

Unit L2.7: What do Hindus believe that God is like? *[Brahman/Atman]*

This unit supports the principal aim of RE: **The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.**

<p>Step 1: Key question</p> <ul style="list-style-type: none"> • Select a key question • Make sure that you can explain where this unit/question fits into key stage planning 	<p>Unit L2.7: What do Hindus believe that God is like? <i>[Brahman/Atman]</i></p> <p>This unit focuses on Hinduism, as does unit L2.8. Unit L2.7 looks at the concept of Brahman/God in Hinduism whilst Unit L2.8 focuses on life as a Hindu in Britain today. Both units are suitable for Years 3 and 4 and either can be taught first. When teaching the second unit, please ensure that pupils are encouraged to recall and build upon their learning and understanding from the first one. There are plenty of opportunities to do this, especially when focusing on Diwali.</p> <p>The concept of God is important in RE and features in many units within this syllabus. Pupils will have had the opportunity to study units on this concept in both EYFS and KS1 and it is useful to make relevant links to their prior learning where possible.</p>
<p>Step 2: Use learning outcomes</p> <ul style="list-style-type: none"> • Use the learning outcomes from unit outlines, as appropriate for the age and ability of your pupils. • Being clear about these outcomes will help you to decide what and how to teach. 	<ul style="list-style-type: none"> • Identify some Hindu deities and say how they help Hindus describe God • Make clear links between some stories (e.g. Svetaketu, Ganesh, Diwali) and what Hindus believe about God • Offer informed suggestions about what Hindu murtis express about God • Make simple links between beliefs about God and how Hindus live (e.g. choosing a deity and worshipping at a Home Shrine; celebrating Diwali) • Identify some different ways in which Hindus worship • Raise questions and suggest answers about whether it is good to think about the cycle of create/preserve/destroy in the world today • Make links between the Hindu idea of everyone having a 'spark' of God in them and ideas about the value of people in the world today, giving good reasons for their ideas
<p>Step 3: Select specific content</p> <p>Look at the suggested content for your key question, from column 2 in the key question outlines/units of study.</p> <p>Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that</p>	<ul style="list-style-type: none"> • Show pupils a range of 'Aum' symbols in both 2D and 3D form. Ask if, where and when pupils have seen the sign before and what they think it means. Explain that it is a symbol used in Hinduism. It is called 'Aum' and made up of three sounds: 'A', 'U' and 'M'. Many Hindus believe that it was the very first sound out of which the universe was created. It is a symbol and sound that is used by many Hindus to represent Brahman (God), the ultimate being, whose spirit is in everything. • Using water and salt, tell the story of Svetaketu to illustrate the idea of Brahman being invisible but in everything. • Illustrate how people (including pupils) can be described in different aspects (e.g. teacher, parent, netball player, friend, helpful, computer whizz, etc.); gather some photos to show these different ways of describing themselves – one photo would not be enough to show the 'real you'. Show some images of Hindu deities, Brahma, Vishnu and Shiva (the Trimurti) and their consorts, Saraswati, Lakshmi and Parvati. Ask pupils to

<p>pupils achieve the learning outcomes.</p>	<p>raise questions about each image – what do they suggest God is like? Explore the idea that these deities are three ways of understanding God – three pictures to help Hindus relate to the impossible-to-understand Ultimate Reality, Brahman. Look at different pictures of Hindu deities and see if pupils can identify common or distinctive features for each. What aspect of Brahman do they express?</p> <ul style="list-style-type: none"> • Think about cycles of life, death and rebirth that we see in nature (e.g. seasons, seeds/bulbs, forest fires, etc.). Note how necessary they are for life. Talk about what pupils think death has to do with life; this Hindu idea suggests that death/destruction is often a necessary part of life. Connect with Trimurti – Brahma (Creator), Vishnu (Preserver) and Shiva (Destroyer). Explore the qualities of each of these deities in the context of the idea of the cycle of life. • Investigate a number of different statues and pictures of gods and goddesses to find out what ideas these show about the nature of God, for example, Ganesh (the remover of obstacles, and son of Shiva); Krishna (who comes to Earth to protect it, avatar of Vishnu); Parvati and Durga. • Look at how Hindus often choose a deity to worship at a shrine in their own home. Find out about what happens at an act of puja at home, exploring it using the senses. • Explore the story of Rama and Sita, from the Ramayana, celebrated at Diwali. Link to the idea of the Trimurti (Rama is another avatar of Vishnu). Introduce Diwali (more details on celebrating Diwali are explored in Unit L2.8). • Talk about the idea for some Hindus that all living beings possess a ‘spark’ of Brahman, the Ultimate Reality. This ‘spark’ is known as ‘atman’ and means that all living being are sacred and special. Talk about what difference this would make to how people treat each other and the natural world if everyone believed that all living beings contained the ‘spark’ of God. What is good about this idea? Is there anything helpful about it for people who are not Hindus, or who do not believe there is a god? Make a set of school rules for a world where everyone has an ‘atman’. Compare with the actual school rules: how far do we try to treat everyone as if they are special?
<p>Step 4: Assessment: write specific pupil outcomes</p> <ul style="list-style-type: none"> • Turn the learning outcomes into pupil-friendly ‘I can’ or ‘You can’ statements • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These ‘I can/You can’ statements will help you to integrate assessment for learning within your teaching, so that there is no need to do 	<p>I can... (Self-assessment) You can... (Teacher assessment) Can you...? (Next steps/challenge)</p> <p>...explain what a Hindu might understand about Brahman from the story of Svetaketu.</p> <p>...talk about aspects of Brahman represented by at least four deities.</p> <p>...explain why there are images of many deities, even though many Hindus do not believe that there are many gods and goddesses.</p> <p>... talk about cycles of life/death/rebirth in nature</p> <p>...connect this idea with Hindu ideas about the gods</p> <p>...suggest answers about the importance of the cycle of create/preserve/destroy in the world.</p> <p>...spot and explain features of images of Brahma, Vishnu and Shiva that show their links with creation, preservation and destruction</p> <p>...explain what objects on a puja tray represent.</p> <p>...show clear understanding that many Hindus choose to worship at home.</p> <p>...explain why murtis are used as part of Hindu worship.</p>

a separate end of unit assessment.	
<p>Step 5: Develop teaching and learning activities</p> <ul style="list-style-type: none"> • Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding. 	<p>NOTE: This unit of work should take around 8 hours of classroom time. It includes more activities than you can fit into this time, so use it as the basis of your planning and select from it, adding in extra activities (e.g. ones that you have used in the past and that you know are effective in helping pupils to learn) in order to enable pupils to achieve the learning outcomes set out in Step 2 above.</p>

Teaching and learning ideas and activities <i>Select and adapt as appropriate to suit your class, and to ensure pupils achieve the outcomes.</i>	LEARNING OUTCOMES These activities will help pupils to work towards achieving the following expected outcomes:
<i>What do Hindu symbols and stories show about belief in Brahman?</i>	
<p>What is God like?</p> <ul style="list-style-type: none"> • Pose pupils the question: 'If you could choose one word to describe what 'God' is like for believers, what would that word be?' Share answers and discuss how pupils came to them. Is there any agreement or disagreement amongst the class? NB, many pupils may not believe in God, but this question is about what 'God' would mean to people who do believe. They will need to draw on their previous learning in RE to answer this question. Answers might include: powerful, Creator, loving, invisible, big. • Look together at the gallery for NATRE's Spirited Arts competition www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/2018/ . Many pupils have produced artworks and pieces of writing based on the idea of God or 'looking for God'. Discuss which of these are similar to ideas that the class had and which add something new. <p>Hinduism – God in everything</p> <ul style="list-style-type: none"> • Show pupils a range of 'Aum' symbols in both 2D and 3D form (a simple online image search will show a range). Ask if, where and when pupils have seen the sign before and what they think it means. Explain that it is a symbol used in Hinduism, which is the religion that pupils will be studying in this unit. It is called 'Aum' and made up of 3 sounds: 'A', 'U' and 'M'. It is sometimes written as 'OM'. Many Hindus believe that it was the very first sound out of which the universe was created. It is a symbol and sound that is used by many Hindus to represent Brahman (God), the ultimate being, whose spirit is in everything. • Think about the idea of a 'sacred sound' of the universe. Take a few moments in silence to listen to the everyday noises of a school, and perhaps the world outside. Is there ever a total silence? Think about the idea for Hindus of a sacred sound that vibrates or 'hums' throughout the universe, as a kind of energy. Introduce the idea that for Hindus, God is present throughout the universe. • Expand this idea using water, salt and this simplified version of the story of Svetaketu. Svetaketu's father used this illustration to teach his son about Brahman, God. He gave Svetaketu some salt and told his son to put it in a bowl of water overnight. In the morning he asked Svetaketu if he could see the salt and take it out again, but of course he couldn't! He asked his son to taste the water from to top, the middle and the bottom of the bowl – it was salty each time. 'That's a bit like Brahman – God – in the world,' said his father. 'God is invisible, but is there in everything.' • Pose pupils the question 'If we asked a Hindu person 'What is God like?', what might the answer be?' Remembering the information they learnt about Aum and the story of Svetaketu, pupils write on a speech bubble what a Hindu might say in 	<p>Make sense of belief: Make clear links between the story of Svetaketu and what Hindus believe about Brahman</p> <p>Sample 'I can...' statements ...talk about Hindu ideas of God being everywhere and in everything ...explain what a Hindu might understand about Brahman from the story of Svetaketu.</p>

answer to this question. They might say that God is everywhere and in all things in the universe; that God is invisible; that God is the energy that created the universe; everything that exists has its existence in God.

Visitor

It will be beneficial if the pupils can meet with a Hindu visitor to the classroom at least once during this unit, to have an opportunity to talk with a person of faith. Teachers should consider where best to place the visit: at the start of pupils' work on Hinduism to talk about their ideas of Brahman, or later, e.g. to relate their favourite story about a god when pupils are learning stories of Ganesh and Krishna or to talk about how they celebrate Diwali whilst pupils are finding out about this festival. It can be useful for a visitor to come to the class on more than one occasion, or to have more than one visitor at a time. Pupils can write questions for the visitor beforehand and follow up work helps them to consolidate their learning.

Learning journey

Decide a way to record the class's learning journey through this unit. You could:

- have a couple of pupils to record each session in note or cartoon form, and put them together in a booklet;
- keep a wall clear and add some key words, stories, images and pupil comments each session, gradually building up the display as new ideas are encountered;
- take photos of content, activities and pupils' responses as you go, and add them into a simple slide show each week.

Use the learning journey as a chance to enable pupils to recall earlier learning, asking different pupils to recall, describe, explain or comment on different pieces of information in whatever form you have chosen to record it. This will help to embed the ideas and learning into pupils' long-term memory.

Teaching and learning ideas and activities <i>Select and adapt as appropriate to suit your class, and to ensure pupils achieve the outcomes.</i>	LEARNING OUTCOMES These activities will help pupils to work towards achieving the following expected outcomes:
<i>How many gods are there in popular Hinduism? What can we find out about Hindu ideas about Brahman from looking at images of deities?</i>	
<p>One God, different sides</p> <ul style="list-style-type: none"> Prepare some photos of the teacher (or another willing member of staff) showing the different aspects of them e.g. teacher, kind, parent, netball player, helper, friend, computer whizz etc. Ask pupils to define which quality or skill of their teacher is being shown on each photo. Ask pupils, why one photo would not be enough to tell you about one person. Give pupils two minutes to make at least 8 'stick person' sketches of themselves as plans for 8 photos they would need if someone wanted to them properly, the 'real you'. Emphasise that, just like their teacher, they are still one person, but have different sides. Recap on what pupils know of Hindu beliefs about God so far. Explain that they will now be learning more about God in Hinduism. Put six murtis or pictures around the room, one each of Brahma, Lakshmi, Parvati, Saraswati, Shiva and Vishnu. Pupils initially describe what they can see, before looking very hard at one deity. Give pupils time to list: <ol style="list-style-type: none"> what they <i>know</i> about their deity what they can <i>guess</i> questions they <i>would like</i> answered about it. <p>NOTE: Please do not use an image of Shiva Natarajah here, as it is used further on in the unit. Any other image of Shiva will be fine.</p> <p>Resources: images of each deity easily available online. Selected sites include: www.blueosa.com/10-hindu-deities-everyone-know-pilgrimage-india/ www.thoughtco.com/top-hindu-deities-1770309 </p> <p>What can we learn from pictures and murtis?</p> <ul style="list-style-type: none"> Explain to the pupils that although the deities seem to be of six different gods and goddesses, there is only one God in Hinduism. Hindus believe that the supreme God (Brahman) can't really be adequately explained or understood by people. Each of the images is an attempt to show an aspect or side of God. None of these images shows everything about Brahman in Hinduism. Although it might seem as if there are lots of gods and goddesses in Hinduism, each is a way of showing one aspect of Brahman. Explain to pupils that they have seen: <ul style="list-style-type: none"> Brahma (symbolising creation) Lakshmi (wealth and good fortune) Parvati (a form of Shakhti, the mother goddess, symbolising fertility and creativity) Saraswati (knowledge, music, art and wisdom) 	<p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify some Hindu deities and say how they help Hindus describe God Offer informed suggestions about what Hindu murtis express about God <p>Sample 'I can...' statements</p> <p>...identify some Hindu images of gods and goddesses and name at least two</p> <p>...talk about aspects of Brahman represented by at least four deities</p> <p>...say why there are images of many deities, even though Hindus generally do not believe that there are many gods and goddesses.</p>

<p>Shiva (destruction) Vishnu (symbolising preservation)</p> <ul style="list-style-type: none"> • Look again at the murtis. What images and symbols can pupils see to match the gods and goddesses? For example, what clues are there that Brahma represents the creator, and Saraswati is goddess of knowledge, music, art and wisdom? • To check that pupils can identify the features of Hindu murtis, give out some more images in different styles (e.g. do an image search for Hindu deities by Sanjay Patel), and including some additional images, of superheroes from comics, for example. Pupils have to sort out which are Hindu deities and say how they know. • For further explanation, watch this short film from the Pathways of Belief series from 1:02 onwards: http://www.bbc.co.uk/programmes/p01140qs. If appropriate and necessary, draw parallels between this and the activity where pupils needed to draw a range of pictures to convey the 'real you'. The short clip gives an analogy of a bunch of flowers. You might pick up or look at just one flower from the bunch (equivalent to focusing on or looking at a <i>murti</i> of one deity), but really, it is part of the whole bunch (equivalent of Brahman). Challenge pupils to come up with similar analogies to describe how the deities each just show one aspect of Brahman. • Go back to pupils' initial descriptions about what they saw when they looked at the deities. Were there any common or distinctive features? E.g. – many arms (showing power), coloured blue (like the heavens), particular hand gestures, animals that they travel on. What is helpful about using multiple gods and goddesses to describe Brahman, God? Note that it shows that for Hindus, God cannot be limited to human understanding; that Brahman is in everything and everyone; that if humans are complicated and have lots of different sides or aspects, Brahman is much more complex! 	
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Teaching and learning ideas and activities <i>Select and adapt as appropriate to suit your class, and to ensure pupils achieve the outcomes.</i>	LEARNING OUTCOMES These activities will help pupils to work towards achieving the following expected outcomes:
<i>What does the Trimurti represent? Is the cycle of create/preserve/destroy important?</i>	
<p>Cycles in nature</p> <ul style="list-style-type: none"> Give pupils the example of cycles of life in nature, using trees native to the UK (show pictures of the trees in each season if necessary). In the Spring, they burst with new life as bright green leaves uncurl, blossom grows etc. For a good few months, they keep their green leaves and some may even bear fruit. By Autumn, the leaves are turning brown and falling from the branches, which are bare in Winter. However, it is not long to wait before the start of Spring and the whole process restarts. In small groups, pupils should quickly discuss and feed back to the whole class other examples of life, death and rebirth in nature, e.g. the sun rising and setting daily, seasons, perennial plants etc. Go back to the example of the trees. Ask pupils to tell a partner the season they like trees in best and why, then say if they have a season they like trees in least and why. Discuss whether pupils would theoretically like one of the seasons left out entirely. Point out that although it might seem like a good idea to leave out one season, this might not be the best thing in the long run – challenge pupils to come up with some reasons why (e.g. nature works in a certain way, if you leave one part out, how will all the other parts work properly?/some birds migrate so need to live here in certain seasons). Explain that cycles in nature are important. Just as new life is important, such as new leaves on the trees in Spring, death also plays its part in the cycle, such as leaves falling from trees in Autumn. Without one, you can't have the other, both life and death are important in cycles of nature. In Hinduism, death is often seen as a necessary part of life. <p>Focus on Shiva Nataraja</p> <ul style="list-style-type: none"> Put a murti of Shiva Nataraja (also called 'Lord of the Dance') into a bag or have a picture of one. Do not tell pupils what is in the bag/on the image. Pupils should work in groups of 4, and number themselves 1-4. Each group should have one piece of plain paper. Complete a 'maps from memory' activity: allow the first pupil from each group to go and look in the bag or on the picture. S/he should look for no longer than 10 seconds, then go back to his/her group and draw as much as s/he can remember. Once pupil number 1 has finished drawing, pupil number 2 should go and look for no longer than 10 seconds. On returning to the group, s/he should not start a new drawing, but carry on with the picture started by pupil 1, talking about what they have seen. The groups should keep on going until one group thinks they have completed their drawing perfectly. NB, it is fine for pupils to have second turns if the group gets to pupil number 4 but still have not finished the picture. 	<p>Make sense of belief:</p> <ul style="list-style-type: none"> Offer informed suggestions about what Hindu murtis express about God <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions and suggest answers about whether it is good to think about the cycle of create/preserve/destroy in the world today <p>Sample 'I can...' statements</p> <p>... talk about cycles of life/death/rebirth in nature</p> <p>...suggest ideas about the importance of the cycle of create/preserve/destroy in the world</p> <p>...connect this idea with Hindu ideas about the gods</p> <p>...spot and explain features of images of Brahma, Vishnu and Shiva that show their links with</p>

- Look together at the drawings and compare with the real image – which features did pupils draw well? Were any omitted? Go back to the six images of the deities that pupils have already seen. Explain that the Shiva Nataraja is a depiction of one of these deities and challenge pupils to find clues to work out which one (Shiva). Remind pupils that Shiva is the god of destruction and how important this is in the cycle of nature. Some of the features of Shiva Nataraja symbolise this cycle, for example the fire surrounding him that consumes and creates everything, the back right hand banging the hourglass drum to show the rhythm of life and time.

The Trimurti

- Pick out the images of Brahma and Vishnu. Remind pupils that you have been thinking about cycles in nature and challenge them to work out why you have picked out these two deities (along with Shiva, they also symbolise aspects of the cycle: Brahma creation and Vishnu preservation). Ask pupils to look for any clues in the images that Brahma and Vishnu are deities of creation and preservation respectively.
- Brahma, Vishnu and Shiva are often grouped together because they symbolise creation, preservation and destruction which all play parts in the cycle; together these three deities are referred to as 'the trimurti'. Give pupils pictures of the trees in each season and ask them to classify them under the headings 'create', 'preserve', 'destroy'. Remind pupils that in Hindu thought, Vishnu, Shiva and Brahma all exist in the world and are often interrelated/linked together – each one shows a different part of Brahman.
- Remind pupils of what they already know about Aum. Explain that the A, U and M can be explained as each standing for one of the members of the trimurti: A = Brahma; U = Vishnu; M = Shiva. Here they are linked together in one sound.

Ask pupils to sum up what they have learned in a simple poster, showing the cycle of life, death and rebirth in nature, connecting with the Hindu idea of the Trimurti, and showing what this teaches Hindus about Brahman. Hindus usually choose one particular form of god or goddess as a focus for worship. Ask pupils which image/form is their favourite and explain why.

creation, preservation and
destruction

Teaching and learning ideas and activities <i>Select and adapt as appropriate to suit your class, and to ensure pupils achieve the outcomes.</i>	LEARNING OUTCOMES These activities will help pupils to work towards achieving the following expected outcomes:
<i>What do Hindu deities show about Brahman?</i>	
<p>Focus in on a deity Choose one or more of the gods or goddesses to study in more depth, for example Ganesh and Krishna.</p> <p>Ganesh</p> <ul style="list-style-type: none"> Look at a picture or murti of Ganesh, ask pupils how they can recognise him from other deities and anything about him that makes them curious. Share the story of how Ganesh got his elephant head (e.g. www.youtube.com/watch?v=g5E8dVk4XGM&vI=en). Ask pupils to work in small groups to freeze frame one moment from the story. All groups may work on one important incident such as the moment that Ganesh received his new head, or a range could be chosen. Use thought tapping so that each pupil has the opportunity to state 1) what their character might be saying 2) what their character might be thinking. These freeze frames can be videoed or photographed with speech and thought bubbles added to them. <p>NB To carry out the thought tapping activity, ask pupils to assume their freeze frame positions. The teacher can then tap each on the shoulder/ catch their eye, the pupils can then state what their character is saying/thinking. Characters can be questioned by pupils or teacher after giving their initial responses.</p> <ul style="list-style-type: none"> Discuss any symbolism on the picture of the murti that made pupils curious (providing they have not already found out its meaning through the story). Explain how Ganesh is the remover of obstacles and a deity of new beginnings. Ask pupils think about what obstacles they themselves or a Hindu child their age might encounter and whether the obstacles are the same for everyone. Record their responses in words or pictures to be placed in a 'golden box'. Some pupils may wish to share their responses, but others might wish to place them in without showing them. <p>Krishna</p> <ul style="list-style-type: none"> Explain to pupils that it is a widespread Hindu belief that Krishna is an 'avatar' of Vishnu (the preserver) – that is, an appearance of Krishna in another form [note some pupils will know a use of avatar in computer games, for an identity a player takes on]. Krishna is not the only avatar that Vishnu has taken. Some of his avatars have been people and some creatures. He takes on an avatar and descends to earth to bring peace when there is trouble, and to help in his job of preserving creation. So when we learn about Krishna, we are also learning about Vishnu. Many stories about Krishna can be found in the Puranas (Hindu texts). Share the story of Krishna showing his mother the universe in his mouth. Discuss what this might have meant and his mother's reaction. E.g. www.bhagavatam-katha.com/gokula-lila-krishna-eating-fruits-and-yashoda- 	<p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify some Hindu deities and say how they help Hindus describe God Make clear links between some stories (e.g. Svetaketu, Ganesh, Diwali) and what Hindus believe about God Offer informed suggestions about what Hindu murtis express about God <p>Sample 'I can...' statements</p> <p>...say what a deity represents.</p> <p>...talk about the nature of Brahman, taking into account lots of the deities I have learnt about.</p> <p>...link a story about Ganesh/Krishna/another with what Hindus believe about Brahman.</p> <p>...explain how I use a story about Ganesh/Krishna/another to help me understand more about Brahman in Hinduism.</p> <p>...spot and explain features of an image of Ganesh that are linked to a story I have learnt about him.</p>

[vision-in-the-mouth-of-krishna/
www.kidsgen.com/fables_and_fairytales/indian_mythology_stories/the_vision.htm](http://vision-in-the-mouth-of-krishna/www.kidsgen.com/fables_and_fairytales/indian_mythology_stories/the_vision.htm)

- Together, identify around four key moments in the story. Pupils write a dialogue focusing on those moments to show the story's meaning. The main three characters in the dialogues will be Krishna, Balarama (his brother) and Yashoda (his mother). The dialogues can be acted out with or without puppets. E.g.:

MOMENT 1: Balarama tells on Krishna

B: He's eating dirt again

Y: What is he doing? Bring him to me.

MOMENT 2: Krishna gets told off

B: Here he is, that naughty boy!

Y: Krishna, what have you been up to?

K: Nothing. Nothing at all.

MOMENT 3: Yashoda looks inside Krishna's mouth

Y: Come here. Let me look inside your mouth right now young man!

Y: (gasp) There's everything! Everything! The universe. The sun, moon and earth. All of the stars and planets!

MOMENT 4: Reaction to what Yashoda saw

B: How can that be? What does it mean mum?

Y: I am confused and scared. Krishna is so much more than a normal boy. I was worried about a little bit of dirt, but Krishna seems to carry the whole world inside of him! I love my son so much.

- Allow pupils time and resources to find out more about Krishna. This could include looking at given texts or webpages, watching short films e.g. www.bbc.co.uk/programmes/p011456y, speaking to or questioning a knowledgeable Hindu visitor about Krishna.

Draw learning together

Recap what has been learnt about God and individual deities in Hinduism so far. Discuss how each of the deities represent something important in life – e.g. creating, preserving, sustaining, wealth, removing obstacles, education. List as many of these as possible. Remind pupils that each deity is not an individual god, as Brahman is One. Ask pupils to look at the list and think, pair, share what this list makes them think about the one God, Brahman.

Key question: If you were going to design a 'powerful helper', which important part of life would you like him/her to be linked with and why? Give pupils time to brainstorm ideas and discuss as a class. Reinforce the fact that no powerful helper/guide will be able to be able to help/guide with everything in life. Give pupils time to design their own powerful helper. Taking inspiration from images of the Hindu deities studied, there should be at least three symbols on the design to convey what their helper's power is and pupils should explain these symbols.

...spot and explain features of an image of Ganesh that are linked to his role as deity of remover of obstacles and new beginnings.
...show my understanding of symbolism by ensuring that there are at least three relevant symbols on my powerful helper.

Teaching and learning ideas and activities

Select and adapt as appropriate to suit your class, and to ensure pupils achieve the outcomes.

LEARNING OUTCOMES

These activities will help pupils to work towards achieving the following expected outcomes:

What can we find out about Hindu worship in the home?

Investigating artefacts [NOTE that these activities are also used in Unit L2.8. Plan ahead so you know if this is a revision exercise for pupils or their first encounter.]

- Set up a puja tray: you will need a small bell, flowers, a pot of water, a murti or image of a Hindu deity, some sweets or sugar and a spoon. A diva lamp is a small simple lamp; a wick in wax or ghee. You could use a tea-light placed in a nice tea-light holder. It is best to use real objects if possible, but if not, you can use images.
- Give pupils the time to touch, feel, smell and discuss all the items. Then ask them to write four questions that they would like to find out about the items in front of them.
- Turn the information below into large labels. Ask pupils to label the items and their purpose.

Bell	To let God know that they are worshipping and to invite God into the home
Flowers	Represents the beauty and fragrance of the created world
Diva lamp	This is used for aarti (Aarti - symbolises that worship removes darkness)
Water in a pot	Represents life
Spoon	Used to give water to worshippers after it has been blessed
Murti	To help people focus on God during worship
Sweets or sugar	An offering of food for the deity

Pupils should check to see whether any of their four questions have been answered so far.

- Explain to pupils that although Hindus might attend a mandir to worship, many also worship in other places, often at home. The tray that they have seen is called a puja tray and has items on it that are used in Hindu worship. Watch this short clip of worship in the Hindu home: <https://www.bbc.com/bitesize/clips/zh2hyrd> . Afterwards, ask pupils to explain the new information they found out by watching the clip. Note the connection earlier learning about the Aum symbol and sound.
- Point out to pupils that puja involves the use of all 5 senses. Task them with identifying how each sense is involved.
- Give pupils another opportunity to check whether any of their questions have been answered.

Understand the impact:

- Make simple links between beliefs about God and how Hindus live (e.g. choosing a deity and worshipping at a Home Shrine; celebrating Diwali)
- Identify some different ways in which Hindus worship

Sample 'I can...' statements

...say what is often found on a puja tray.
 ...talk about what objects on a puja tray are used for.
 ...explain what objects on a puja tray represent.
 ...show clear understanding that many Hindus choose to worship at home.
 ...explain why murtis are used as part of Hindu worship.

Teaching and learning ideas and activities <i>Select and adapt as appropriate to suit your class, and to ensure pupils achieve the outcomes.</i>	LEARNING OUTCOMES These activities will help pupils to work towards achieving the following expected outcomes:
<i>How does the Diwali story link to a Hindu deity?</i>	
<p>NOTE that this section links with Unit L2.8, which explores how Hindus celebrate Diwali. Make sure you build on learning and make connections between both units.</p> <p>Goodies and baddies</p> <ul style="list-style-type: none"> Give pupils (in groups of 2 or 3) envelopes containing pictures of ‘goodies’ and ‘baddies’ that they have experienced in stories, television, films and comics. Tell pupils you have mixed up two sets of pictures and need them sorting out – pupils should decide for themselves the theme of both sets of pictures and sort them out in less than three minutes. Look together at how pupils have chosen to categorise the pictures. Draw upon groups that have chosen ‘goodies’ and ‘baddies’ (if nobody has chosen this, acknowledge good ideas in the class and then introduce it). Which characters could be classified as good or bad? Bring in qualities that we equate with ‘goodies’ and ‘baddies’ such as kind, unkind, loving, jealous, brave, trusting. Do any images not fit easily into either category – traits of both or too little evidence of behaviour to judge? Does the good person always win in a story? <p>Initial questions</p> <ul style="list-style-type: none"> Look together at a picture of Ravana and Rama fighting. Discuss what pupils can see. Who do they think are the goodies in the picture and who the baddies? Pupils to make 3 lists – 1) what is happening? 2) What do you think has just happened? 3) What do you think is going to happen next? <p>What’s important in the story?</p> <ul style="list-style-type: none"> Read a short version of the story of Diwali (e.g. www.ashmistry.com/assets/The_Story_of_Rama_and_Sita.pdf). Ask pupils to pick out 8-10 key words – those which are the most important words in the story. List them together, before deciding upon an appropriate action or sound to go with each. Re-read the story with pupils performing appropriate sounds and actions whenever a key word is mentioned. Explain that the story is the root of the Hindu festival ‘Diwali’. Like the stories of Krishna, it comes from Hindu holy writings. However, it does not come from the Puranas, but a book called the Ramayana. Check that pupils were able to answer the questions on their lists. Remind the class that they have picked out some really important parts of this story by identifying key words, some of which might be the names of characters. Discuss whether they find it easy or difficult to identify ‘good’ and ‘bad’ characters within this story and who they might categorise as each. 	<p>Make sense of belief:</p> <ul style="list-style-type: none"> Make clear links between the story of Diwali and what Hindus believe about God <p>Sample ‘I can...’ statements</p> <p>...say how Rama is linked to Vishnu. ...explain why Vishnu comes to earth in bodies in Hindu stories. ...explain how the Diwali story shows Vishnu as preserver.</p>

Link with the Trimurti

- Pose pupils these three questions: Who helped Rama to defeat Ravana? Do the 'good' characters win in the end? Is Vishnu a character in the Diwali story? Write their answers up and save for later.
- Ask pupils to recap on the three deities in the Trimurti and what each one symbolises. Discuss quickly with pupils what create and destroy mean. Using shared writing, compose a definition for 'preserve'. Ask for their views on what the role of a deity who 'preserves' might be.
- Explain that in much Hindu thought, it is the job of Vishnu to protect and preserve the world when people are in too much danger or are being too evil. In Hindu stories, when this happens, Vishnu comes to earth to help set everything right again. Sometimes, when Vishnu comes to earth in this way, his body is that of an animal, but sometimes it is the body of a man. It is thought that Krishna will visit the world ten main times in this way, the first nine have already happened, but the tenth is yet to come.
- Show pupils images of the ten avatars of Vishnu and ask them to discuss in groups whether there are any links to the Diwali story or anything else that they have learnt about Hinduism. There is some disagreement in Hindu thinking about which avatars make up the ten, but this list is relatively popular: Matsya (the fish), Kurma (the tortoise), Varaha (the boar), Narasimha, Vamana, Parasurama, Rama, Krishna, Balarama, Kalki. Pupils may well pick out Rama, Krishna and Balarama after encountering all three of them in this unit of work.
- Go back to the three questions that pupils answered. What are their views on Vishnu being a character in the Diwali story? What did Rama as an avatar of Vishnu do to help good win over evil in the story? How then did he help to protect and preserve within the story?
- Pupils should shut their eyes and play the Diwali story from start to end in their minds like a film. They should hit pause on the film at three points where good is winning over evil and the order of the world is being preserved. Tell pupils that they need to advertise the film and should do so by showing these three very important parts. Allow pupils to design a poster/DVD cover/images to go on Netflix or Amazon Prime showing the three parts that they identified. On the back of their design they should write why image was chosen.
- This is a good point to move on to work in unit L2.8 about good overcoming evil/light overcoming darkness at Diwali and to think more about how the festival is celebrated.

CBeebies animation of story: www.bbc.co.uk/cbeebies/stories/lets-celebrate-diwaliperformance

Teaching and learning ideas and activities <i>Select and adapt as appropriate to suit your class, and to ensure pupils achieve the outcomes.</i>	LEARNING OUTCOMES These activities will help pupils to work towards achieving the following expected outcomes:
How might the idea of Brahman being in everything affect the actions of a Hindu?	
<p>A 'spark' of Brahman</p> <ul style="list-style-type: none"> Tell pupils about a time when you hurt an animal (probably accidentally!) and felt bad about it, or witnessed this happening. This could be a tiny insect (e.g. squashing an ant) or a much larger one (e.g. accidentally shutting a dog's tail in the car door), or something that you did not know about until afterwards (e.g. buying eggs and then finding out that they were from chickens who spent their whole lives in tiny little cages). Exchange stories about times when class might have hurt/witnessed animals being hurt or badly treated and felt bad. Teach pupils the traditional Hindu greeting 'namaste' whilst placing hands together and bowing forward slightly. Explain that 'namaste' means 'I bow to you'. It is a way of showing others that you respect them and think that they are important. If pupils wish, they can try out this greeting. Remind pupils that most Hindus do not believe Brahman to be many gods, Brahman is believed to be One. Just like the story of Svetaketu showed, Brahman is believed to be in every living thing. So there is a little spark of Brahman in every single person. That is why when two Hindus say Namaste to each other, they are bowing and showing respect both to each other and also to the little spark of Brahman that they believe is inside the other. There is also believed to be a little spark of Brahman inside creatures who are not human. So all creatures are special and have this sacred spark whether human or otherwise and must be treated with respect. Some might say this is why lots of humans feel bad when they see either humans or animals in pain. The little spark of Brahman inside of all living creatures is called 'atman'. <p>Effect on actions</p> <ul style="list-style-type: none"> Ask pupils to talk in pairs and come up with at least three ways in which they think it would make a difference to how Hindus live – if they believe that every living creature has a spark of God in them. Gather their suggestions, then explain that it means that many Hindus think very hard about how to treat living things. This is why many Hindus are also vegetarians, because they find it important not to kill animals and eat them for meat. Others eat meat, but will not eat beef because beef comes from cows which are seen to be the most sacred animal. Ask pupils to consider how people <i>should</i> treat <ol style="list-style-type: none"> creatures humans nature if they believe that all living things contain a spark of Brahman. Pupils should use these ideas to draw up a list of ten top tips for how to treat all of life on Earth. These tips should be designed for a Hindu child who believes that all living things contain a spark of Brahman and bear this belief in mind. The best lists will clearly link some of the tips to the idea of atman. 	<p>Make connections: Make links between the Hindu idea of everyone having a 'spark' of God in them and ideas about the value of people in the world today, giving good reasons for their ideas</p> <p>Sample 'I can...' statements ...suggest some ways in which a Hindu might treat creation, bearing in mind the idea of atman. ...reason whether or not people outside of the Hindu tradition should treat creation in the same way that many Hindus might treat it.</p>

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| <ul style="list-style-type: none">• Look at pupils' lists and decide which have excellent suggestions. Gather ten excellent suggestions from the class and use them to begin a whole class discussion on the question 'should people from outside Hinduism behave in any of these ways?' Help pupils to think about whether there is an extent to which behaving in these ways is right for people outside of the Hindu tradition, and to bear in mind that people from outside the tradition are unlikely to be motivated by the idea of atman. | |
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