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**ХОРОШИЕ ПУТИ ДЛЯ МОНАХИНЬ  
В СОВРЕМЕННОМ ОБЩЕСТВЕ:  
АНАЛИЗ СОЧИНЕНИЙ МАСТЕРА ТАЙСЮЯ  
О БУДДИЙСКОМ МОДЕРНИЗМЕ**

*Аннотация.* В статье проанализированы взгляды Мастера Тайсюя на социальную роль женщин в гражданском обществе на основе его собрания сочинений. Тайсюй подчеркивает влияние кармы в определении социального равенства, объясняя сложности для духовного развития женщин. Он резко выступает против стремления женщин к монашеству, призывая вместо этого практиковать буддизм в мирской жизни. В статье указываются подходящие социальные роли для буддийских монахинь, такие как проповедование буддизма в семьях и работа в медицинских и образовательных сферах. Однако сочинения Тайсюя недостаточно освещают социальную и политическую роль женщин, что указывает на его большую роль в качестве религиозного реформатора, а не социального активиста. Несмотря на формальное гражданское равенство, традиционные гендерные роли дочери, матери и жены продолжают существовать. Видение Тайсюя не предлагает оригинальной реорганизации общества, а скорее соответствует текущему требованию гендерного равенства в данный исторический период.

*Ключевые слова:* буддизм, гендерные исследования, женская история.

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**Good Paths for Female Monastics in Contemporary Society:  
An Analysis of Master Taixu's Discourses on Buddhist Modernism**

*Abstract.* This article explores Master Taixu's perspective on women's social role within civil society based on his comprehensive collection of works. Taixu emphasizes the influence of karma in determining social equality and endorses the idea of obstacles to women's spiritual attainment. He discourages women from pursuing monasticism, advocating instead for lay Buddhist practice. The article highlights suitable social roles for Buddhist nuns, such as promoting Buddhism within families and engaging in medical and educational fields. However, Taixu's writings lack a comprehensive view of women's social and political roles, suggesting his primary focus as a religious reformer rather than a social activist. Despite formal civil equality, traditional gender roles of daughter, mother, and wife persist.

Taixu's vision falls short of providing an original reorganization of society, aligning more with the prevailing demand for gender equality.

**Keywords:** Buddhism, gender studies, women's history.

One of the most prominent leaders of Buddhist reformation in early 20<sup>th</sup> century is Master Taixu, who was active both in missionary work and social life. The basis for the qualitative research is The complete collection of Taixu's works. The research question is to explain the peculiarities of the social role of women within the civil society. The subject is the social interaction between members of society. The object is the nature of women in the Buddhist paradigm introduced by Taixu.

Taixu believes that the equality among all living beings exists only on the level of Buddha nature, emptiness and causality [釋太虛 1998, 282—284]. In the worldly law, there is absolute equality based on the the Buddhist law of karma, and the reason is fundamentally due to the different karmic fruits [釋太虛 1998, 229—257]. Taixu pointed out that women cannot be compared to men in terms of the merits and functions they achieve in society through their karma. Taixu essentially endorsed the idea of the five obstacles to women's attainment — a woman cannot become a Brahma, a Shakra, a devil king, a wheel-turning king and a Buddha. That's why Taixu encouraged female Buddhist to strive towards “changing their female bodies into male bodies” [釋太虛 1998, 363—366].

On the level of worldly affairs, there is also no equality. Women should not become nuns and should study Buddhism at home. Women becoming nuns detracts from Buddhism [釋太虛 1998, 282—284]. There are no nuns in Myanmar and Siam, and Buddhism is pure and prosperous. In China, there are nuns and Buddhism in decline. Taixu encourages women to cultivate the bodhisattva spirit and practice Buddhism as lay followers, as this is the most effective way to attain enlightenment and benefit oneself and society. As for the monastic code for women, this is a product of historical biases that have no place in the true teachings of the Buddha.

We identify the following social roles, which are most suitable for Buddhist nuns [釋太虛 1998, 259—269]:

1. to focus on handling family affairs, to make the families Buddhist;
2. to learn English and Chinese medicine, so they can go abroad to practice medicine and preach;
3. to get a training as a medical nurse for a Buddhist hospitals;
4. to become teachers in the kindergartens and elementary schools.

The image of the social and political role of a woman is not developed as a theme in Taixu's writings. The complex vision of the nun contradicts the narrow description of the female citizen. This suggests that Taixu is primarily a religious reformer rather than a social activist, and, second, indicates that alt-

though formally a woman receives equal civil status with a man, she remains in the positions of daughter, mother, and wife. Taixu was unable to offer an original vision for the reorganization of society and only supported the existing social demand for a struggle for equality between the sexes.

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