

Chinese Seasons

Lingsheng Yao

Chinese Seasons:

10.000 Chinese Numbers. Social Life of the Chinese ... Edited and revised by the Rev. Paxton Hood, etc Justus Social Life of the Chinese a Daguerrotype of Daily Life in China by Rev. Justus Doolittle Justus Doolittle, 1868 Chinese Jade Ming Yu, 2011-08-25 Chinese jade Chinese Buddhism Joseph Edkins, 1880 Doolittle,1868 *Workings* on Chinese Buddhism, Mysticism, and Occultism Various Authors, 2020-09-28 Nothing of great importance is known about F hien in addition to what may be gathered from his own record of his travels I have read the accounts of him in the Memoirs of Eminent Monks compiled in A D 519 and a later work the Memoirs of Marvellous Monks by the third emperor of the Ming dynasty A D 1403 1424 which however is nearly all borrowed from the other and all in them that has an appearance of verisimilitude can be brought within brief compass His surname they tell us was Kung and he was a native of Wu yang in P ing Yang which is still the name of a large department in Shan hsi He had three brothers older than himself but when they all died before shedding their first teeth his father devoted him to the service of the Buddhist society and had him entered as a r ma era still keeping him at home in the family The little fellow fell dangerously ill and the father sent him to the monastery where he soon got well and refused to return to his parents When he was ten years old his father died and an uncle considering the widowed solitariness and helplessness of the mother urged him to renounce the monastic life and return to her but the boy replied I did not guit the family in compliance with my father s wishes but because I wished to be far from the dust and vulgar ways of life This is why I chose monkhood The uncle approved of his words and gave over urging him When his mother also died it appeared how great had been the affection for her of his fine nature but after her burial he returned to the monastery On one occasion he was cutting rice with a score or two of his fellow disciples when some hungry thieves came upon them to take away their grain by force The other r ma eras all fled but our young hero stood his ground and said to the thieves If you must have the grain take what you please But Sirs it was your former neglect of charity which brought you to your present state of destitution and now again you wish to rob others I am afraid that in the coming ages you will have still greater poverty and distress I am sorry for you beforehand With these words he followed his companions into the monastery while the thieves left the grain and went away all the monks of whom there were several hundred doing homage to his conduct and courage When he had finished his novitiate and taken on him the obligations of the full Buddhist orders his earnest courage clear intelligence and strict regulation of his demeanour were conspicuous and soon after he undertook his journey to India in search of complete copies of the Vinaya pi aka What follows this is merely an account of his travels in India and return to China by sea condensed from his own narrative with the addition of some marvellous incidents that happened to him on his visit to the Vulture Peak near R jag iha It is said in the end that after his return to China he went to the capital evidently Nanking and there along with the Indian rama a Buddha bhadra executed translations of some of the works which he had obtained in India and that before he had done all that he wished to do in this way he removed to King

chow in the present Hoo pih and died in the monastery of Sin at the age of eighty eight to the great sorrow of all who knew him It is added that there is another larger work giving an account of his travels in various countries **World-conception of the Chinese** Alfred Forke, 1925 The Mythology of All Races: Chinese, by J. C. Ferguson; Japanese, by Masaharu Anesaki. 1928, 1928 Mesny's Chinese Miscellany William Mesny, 1896 A text book of notes on China and the Chinese Sparrow: the Chinese Game Called Ma-ch'iau Ly Yu Sang, 1923 The Chinese Recorder ,1915 The Chinese Classics: with a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes; in Seven Volumes James Chinese Buddhism Edkins, 1879 The *Chinese Classics: with a Translation, Critical and Exegetical Notes, Legge, 1872 Prolegomena, and Copious Indexes James Legge, 1872 The Chinese Classics with a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes by James Legge, 1872 The Chinese Classics James Legge, 1872 An English and Chinese Dictionary Ki Chiu Kwong, Kwang Ki-Chaou, 1887 Chinese [mythology] Japanese [mythology] John Calvin Ferguson, Masaharu Anesaki, 1928 A Syllabic Dictionary of the Chinese Language Arranged According to the **Wu-fang Yüan Yin** Samuel Wells Williams, 1909 The Chinese Students' Monthly, 1923

Unveiling the Energy of Verbal Beauty: An Mental Sojourn through Chinese Seasons

In a global inundated with monitors and the cacophony of immediate transmission, the profound power and psychological resonance of verbal art usually fade into obscurity, eclipsed by the continuous barrage of sound and distractions. However, located within the musical pages of **Chinese Seasons**, a charming perform of fictional elegance that impulses with organic emotions, lies an unforgettable trip waiting to be embarked upon. Penned by a virtuoso wordsmith, that magical opus guides visitors on an emotional odyssey, gently exposing the latent possible and profound impact stuck within the intricate web of language. Within the heart-wrenching expanse with this evocative analysis, we shall embark upon an introspective exploration of the book is central subjects, dissect its interesting writing type, and immerse ourselves in the indelible impact it leaves upon the depths of readers souls.

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