

CAVEAT LECTOR: The following slides were shown in the “LGBT Religious History: Queering the Spirit” sessions indicated in the PowerPoint presentation title because they related to the required readings for those days. These can be found on the course syllabus.

The slides do not necessarily reflect the views of the instructor and in some cases were selected precisely because they contain errors of fact or differences of opinion with the authors whose scholarship students were reading. The more controversial graphics were intended to prompt conversations in college classroom settings and lead to engagement and respectful dialogue.

There is no straightforward way to “teach the slides”—nor should there be. It is up to individual teachers to use their judgment as to what materials are age-appropriate and decide whether they fit within existing lesson plans or can form the basis for new ones.



“Local Nats (Spirits) in a Shrine, Mount Popa Monastery,” by Charles O. Cecil,
<https://www.cecilimages.com/image/I00000oQypbLmxqM>



c. 566 BCE

Birth of the Buddha

Birth of the Buddha in Lumbini in modern-day Nepal.

The day of the Buddha's birth is widely celebrated in Theravada countries as Vesak.

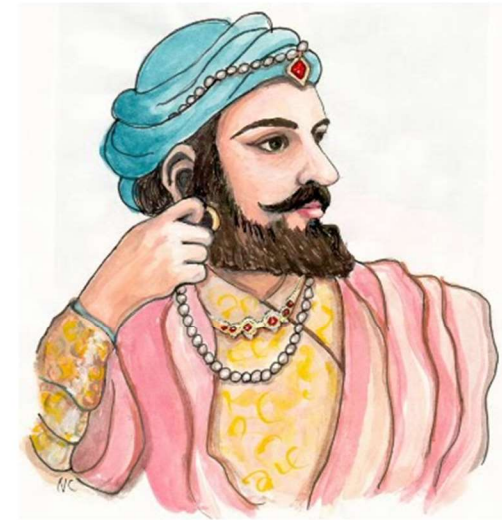


c. 486 BCE

Death of the Buddha

Death of the Buddha in modern-day Kushinagar, India.

All composite things (Sankhara) are perishable. Strive for your own liberation with diligence.



c. 272 - 231 BCE

Asoka

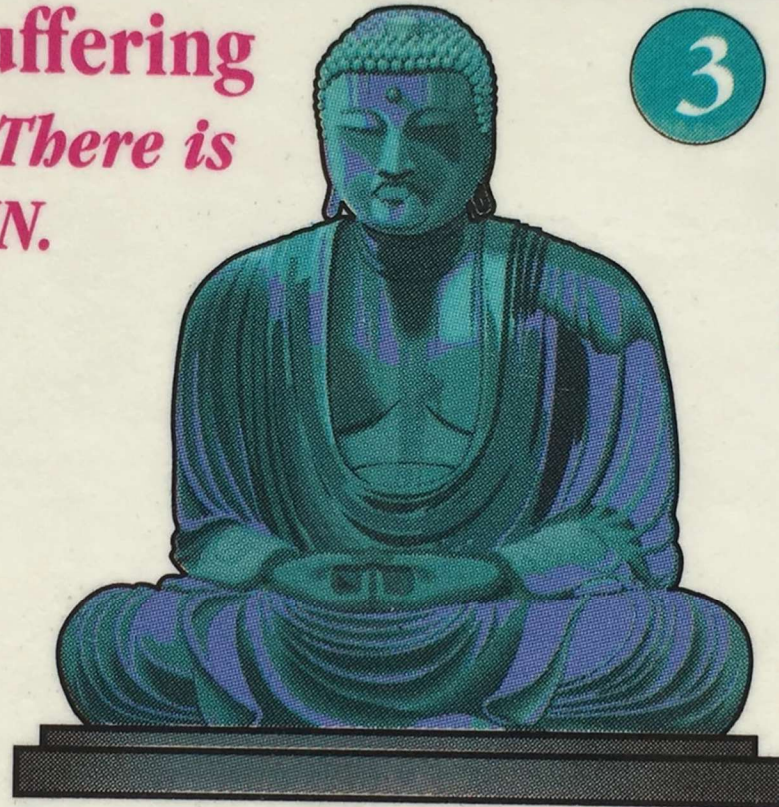
Buddhism flourishes in India under King Asoka

Buddhism, called the *Middle Way*, begins with Four Truths & the Path.

The Four Noble Truths

1 All life is suffering
“*dukkha*” *There is*
Suffering - PAIN.

- *Birth trauma*
- *Illness*
- *Old age*
- *Fear of death*
- *Separation from what one loves*

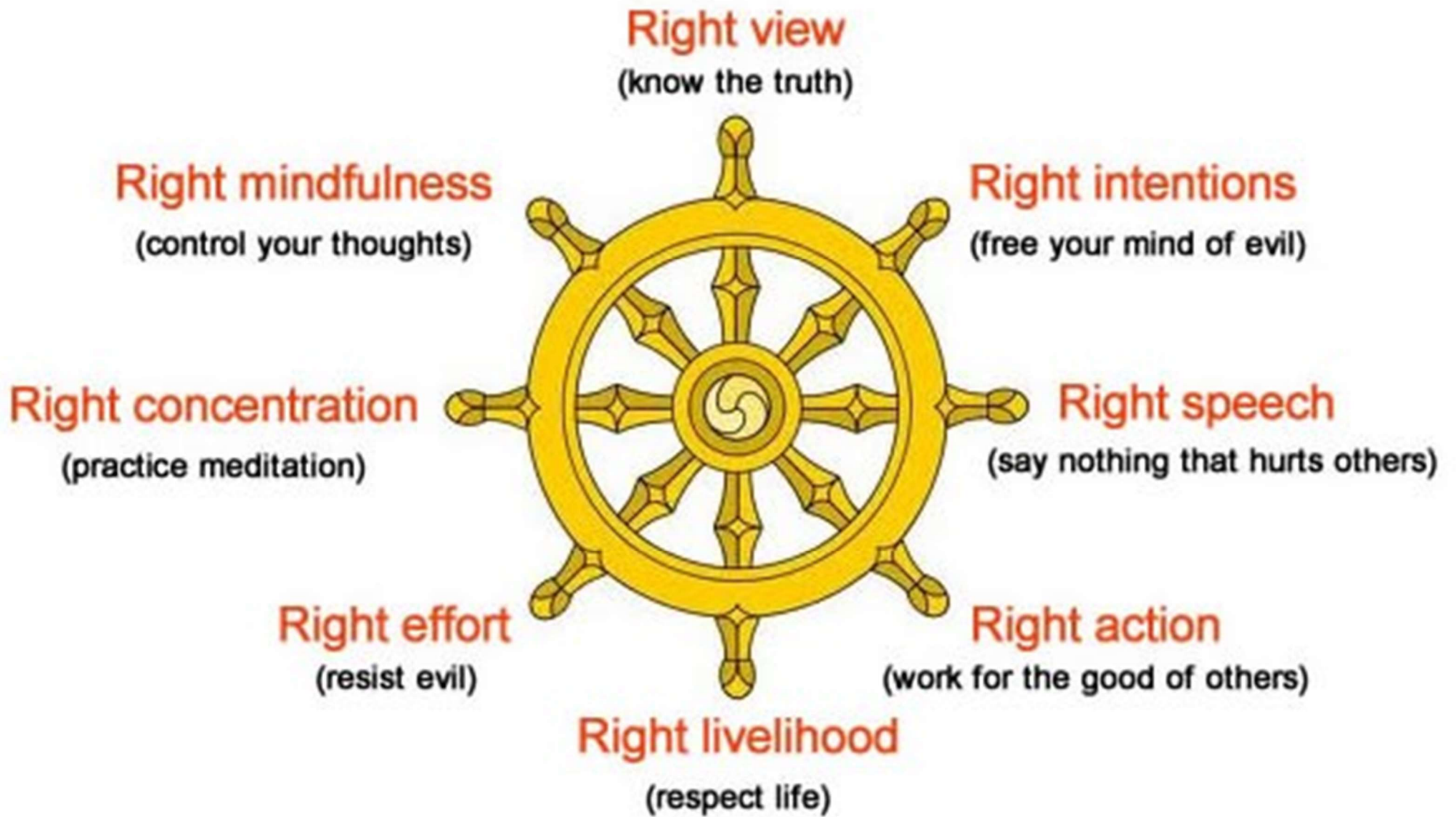


3 The way to stop suffering is to stop desire
The end of suffering comes with the end of desire -
END ATTACHMENT.

2 The cause of suffering is desire “*tanha*” *There is suffering because of desire - CRAVING.*

4 To remove desire, follow the Noble Eightfold Path
There is a WAY to let go of desire -The quiet mind.

Reference text: *The Dhammapada* © Helion Publishing Wallet Wisdom Card #27, Box 52836, Tulsa OK 74152



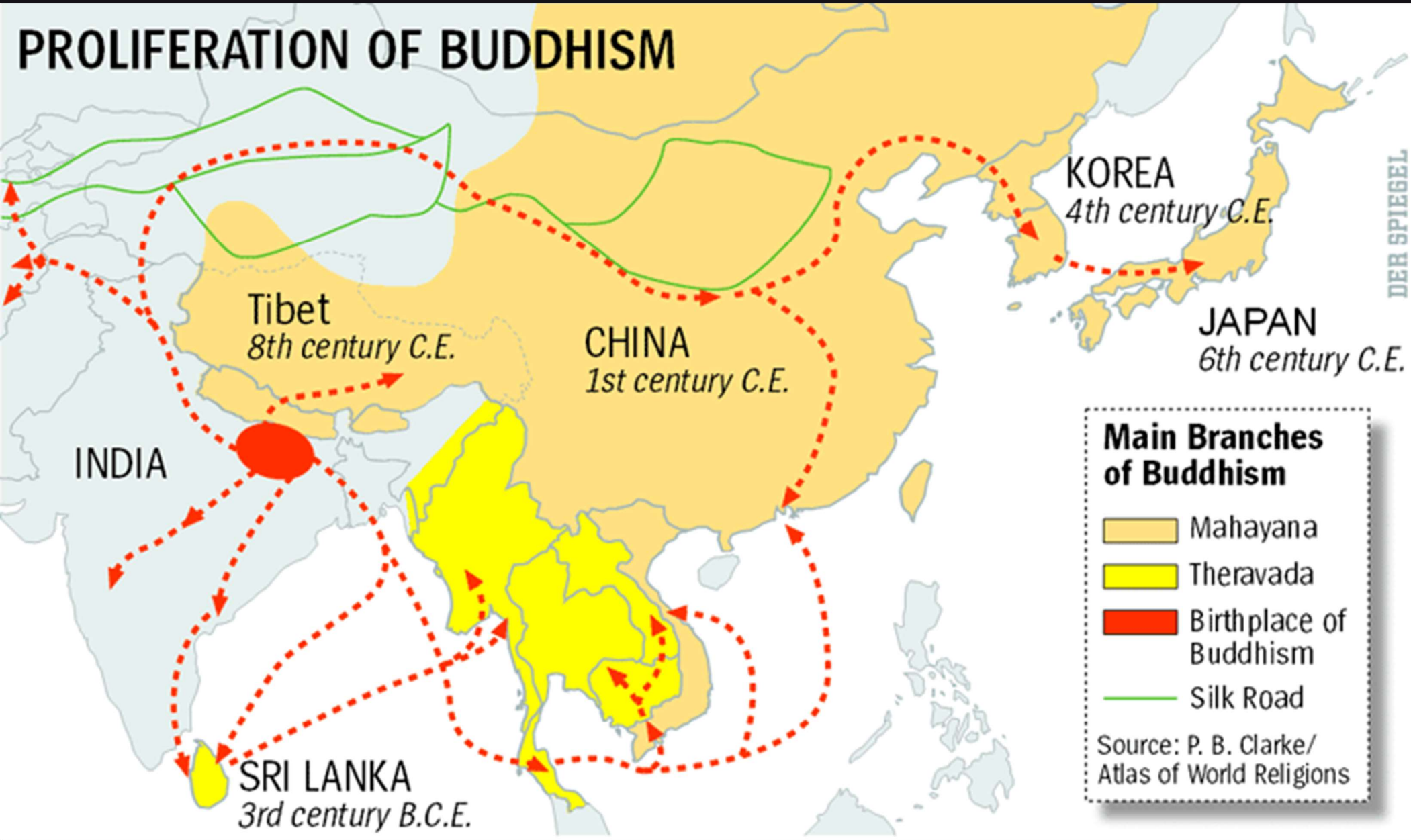
Graphic from <https://medium.com/@thecommonsapien/the-noble-eightfold-path-of-buddhism-a68d6a05f7a1>

Timeline of Buddhist History

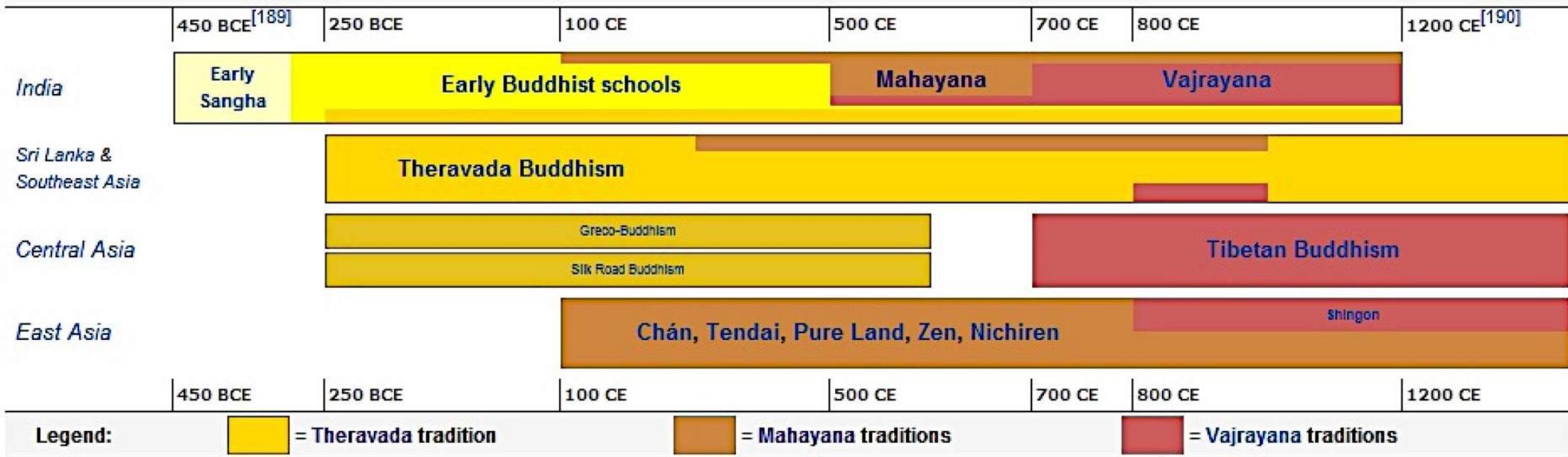
Buddhist	Western	Major Events	World Figures and Events
- 120*	6th Century B.C.E. *	<ul style="list-style-type: none"> Life of Siddhartha Guatama, the historical Buddha: conventional dates: 566-486 B.C.E. (According to more recent research, revised dates are: 490-410 BCE). 	<ul style="list-style-type: none"> Persian Empire founded by Cyrus the Great (550 B.C.E.) Confucius (551-479) Zarathustra (630-553) Birth of Mahavira (550)
- 20	5th Century	<ul style="list-style-type: none"> First Buddhist Council at Rajagaha (486) after the Parinirvana*, under the patronage of King Ajatasattu. The Buddhist Canon as it exist today was settled at this Council and preserved as an oral tradition. 	<ul style="list-style-type: none"> Socrates (469-399) Plato (427-347) Battle of Marathos (490) Greek-Persian Wars (490-479) Partheon Built (438)
144	4th Century	<ul style="list-style-type: none"> Second Buddhist Council at Vesali (386) about 100 year after the Parinirvana. First schism of the Sangha occurs in which the Mahasanghika school parts ways with the Sthaviravadins and the Theravadins. Non-canonical Buddhist Council at Pataliputra (367) 	<ul style="list-style-type: none"> Aristotle (384-322) Alexander the Great (356-323) invaded India (327)
244	3rd Century	<ul style="list-style-type: none"> Reign of Indian Emperor Asoka (272-231) who converts and establishes the Buddha's Dharma on a national level for the first time. Third Buddhist Council at Pataliputra (250) under the patronage of Emperor Asoka about 200 years after the Parinirvana. The modern Pali Tipitaka now essentially complete. Asoka's son and missionary Mahinda established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Great Wall of China (250) Hadrian's Wall circa 3rd Century AD Hannibal Barca (247?-183?)

See early timeline at https://issuu.com/zjaokhin/docs/buddhism_timeline
Buddhism timeline

PROLIFERATION OF BUDDHISM



Timeline: Development and propagation of Buddhist traditions (ca. 450 BCE – ca. 1300 CE)



	Theravada	Mahayana
Location	Southern (Sri Lanka, Thailand, Burma, Laos, Cambodia, parts of Southeast Asia)	Northern (Tibet, China, Taiwan, Japan, Korea, Mongolia, parts of Southeast Asia)
Schools and Sects	One surviving school (as many as 18 existed at one time)	
Buddhist Scriptures	Pali Canon/Tripitaka only	Books of the Theravada Tripitaka plus many other sutras (e.g. Lotus Sutra)
Buddhas	Historical Buddha (Gautama) and past Buddhas only	Gautama Buddha plus Amitabha, Medicine Buddhas, and others
Bodhisattvas	Maitreya only	Maitreya plus Avalokitesvara, Mansjuri, Ksitigarbha and Samanthabadra
Goal of Training	Arhat	Buddhahood via bodhisattva-path
3 Buddha Bodies (Trikaya)	Very limited emphasis; mainly on nirmana-kaya and dharma-kaya	Emphasized, including the samboga-kaya or reward/enjoyment body
Original Language	Pali	Sanskrit
Language of Transmission	Tripitaka is only in Pali. Teaching in Pali supplemented by local language.	Scriptures translated into local language.
Buddha's Disciples	Historical disciples described in Scriptures	Many bodhisattvas that are not historical figures
Mantras and Mudras	Some equivalent in the use of Parittas	Emphasized in Vajrayana; sometimes incorporated in other schools
Bardo (Limbo)	Rejected	Taught by all schools
Non-Buddhist Influences	Mainly pre-Buddhist Indian influences like concepts of karma, sangha, etc.	Heavily influenced by local religious ideas as transmitted to new cultures (China, Japan, Tibet).
Buddha Nature	Not taught	Emphasized, especially in practice-based schools
Rituals	Very few; not emphasized	Many, owing to local cultural influences

“The Three Yanas”

- **Hinayana** – “smaller boat” or “lesser vehicle” or “the narrow way”.
- Tends to see the goal of Buddhist practice as individual salvation, and by salvation it means extinction with the person no longer being reborn but reaching Nirvana.
- Only for expert monks
- The label “lesser vehicle” is an insult by the Mayahana folks.
- **Mayahana** – “bigger boat,” “greater vehicle,” “the open way,” etc.
- Tends to see all living beings as interrelated and so the goal of practice is the salvation of all beings.
- Open to anyone
- This doctrine is the basis for such Buddhist schools as Pure Land, Zen, etc.
- Introduces concept of Bodhisattvas & doctrine of emptiness (shunyata)
- **Vajrayana** - A subcomponent of Mayahana Buddhism aka The Indestructible Way, Diamond Vehicle
- The mystery tradition of Mayahana, also known as a Tantra
- Mystical, hands on, esoteric, hard-core type of practice that has levitating monks, monks living in caves alone for 35 years, monks disappearing into rainbows. These guys are dharma commandos.
- Vajrayana is supposed to be the fastest way (the one-lifetime fast lane) to become a Buddha.

Families of Buddhism

- **Theravada Buddhism:** more conservative and monastic
- **Tripitaka:**
 - *Vinaya Pitaka:* discipline for monks and nuns
 - *Sutra Pitaka:* discourses attributed to Siddhartha
 - *Abidharma Pitaka:* psychological teachings—more complex
- **Mahayana Buddhism:** more inclusive, focused on laity.
 - *Lotus Sutra:* Universal message of nirvana
 - *The Perfection of Wisdom:* A treatise on how to achieve the perfection of wisdom.
 - **Bodhisattvas**
- **Vajrayana Buddhism:** Tantric, very ritual-bound.

BECAUSE THE PATH TO NIRVANA IT OFFERS IS SO RESTRICTIVE AND ACCESSIBLE TO SO FEW, THERAVADA IS REFERRED TO AS THE "SMALL VEHICLE."



↑
LAO
SRI LANKA
THAILAND

↑
INDIA
CHINA
KOREA
VIETNAM

A version of the same illustration is available at <https://exampariksha.com/hinayana-mahayana-buddhism-history-study-material-notes/>

The Vinaya Pitaka

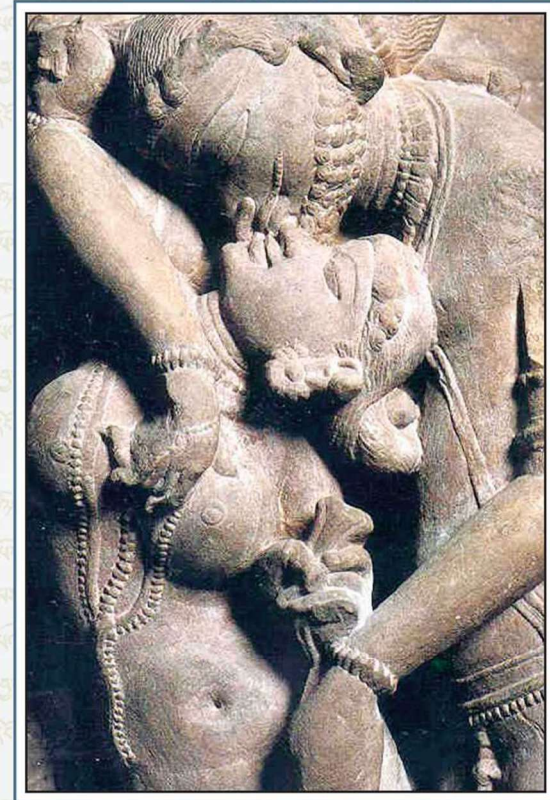


The Vinaya Piṭaka is the second division of the Tripitaka, and it is the textual framework of the Buddhist community. It includes the rules governing the life of every Buddhist monks and nuns. The word Vinaya commonly use in the meaning of discipline. It gives other meanings such as rule, way of living, judging, terminology etc.

- **Suttavibhanga** There are 227 rules for bhikkhus (monks)
311 rules for bhikkhunis (nuns).
- **Khandhaka**
 - **Mahavagga** Rules & regulations of the Buddhist monastic Order
 - **Cullavagga** Monastic etiquette and manners.
First and Second Buddhist Councils.
The ordination
- **Parivara** This section is a summaries & classifications of the rules

STUDIES IN INDIAN AND TIBETAN BUDDHISM

SEXUALITY
IN CLASSICAL SOUTH ASIAN
BUDDHISM



José Ignacio Cabezón

HAUNTING *the* BUDDHA

Indian Popular Religions and the Formation of Buddhism

ROBERT DECAROLI

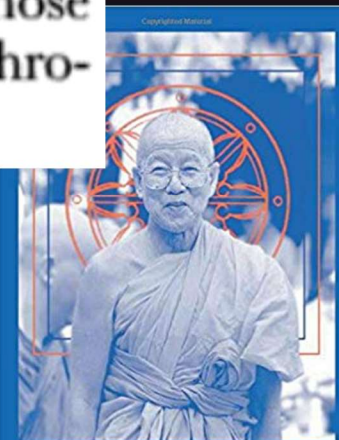
The early monastic sources provide several subtypes within the group of people excluded from male ordination on sexual grounds. These usually include the hermaphrodite (*ubhatovyañjanaka*), a class of people called *paṇḍaka*, and sometimes a class of people called *ṣaṇḍha*. Neither of the latter terms seem ever to be precisely defined; but as the Vinaya tradition develops, *paṇḍaka* becomes the term of choice that most often stands for the excluded third sex category as a whole. The category also comes up in the exclusions for female ordination. Women with various kinds of deficiencies or irregularities in their menstrual cycle are listed here along with other types, one of which, in several versions of the list, is the “woman *paṇḍaka*.” This indicates that there can be both male and female *paṇḍakas*; indeed, with the growing proliferation of subtypes within the sexually excluded class, one of the several ambiguities is whether these various terms refer to deviation from maleness, deviation from femaleness, or both.¹¹

JANET GYATSO

One Plus One Makes Three: Buddhist Gender, Monasticism,
and the Law of the Non-Excluded Middle

The female *paṇḍaka* is mentioned on a few occasions also. In the *Vinaya*, two passages imply that a 'female *paṇḍaka*' cannot be a sexual partner for a man (*Vin.* III.129, 144). Zwilling says that the term, 'by analogy with the male *paṇḍaka*, would seem to be no more than the female of the species and equivalent to the *nārīṣaṇḍa*, or lesbian, of the medical literature' (1992: 208). Just to equate the female *paṇḍaka* with a lesbian is problematical, though: while she might be sexually attracted to women, she is also clearly seen as having some organic abnormality of the uterus. This is apparent from the nature of a list of those who cannot be ordained as nuns, namely those:

without sexual characteristics, and who were defective in sex, and bloodless, and with stagnant blood, and who always wore a menstrual cloth and were dripping and deformed, and female-*paṇḍakas*, and man-like women (*vepurisikā*), and those (whose anus and vagina) were run-together, and those who were hermaphrodites. (*Vin.* II.271)

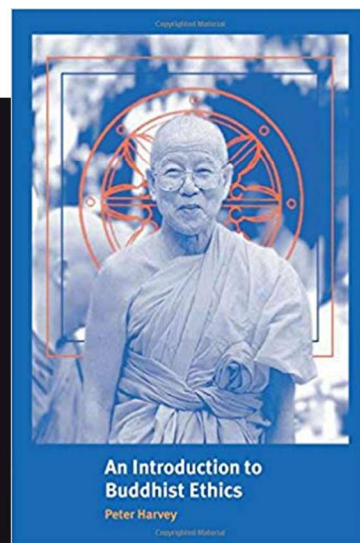


The *Mahavastu* names “hunchbacks, dwarfs, and pigmies” as *pandakas*.²⁵ They work in the imperial court and are able to enter the chambers of the king’s wives because they offer no sexual threat.²⁶ They are the sexual abnormalities of ancient Indian society. Later, Buddhist commentator Buddhaghosa expands upon the psychological and physiological abnormalities of *pandakas*, while Vasubandhu lists a number of their sexual dysfunctions.²⁷ Their focus is on the disruptive presence that *pandakas* would have in the male monastic community. While same-sex temptations were always a danger, these two Buddhist commentators understood that *pandakas* were more prone to sex and impervious to any training practices to eliminate sexual desire. Vasubandhu, in fact, notes that *pandakas* are incapable of adhering to the religious discipline and religious practice:

Queer Buddhists: Re-visiting Sexual Gender Fluidity
Robert Shore-Goss

Buddhaghosa also describes five types of *paṇḍaka*:³

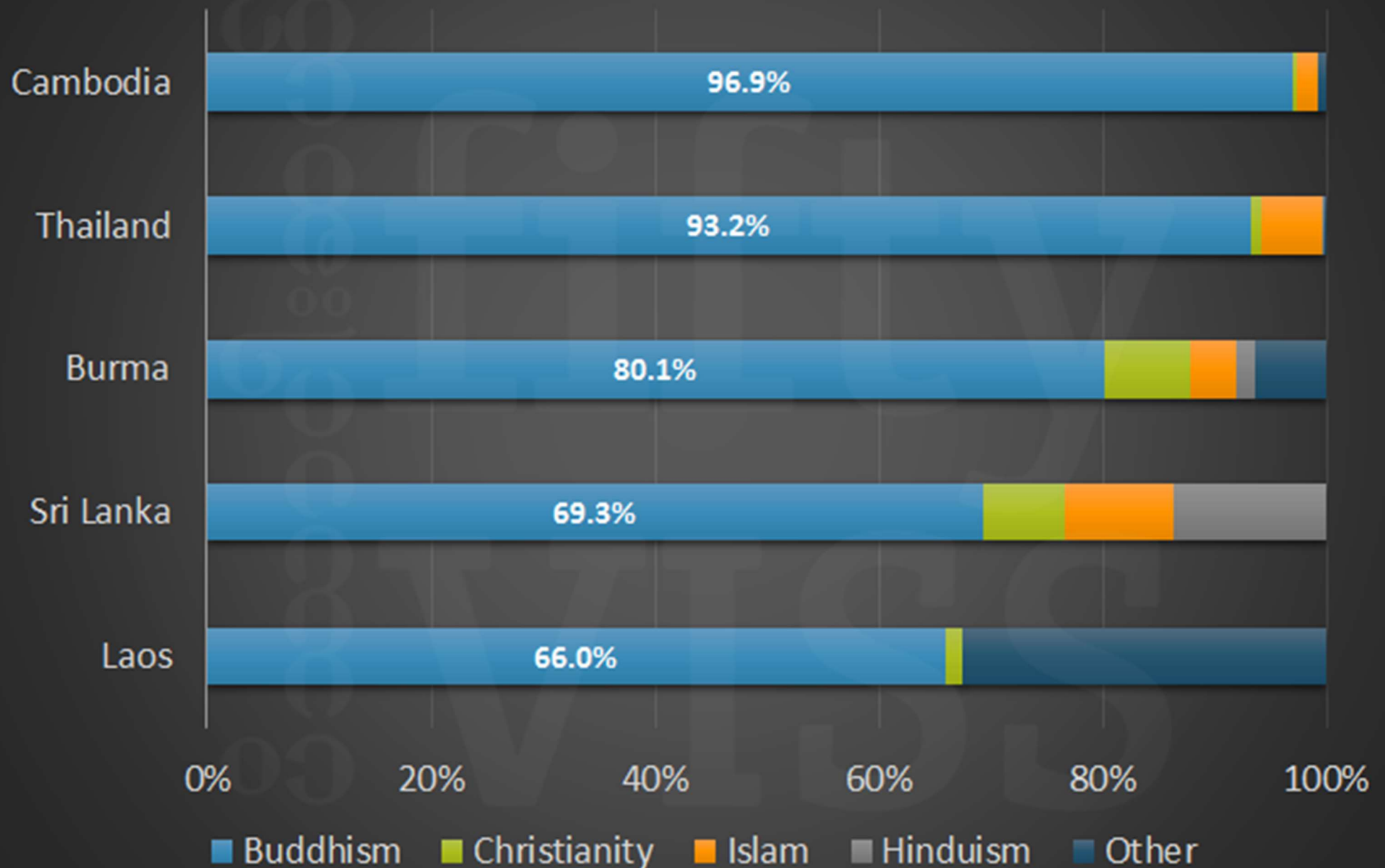
- (1) the ‘sprayed (*āsitta*)-*paṇḍaka*’: one who quenches his lust by fellating another man to ejaculation;
- (2) the ‘jealous (*usūya*)-*paṇḍaka*’: ‘one who, through the arising of jealousy, quenches his lust through watching others have intercourse’: a voyeur;
- (3) the ‘by-a-means (*opakkamika*)-*paṇḍaka*’: one for whom ‘semen is expelled using some special means’;
- (4) the ‘fortnight (*pakkha*)-*paṇḍaka*’: one who, because of past karma, is a *paṇḍaka* only for half the lunar month; the other half, he can quench his lust;
- (5) the ‘non-male (*napuṃsaka*)-*paṇḍaka*’: one who, from the time of conception, is lacking.



The *pandaka* carried the stigma stereotypically of a fallen woman—similar to our contemporary situation of a Roman Catholic priest coming out as gay.²⁴ The purity of the *sangha*—and its monastics—was dependent upon the purity of its monastics to receive gifts from lay Buddhists to transfer merit or good karma to them. The bar to ordination of *pandakas* is the threat of popular scandal and loss of support. Later royal patronage and support in the classical Sanskrit period reinforced the monastic prejudice to maintain the purity of the community and to keep out *pandakas*.

Queer Buddhists: Re-visiting Sexual Gender Fluidity
Robert Shore-Goss

Religious Composition by Country





Monks

The body of monks is known as the sangha. The laity adhere to either Five or Eight Precepts, but members of the sangha observe more than 220 rules of behaviour, the Vinaya Pitaka, which govern almost all aspects of their lives.



Novices

A man can only become a true monk at age 20, but young people commonly take on monastic life for a few weeks or months.



Nuns

Gautama Buddha, after some reluctance, created a monastic order for women, the Bhikkhuni. However, nuns were always lower in rank than monks, regardless of seniority, and the Bhikkhuni order eventually died out, though there have been efforts to revive it in some Theravada countries. There are about 75,000 women in Myanmar who live as nuns, or thilashin.



PAGODA

The Myanmar term for what are known elsewhere as a stupa or chedi. Pagodas are usually conical and gilded and contain Buddha images or relics.

CHINTHE

These lion-like creatures, also found on Kyat notes, are traditional guardians of pagodas. Green mythical dragons, or nagas, are also common.

HTI ("UMBRELLA")

The crowning element of a Myanmar pagoda. They have a weather vane and tiny bells to attract benevolent spirits. They are also often gilded and studded with jewels.

IMAGES

Buddha images come in all sizes and materials, including wood, bronze, and concrete, and are often plated with gold. Although Myanmar tradition recognises four Buddha images, most depict Gautama Buddha.

YAUNG CHI TAW ("HALO")

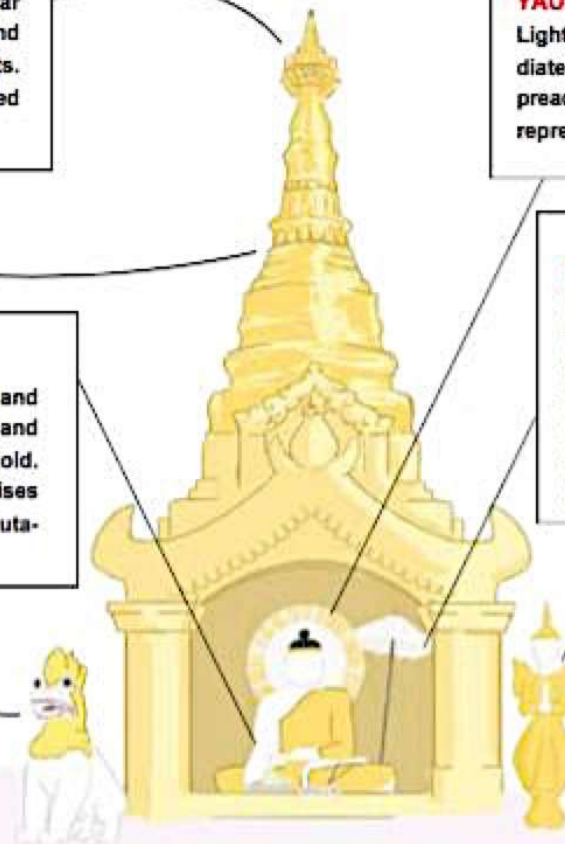
Lights in six colours are said to have radiated from the Buddha's head when he preached his first sermon, which are often represented with electric LED panels.

HTI PHYU ("WHITE UMBRELLA")

Originally an ancient Myanmar icon of sovereignty, they now represent spiritual protection, guarding images, offerings and those who provide them. They are often erected in a devotee's name as a stand-in for the good deeds they have performed.

NATS

Spirit beings are often worshipped on their own. These were assimilated into Myanmar Buddhist tradition as celestial followers of the Buddha's teaching.



As was mentioned earlier, each region or village traditionally had its own protective *nat*. These regional forms of religious expression seem to have been an obstacle to the formation of a large unified state and a centralized kingship.³⁶

The association of a lineage with a specific guardian *nat* seems to have functioned at times as a means of identifying familial associations and those who worshiped the same *nat* were frequently forbidden from intermarriage.¹⁸ But even though these local, village-level *nats* may have always been the most common, they have not traditionally been considered to be the most important.

King Anawrahta therefore issued a decree that consolidated the *nats* into a central group of thirty-six. With the addition of Indra, or Thagya, whose authority within this new group superseded even that of the Mahāgiri *nats*, the final number was settled at thirty-seven. Although this category of *nats* did not eliminate the worship of village or lineage *nats*, it did have the effect of limiting their authority and lessening their status in relation to the officially recognized

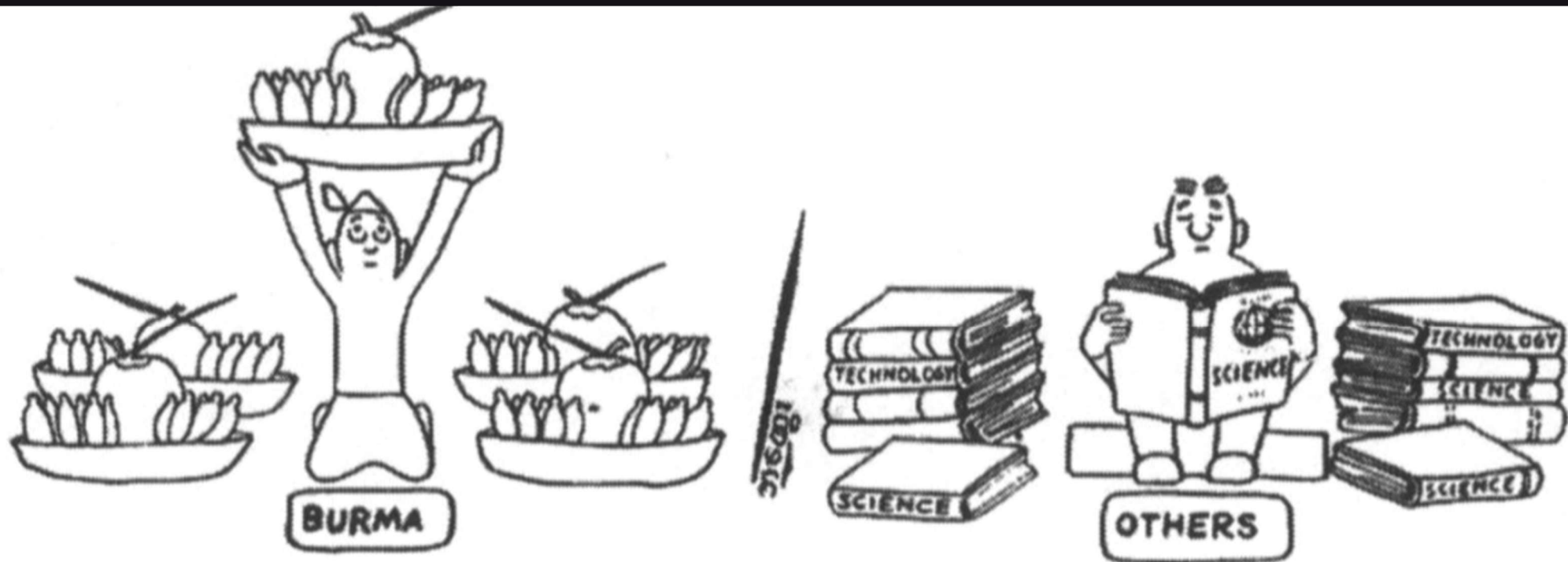


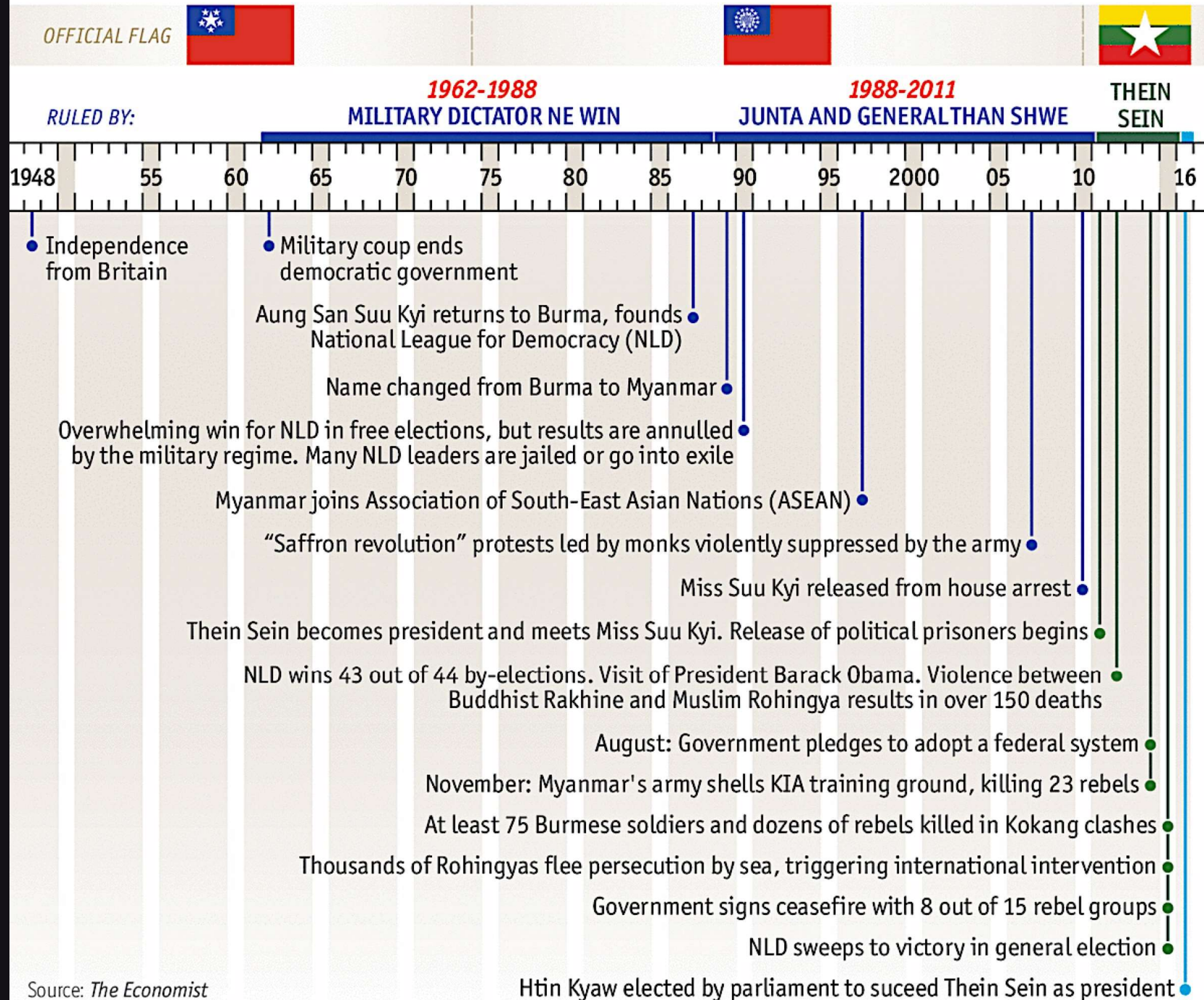
Figure 3. This 1961 cartoon, originally published in the *Guardian* (1 September 1961), a bilingual Burmese newspaper, highlights rationalist sentiments about *nat* worship being at odds with twentieth-century modernity and progress. On the *left* is a traditional Burmese man, indicated by head scarf, making the ritual offering of coconuts and bananas to *nat* spirits. On the *right* is a figure symbolizing Others, who study books in English on science and technology. Reprinted in Spiro, *Supernaturalism*, 63. Copyright 1996 by Transaction Publishers

Politics – Part I



- Kingdom to British Colony: three wars - (1824, 1852, 1885).
- Japanese Occupation (1942-45) – WW II.
- Gen. Aung San's agreement for federalism with ethnic leaders Panlong Agreement (1947).
- Assassination of Gen. Aung San, U Razak etc. (1947).
- Independence from UK (1948) – Weak young nation, rebellions.
- Military Coup (1962) – Pretext - Political bickering, Ethnic Disunity.
- Repressive military regime of Gen. Ne Win(1962-1988).

The journey from Burma to Myanmar



Source: *The Economist*

Major ethnic groups in Myanmar

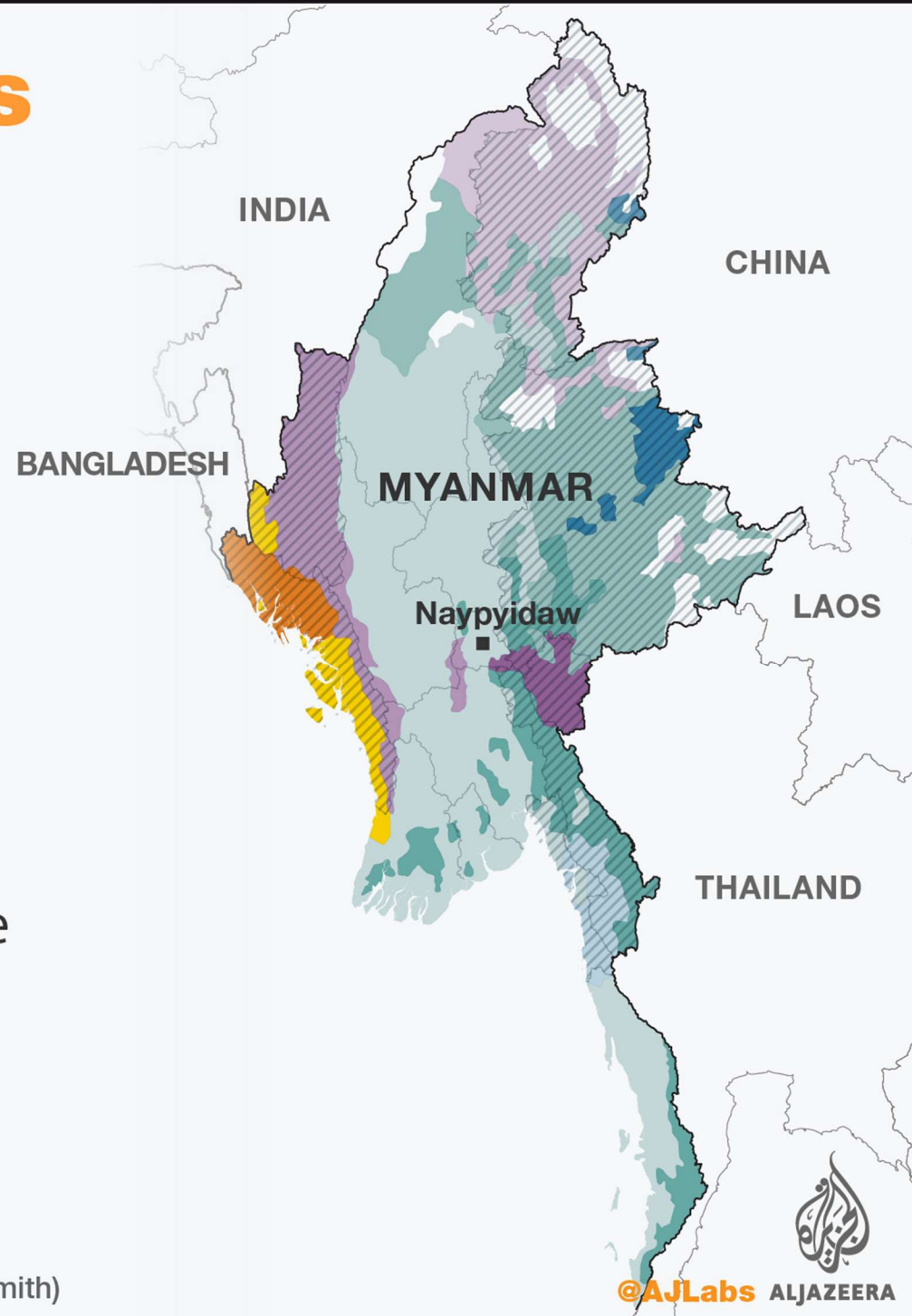
Myanmar officially recognises 135 ethnic groups but Rohingya have been rendered stateless and stripped of their citizenship.

Ethnic Groups

	Bamar		Kachin
	Shan		Chin
	Karen		Karenni
	Rakhine*		Mon
	Rohingya		Wa
			Kokang Chinese

 Ethnic minority states

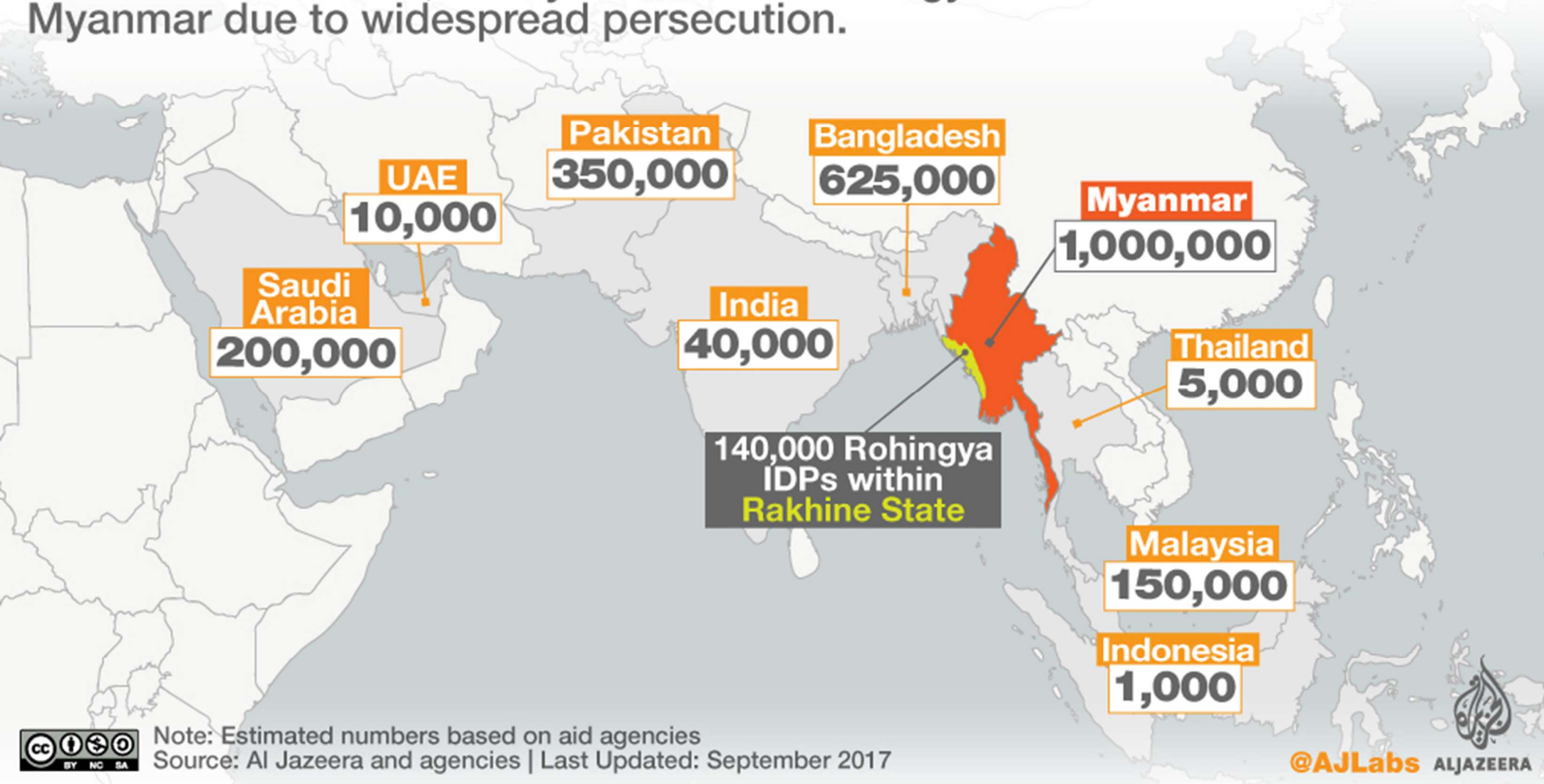
* Includes other Rakhine Muslim minorities



Sources: Al Jazeera, agencies, Free Burma Rangers, Burma - Insurgency and the Politics of Ethnicity (Martin Smith)

Following Myanmar's fleeing Rohingya

Since the late 1970s, nearly one million Rohingya Muslims have fled Myanmar due to widespread persecution.



JULY 1, 2013

Iran on the Inside / Veterans and Service

TIME

Burmese
monk
Wirathu

THE FACE OF BUDDHIST TERROR

HOW MILITANT MONKS ARE FUELING ANTI-MUSLIM VIOLENCE IN ASIA

BY HANNAH BEECH

time.com

Five stages of genocide

Stage	Rohingyas in Myanmar
1 Stigmatisation	Denied citizenship and not acknowledged as one of Myanmar's official ethnic groups; labelled "Bengalis"
2 Harassment	Job discrimination; religious persecution; attacks by state security
3 Isolation	In 2012 herded into camps; villages cut off
4 Systematic weakening	Identity cards removed so cannot vote; barred from travelling, leading to loss of livelihood
5 Mass annihilation	Has not yet occurred, but no one has been prosecuted for a killing spree against Rohingyas in 2012

Source: Penny Green, International State Crime Initiative at Queen Mary University of London

Section 377 of the *Indian Penal Code* of 1860 made “carnal intercourse against the order of nature” an offence.¹ This provision (or something very close to it), understood as prohibiting homosexual anal intercourse, is presently in force in all former British colonies in Asia with the exception of Hong Kong and Singapore (the latter retaining an alternative prohibition). Even the section number, 377, is repeated in the current laws in force in India, Pakistan, Bangladesh, Myanmar/Burma, Singapore, Malaysia and Brunei, reflecting the exact copying of the 1860 code for other British colonies. Sri Lanka, Seychelles and Papua New Guinea have the key wording from article 377, but different section numbers. Parallel wording appears in the criminal laws of many of the former British colonies in Africa. Prohibitions in Central Asia and in parts of the Middle East seem also to have colonial origins, some deriving from an early Russian copying of Western European laws.²

MYANMAR

MALE/MALE



ILLEGAL

FEMALE/FEMALE



ILLEGAL



Penal Code, Act 45/1860, Revised Edition ²⁴⁴

Section 377

“Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal shall be punished with transportation for life, or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine.”

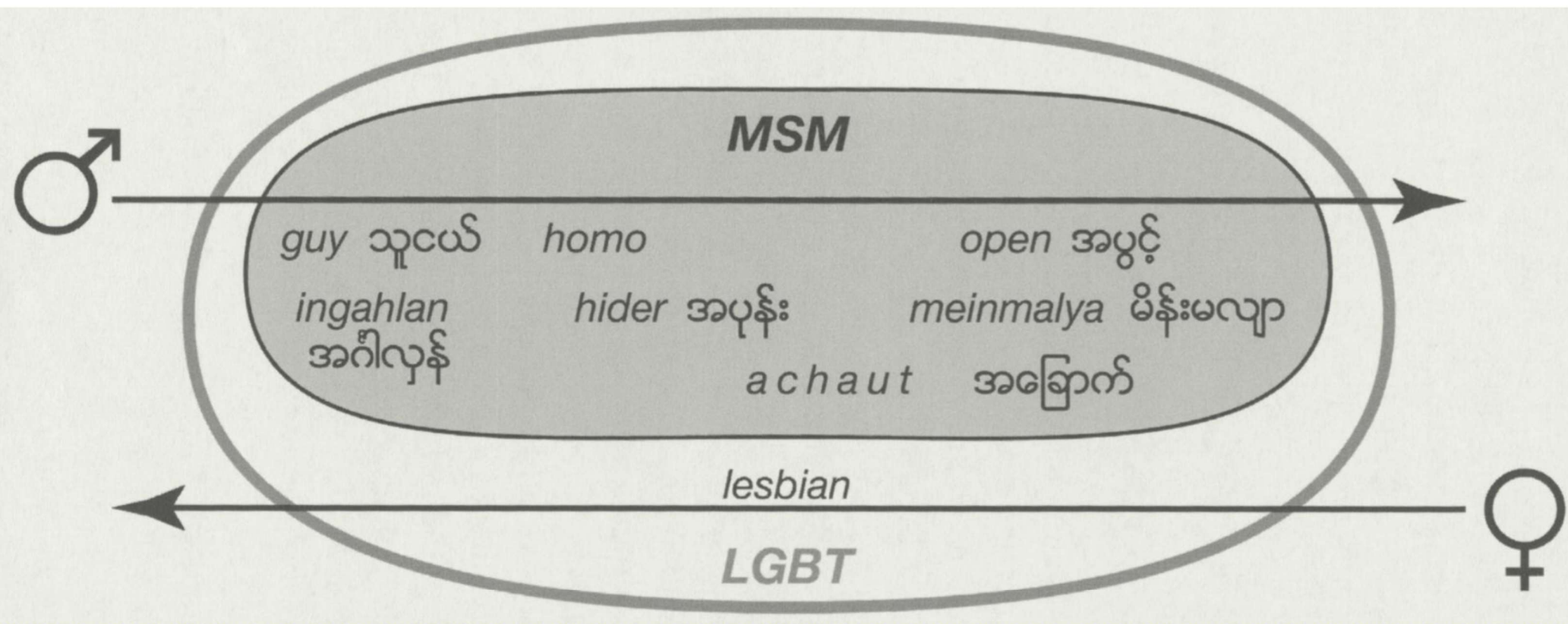


FIGURE 1 The connection between the meta-categories *MSM* and *LGBT* and local terms, on a spectrum from masculine to feminine.

Graphic from David Gilbert, "Categorizing Gender in Queer Yangon," <https://www.jstor.org/stable/43186960>

open

authentic

strong

brave

unified self

image of woman

receptive partner

hider

fake

weak

afraid

fragmented self

image of man

receptive partner

Graphic from David Gilbert, "Categorizing
Gender in Queer Yangon,"

<https://www.jstor.org/stable/43186960>

In the Vinaya, the line was not always clearly drawn between the act and the agent. Vinaya texts usually denounce various acts judged harmful to the community (and only secondarily to the individual). However, they also came to define the paṇḍaka negatively. Thus, even if this notion of paṇḍaka covers a broad semantic field, the texts seem to run against the argument about the modern specificity of the notion of the “homosexual.” The paṇḍaka are often confused in translation with “eunuchs.” As is well known, eunuchs played an important role in premodern and early modern China, whereas they were conspicuously absent in Japan. Eunuchs are impotent, and at the same time powerful and transgressive, because their desire turns into ambition, and because they have access to women’s quarters. In many cases, however, sexual desire remains.

Excerpt from Bernard Faure, *The Red Thread: Buddhist Approaches to Sexuality* (Princeton University Press, 1988)

According to the *Glass Palace Chronicle*, the foremost among the Burmese royal *nats* are a brother and sister who, like many *nats*, were originally human but due to tragic and untimely deaths were transformed into supernatural beings. The brother, Min Mahāgiri (Lord of the Great Mountain) was originally a blacksmith who was burned to death by a king who had become envious of his strength. Min Mahāgiri's sister is known by several names, but is most commonly referred to as Shwe Myet Nhā (Lady Golden Face). Although she became a queen during her lifetime, she killed herself when she realized that she had been tricked into helping destroy her beloved brother.

