

Article

The Miraculous Narratives in The Biographies of Eminent Nuns and The Further Biographies of Eminent Nuns

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Abstract: This paper introduces miraculous narratives in *The Biographies of Eminent Nuns* (BQNZ) and *The Further Biographies of Eminent Nuns* (XBQNZ) and provides a comparative examination based on the relevant narratives in the above-mentioned collections and *The Biographies of Eminent Monks* (GSZ). First, this paper suggests that eminent nuns' miracles in the BQNZ seem to be more limited than those of their male contemporaries in the GSZ, which might reflect their comparatively limited agency in social engagements. Furthermore, the BQNZ's silence on the eminence of foreign nuns, in sharp contrast to the special attention afforded to foreign monks in the GSZ, might suggest androcentrism in both the Saṅgha and Chinese society. Second, the entries containing "intentionally performed miracles" in the BQNZ outnumber those in the XBQNZ in terms of the percentage of all entries and diversity. Moreover, in later records of the XBQNZ, most miracles are only related to death. This might point to the lower esteem that eminent nuns enjoyed during and after late imperial China, partly because of Buddhism's development and social status. Alternatively, this might have resulted from special social circumstances. Finally, this paper suggests that the androcentric inclination of the male compilers of the BQNZ and XBQNZ, or the sources on which the two collections are based, might have undermined eminent nuns' prominence in upholding and spreading Buddhism. Such an androcentric bias is reflected in their selective use and adaptation of the materials.

Keywords: eminent nuns; Chinese Buddhism; miraculous narratives; supramundane power; miraculous response; androcentrism



Citation: Zhong, Haoqin. 2023. The Miraculous Narratives in The Biographies of Eminent Nuns and The Further Biographies of Eminent Nuns. *Religions* 14, 565. <https://doi.org/10.3390/rel14050565>

Academic Editors: Ying Bao Shou and Jingling Li

Received: 12 February 2023
Revised: 18 April 2023
Accepted: 20 April 2023
Published: 23 April 2023



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1. Introduction and Literature Review

Buddhism was introduced to China from India around the first century CE. The Buddhist monastic order was subsequently established as Buddhist Dharma spread in the country. The Chinese *bhikṣuṇī* saṅgha has continued to flourish since its founding in the fourth century. Nowadays, the Chinese *bhikṣuṇī* lineage is the main source of legitimacy for women to obtain full ordainment. Despite the rich religious heritage of Chinese *bhikṣuṇī*, however, Chinese Buddhist nuns have not received much attention from academia until recent decades, with the recognition of gender studies as an important academic subject. Female agency in East Asia has subsequently attracted considerable debate and has led to the generation of "a subfield at the intersection of cultural and historical studies, sociology, literary criticism, and material culture" (Adamek 2009a, p. 1). A growing number of studies on gender and women have been published in the context of research on Buddhism and have led to the rise of feminist Buddhology as a promising area of investigation (Barua 2011). The value of studying Chinese Buddhist nuns becomes evident when this task is situated within current research on Buddhism and feminism.

Despite the dearth of historical records on nuns, scholars have taken on the daunting job of collecting a diversity of sources, such as biographies and standard dynastic histories (Miyasaka 2002; Tsai 1981), tales of miracles (Georgieva 1996), collections of poems (Li 1989), epigraphical texts (Yao 2014), inscriptions (Adamek 2009a; Pang 2010), manuscripts (Liu 2018), memorials (Adamek 2009b), etc. (Georgieva 2000; Hao 2010), to reveal the agency of Chinese Buddhist nuns over the course of history and to bring to light the previously

The Examination Of The Miraculous Narratives

Lauren Gardner



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