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**SEASONS**  
**IN CHINESE**  
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# Chinese Seasons

**William Mesny**



## Chinese Seasons:

10,000 Chinese Numbers , Social Life of the Chinese a Daguerrotype of Daily Life in China by Rev. Justus Doolittle  
Justus Doolittle,1868 *Chinese Buddhism* Edkins,1879 **Chinese Buddhism** Joseph Edkins,1893 *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 quit 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 *Social Life of the Chinese ... Edited and revised by the Rev. Paxton Hood, etc* Justus Doolittle,1868 **Chinese Jade** Ming Yu,2011-08-25 Chinese jade **Chinese Buddhism** Joseph Edkins,2013-11-05 First Published in 2000 This is Volume VI of six of the Oriental series looking at Arabic History and Culture It was written in 1922 and presents discussions around the religion of Buddhism in China along with Tausim Confucianism and Buddhist art It highlights the Chinese Buddhists who contented for the immortality of the soul in the Northern Doctrines against the followers of Confucius that gave Chinese Buddhism a base and energy for the founding of new schools The 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 **Report Shanghai Municipal Council for the Year... and Budget for the Year ....** Shanghai Municipal Council,1927 **The Chinese Classics: The Ch'un ts'ew, with the Tso chuen: pt. 1. Dukes Yin, Hwan. Chwang, Min, He, Wan, Seu, and Ch'ing; and the Prolegomena. pt. 2. Dukes Seang, Ch'aou, Ting, and Gae, with Tao's appendix; and the indexes** James Legge,1872 **Proverbs and Common Sayings from the Chinese** Arthur H. Smith,1902 **Chinese Economic Bulletin** ,1928 **The Chinese Classics, with a tr., notes, prolegomena, and indexes by J. Legge. 5 vols. [in 8]. Vols, 3-5 [in 7].** Chinese classics,1890 *Early Chinese Jades* Una Pope-Hennessy,1923 *Journal* China Society, Taipei,1961 **Sparrow: the Chinese Game Called Ma-ch'iau** Ly Yu Sang,1923 **Proverbs and Common Sayings from the Chinese Together with Much Unrelated Matter, Interspersed with Observations on Chinese Things-in-general** Arthur H. Smith,1902

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