

KOTA TEXT

Part Four

BY

M. B. EINHARDT

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KOTA TEXTS

Part One

BY

M. B. EINHARDT

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Sanskrit but some modern scholars principally in Japan have proposed that it is instead an indigenous Chinese composition. In contrast to both of these views Robert Buswell maintains it was written in Korea around A D 685 by a Korean adept affiliated with the East Mountain school of the nascent Chinese Chan tradition. He thus considers it to be the oldest work of Korean Chan or Son which in Japan became known as the Zen school and the second oldest work of the Sinitic Chan tradition as a whole. Buswell makes his case for the scripture's dating, authorship and provenance by placing the sutra in the context of Buddhist doctrinal writings and early Chan literature in China and Korea. This approach leads him to an extensive analysis of the origins of Chan ideology in both countries and of the principal trends in the sinicization of Buddhism. Buddhism has typically been studied in terms of independent national traditions but Buswell maintains that the history of religion in China, Korea and Japan should be treated as a whole. Originally published in 1989, The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

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International Journal of Dravidian Linguistics, 2005 Journal of the American Oriental Society American Oriental Society, 1947. List of members in each volume. **Bulletin of the Anthropological Survey of India** Anthropological Survey of India, 1980. **Indian Antiquary**, 1897. At a time when each Society had its own medium of propagation of its researches in the form of Transactions, Proceedings, Journals etc, a need was strongly felt for bringing out a journal devoted exclusively to the study and advancement of Indian culture in all its aspects. This encouraged Jas Burgess to launch the Indian Antiquary in 1872. The scope was in his own words as wide as possible incorporating manners and customs, arts, mythology, feasts, festivals and rites, antiquities and the history of India. Another laudable aim was to present the readers abstracts of the most recent researches of scholars in India and the West. Indian Antiquary also dealt with local legends, folklore, proverbs etc. In short Indian Antiquary was entirely devoted to the study of MAN the Indian in all spheres. Introduction to facsimile volumes.

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