



THE ROBERT H. N. HO FAMILY FOUNDATION PROGRAM IN  
Buddhism and Contemporary Society

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## Fathers and Daughters in Chinese Buddhism

FRIDAY, APRIL 10, 2015  
3:00 - 4:30 PM

UBC | ASIAN CENTRE | AUDITORIUM | 1871 WEST MALL

Although, father-daughter conflict and reconciliation famously drives the plot of *The Precious Scroll of Incense Mountain*, a 16th-century tale of the bodhisattva Avalokiteśvara's past life as Princess Miaoshan, much could be said about earlier material on filial Buddhist daughters. In the 7th century, a Buddhist nun named Zhijue dedicated a niche and wrote a memorial for her father, a respected magistrate. The memorial is full of praise for his commitment to Buddhist practice, and it appears that she and her father were united against the rest of their family. In the 8th century, filial and master-disciple devotion appear to dovetail in the accounts of two female followers of the Chan Master Wuzhu. Finally, I look at a well-loved Chan/Zen fictional character: Lingzhao, the daughter of Layman Pang, who was said to have died in the ninth century. In these three accounts, we see literary and cultural conventions re-negotiated and re-appropriated in various ways.



Wendi L. Adamek's forthcoming book *Practicescape: The Buddhists of Baoshan* centers on a seventh-century community in Henan, China. Previous publications include *The Mystique of Transmission* (2008 AAR Award for Excellence in Textual Studies), and *The Teachings of Master Wuzhu: Zen and Religion of No-Religion* (2012). Born in Hawai'i, she earned her degrees at Stanford University and has been a research fellow at Kyoto University, Peking University, and the Stanford Humanities Center. Her research interests include medieval Chinese Buddhism and Daoism, Buddhist art, comparative philosophy, and environmental literature.