982) ⇒ (Tokyo 1983)

— Add: “Besprechung” von S. Kratzsch (Halle/S.), *OLZ*, 82. Jahrgang 1987, Nr. 8, Sp. 187.

p. 363: add 26bis. “Svalpākṣarā Prajñāpāramitā”, *Guenther Volume* (1977), p. 280-301.

Attention is drawn to one of the very short *Prajñāpāramitā* texts within the framework of

Tāntric tradition, now extant in Ind., Tib., Chin., et alibi.

— cf. esp. E. Conze, *Prajñāpāramitā Lit.*, 2nd rev.ed. (see my ‘List of Writings’, No. 27), p. 14, 81f., and p. 135 (item No. 36) as well for further details.

p. 365: *Item 40: line 7*: Budshism ⇒ Buddhism; *line 15*: Ling ⇒ Lin; Yamaguci ⇒ Yamaguchi

p. 366: *Item 42: add 4 characters to the title as follows* “ . . . 写本断簡二点覚書”.

p. 367: *Item 52: line 4*: Farhād-B.,g ⇒ °-Bēg

p. 376: *Item 100: line 4*: -samcaya- ⇒ -saṃcaya-

p. 378: *Item 109: line 4*: Indoloy ⇒ Indology; — *line 5*: Know ⇒ Konow

p. 390, *line 2*: वाग्देवी ⇒ वाग्देवी

p. 381, *line -16: IV.C.I, No. 9*:— In October 1981 I was officially invited to the Himalayan Kingdom of Bhutan by the National Religious Committee. It was as a matter of fact an invitation of the National Library of Bhutan, of which Director was really learned and gentle-hearted Lopen Pemala.* I was again invited by the National Library in 1984. My visits were extremely fruitful. I am sad, however, to see our mutual intercourse discontinued for various reasons. My visit was announced in the weekly news bulletin in English called *Kuensel*, XVI, 45 (*Week ending 8 November 1981*), p. 3, col. c, with a caption “Visit of the National Religious Committee Guests”, citing my speech delivered during a dinner hosted by the Chairman of the National Religious Committee: ‘... Bhutan while making a steady progress in all aspects of modernization yet succeeded in preserving its traditional and spiritual background. His country Japan of which is very proud, he says has made a great economic progress with rapid speed, but there is now the problem of pollution. Bhutan he hopes will not make the same mistake. ...’.**

* Lopen Pemala passed away on 27 February 2009 at the age of 83: — cf. Yoshiro IMAEDA [今枝由郎], “恩師の死”, 圖書 [Tosho], No. 728 (Tokyo: Iwanami Shoten, October 2009), p. 21-25.

** *Kuensel* is perhaps ལུང་གསལ་ (*kun-gsal*) in Tib., equivalent to प्रकाशनम् (*prakāśanam*) in Skt?

p. 389: *Add* — 2002-2009?: Member on the Scientific Committee of the *Corpus Iuris Sanscriticum: Sanskrit Series on Social and Religious Law* under the direction of Oscar Botto (Turin) <A project under the umbrella of the Union Académique Internationale = UAI>[梵文法典叢書].

Cf. A. Yuyama, “Miscellanea Philologica Buddhica (I)”, *ARIRIAB*, VI: 2002 (2003), p. 351: ‘CIS = *Corpus Iuris Sanscriticum*’, as one of the difficult international projects.

— , “Miscellanea Philologica Buddhica (III)”, *ARIRIAB*, VIII: 2004 (2005), p. 377-379: §1. ‘CIS = *Corpus Iuris Sanscriticum* — 発刊を慶んで’.

— , “Miscellanea Philologica Buddhica (IV)”, *ARIRIAB*, IX: 2005 (2006), p. p. 281-293, esp. p. 281f.: §2. ‘*Le code népalais (AIN) de 1853*, par Jean Fezas, 2 vols. (= CIS, II) (Torino 2000) — *In the framework of Hodgson in Nepal with its historical background*’.

- p. 389: *Add* — 2003-2009?: Member on the Scientific Board of the *Indologica Taurinensia: The Journal of the International Association of Sanskrit Studies* [Abbr.: IASS] (*An Official Organ of the IASS*), founded and directed by Oscar Botto (Turin / Torino: Edizioni A.I.T., 1973-).

Obituaries — Oscar Botto (Torino, 10 July 1922 – Torino, 24 August 2008), *e.g.*: — Motilal Banarsidass, *Newsletter*, XXX, 9 (Delhi, Sept. 2008), p. 15b.

Irma Piovano, “Oscar Botto: A Life Devoted to India”, *IT*, XXXV (2009), p. XIII-LVI.

- p. 390: 『佛教梵語讚頌』釋要 . . .

サンスクリット (Sanskrit: 梵語) は、もとより多様な方言を保ち、必ずしも民衆が理解出来ない言葉ではなかった。その多様さの証左が、優れた古典的文法学者の輩出であり、更には古典語の理解度は、例えば後に大衆も観賞した劇作中の梵語に見てとれるといわれる由縁であろう。それは、古来 (*purā*)、ひとり梵天の (*brāhmī*-) 言語 (*vāc*-) であり、したがって天界 (*daivī*-) の言語であると声高に伝えられてきたが (*ghuṣ*-)、実はまた人間の (*mānuṣī*-) の言語として生きてきたことも、賢者達 (*paṇḍita*-) はまさしく知る (*jñā*-)。だからこそ、智者 (*vidvat*-) は、人々 (*jana*-) が容易に (*sukham*) 把握できる (*grah*-) 法を (*dharma*-) 説き語り (*vad*-)、説(法)師は (*[dharma-]bhāṇaka*-) 他のものたちの (*apara*-) 言葉を (*vākya*-)、そして自らの言葉も巧みに (*kuśalam*) 知るのだ (*jñā*-)。 . . .

— 参看・拙論, “エジャトンの仏教梵語研究の学史的背景”, *Watanabe Memorial Volume*, II (1993), p. 83, and p. 66 as well. . . . [cf. “A List of Writings”, p. 369: *item II.59*]

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‘Sanskrit war das Lebelement der indischen Kultur und wird leben, solange diese Kultur nicht gänzlich abgestorben ist.’, so says Hermann Jacobi (1850-1937) in his enlightening article “Was ist Sanskrit?”, *Scientia*, XIV: Jahrgang 7 (1913), p. 27 = *Hermann Jacobi - Kleine Schriften*, II, hrsg. Bernhard Kölver (= *Glaserapp-Stiftung*, IV, 2) (Wiesbaden: Franz Steiner Verlag, 1970), p. 1132.

— See also A. Yuyama, *A Select Bibliography on the Sanskrit Language for the Use of Students in Buddhist Philology*. A Revised Edition (1992) [cf. “A List of Writings”, p. 356: *item Ib3b*], p. vii.