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Record of the Buddhistic Kingdoms

Record Of Buddhistic Kingdoms

Fa Xian



Record Of Buddhistic Kingdoms:

A Record of Buddhistic Kingdoms Faxian, 1886 *A Record of Buddhistic Kingdoms; Being an Account by the Chinese Monk Fâ-Hien of his Travels in India and Ceylon (A.D. 399-414)* Faxian, 2023-09-01

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A Record of Buddhistic Kingdoms is a travelogue written by Faxian also spelled Fa Hsien a Chinese Buddhist monk and scholar who lived during the 4th and 5th centuries CE The book chronicles Faxian s journey from China to India and back as he sought to obtain Buddhist scriptures and deepen his understanding of Buddhism In his account Faxian provides vivid descriptions of the countries people and Buddhist sites he encountered along the way Faxian s observations shed light on the cultural practices religious customs and social conditions of the Buddhist kingdoms he visited As an ardent Buddhist practitioner and scholar Faxian s primary purpose was to collect Buddhist scriptures and learn from esteemed teachers A Record of Buddhistic Kingdoms is not only a valuable historical record of Faxian s travels but also an important source of information on the spread and development of Buddhism in Asia It provides valuable insights into the religious and cultural landscape of the time and contributes to our understanding of ancient Buddhist traditions and practices Faxian s travelogue remains a significant text for scholars and enthusiasts of Buddhism history and cross cultural exchanges

□□□□□□ Faxian, 1886 **Record of Buddhistic Kingdoms**

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Faxian 337 c 422 was a Chinese Buddhist monk and translator who traveled by foot from Ancient China to Ancient India visiting many sacred Buddhist sites in Central Asia the Indian subcontinent and Southeast Asia between 399 412 to acquire Buddhist texts His journey is described in his important travelogue *A Record of Buddhist Kingdoms Being an Account by the Chinese Monk Fa Xian of his Travels in India and Ceylon in Search of the Buddhist Books of Discipline* Other transliterations of his name include Fa Hien and Fa hsien In 399 Faxian set out with nine others to locate sacred Buddhist texts He visited India in the early fifth century He is said to have walked all the way from China across the icy desert and rugged mountain passes He entered India from the northwest and reached Pataliputra He took back with him Buddhist texts and images sacred to Buddhism He saw the ruins of the city when he reached Pataliputra Faxian s visit to India occurred during the reign of Chandragupta II He is also renowned for his pilgrimage to Lumbini the birthplace of Gautama Buddha modern Nepal However he mentioned nothing about Guptas Faxian claimed that demons and dragons were the original inhabitants of Sri Lanka On Faxian s way back to China after a two year stay in Ceylon a violent storm drove his ship onto an island probably Java After five months there Faxian took another ship for southern China but again it was blown off course and he ended up landing at Mount Lao in what is now Shandong in northern China 30 kilometres 19 mi east of the city of Qingdao He spent the rest of his life translating and editing the scriptures he had collected Faxian wrote a book on his travels filled with accounts of early Buddhism and the geography and history of numerous countries along the Silk Road as

they were at the turn of the 5th century CE He wrote about cities like Taxila Patliputra Mathura and Kannauj in Middle India He also wrote that inhabitants of Middle India also eat and dress like Chinese people He declared Patliputra as a very prosperous city He returned in 412 and settled in what is now Nanjing In 414 he wrote or dictated Foguoji A Record of Buddhistic Kingdoms also known as Faxian's Account He spent the next decade until his death translating the Buddhist sutra he had brought with him from India *A Record of Buddhistic Kingdoms* Ca. Ca. Fa-Hsien, 2013-03-20 Hardcover reprint of the original 1886 edition beautifully bound in brown cloth covers featuring titles stamped in gold 8vo 6x9 All foldouts have been masterfully reprinted in their original form No adjustments have been made to the original text giving readers the full antiquarian experience For quality purposes all text and images are printed as black and white This item is printed on demand Book Information Fa Hsien Ca Ca A Record Of Buddhistic Kingdoms Being An Account By The Chinese Monk F Hien Of His Travels In India And Ceylon A D 399 414 In Search Of The Buddhist Books Of Discipline Translated And Annotated With A Corean Recension Of The Chinese Text Indiana Repressed Publishing LLC 2012 Original Publishing Fa Hsien Ca Ca A Record Of Buddhistic Kingdoms Being An Account By The Chinese Monk F Hien Of His Travels In India And Ceylon A D 399 414 In Search Of The Buddhist Books Of Discipline Translated And Annotated With A Corean Recension Of The Chinese Text Oxford Clarendon Press 1886 Subject Buddha and Buddhism *A Record of Buddhistic Kingdoms* Fa-hsien, 1965

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 A Record of Buddhistic Kingdoms Faxian, 201-04-09 F hien had been living in Ch ang gan Deploring the mutilated and imperfect state of the collection of the Books of Discipline in the second year of the period Hw ng che being the Ke h e year of the cycle he entered into an engagement with Hwuy king T o ching Hwuy ying and Hwuy wei that they should go to India and seek for the Disciplinary Rules After starting from Ch ang gan they passed through Lung and came to the kingdom of K een kwei where they stopped for the summer retreat When that was over they went forward to the kingdom of Now t an crossed the mountain of Yang low and reached the emporium of Chang yih There they found the country so much disturbed that travelling on the roads was impossible for them Its king however was very attentive to them kept them and acted the part of their d napati Here they met with Che yen Hwuy keen S ng sh o P o yun and S ng king and in pleasant association with them as bound on the same journey with themselves they passed the summer retreat together resuming after it their travelling and going on to T un hwang in the frontier territory of defence extending for about 80 le from east to west and about 40 from north to south *A Record of Buddhistic Kingdoms* James Legge, 2017-12-05 A Record of Buddhist Kingdoms Being an Account by the Chinese Monk Fa Hein of Travels in India and Ceylon Ad 399 414 in Search of the Buddhist Books of Discipline is one of the most important source for reconstructing the life and conditions of the times Though brief his account of the general characteristics and tendencies of Gupta imperial administration is very valuable Likewise the account also gives a fair deal of information on the religious usages and practices and is invaluable for the graphic information it provides about Buddhism in India Central Asia and Ceylon Equally interesting and useful is the thrilling account of the perilous sea voyage to South East Asia and his journey through Central Asia to India **A Record of Buddhistic Kingdoms** Faxian, 2013-10 This is a reproduction of a book published before 1923 This book may have occasional imperfections such as

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