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Hindu mandir

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Lisa Magloff

Curriculum Visions

A CVP Teacher's Resources
Interactive PDF

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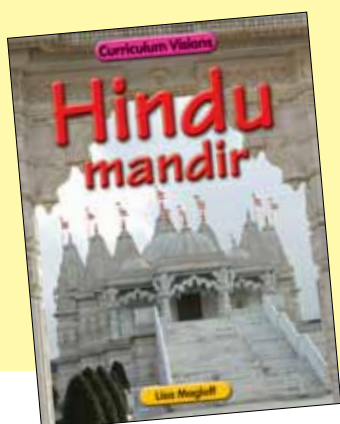
Section 1: Resources

Welcome to the Teacher's Resources for Hindu mandir.

The Hinduism resources we provide are in a number of media:

1

You can buy the Hindu mandir book. This is 32 pages long and introduces children to the features of the Hindu mandir and its role in the Hindu community.



2

The Where we pray Picture Gallery covers each of the six main religions in the UK.



3

You can buy the Hindu mandir PosterCard Portfolio – four posters and a total of 28 A4-sized key diagrams/photographs on two folded, double-sided and laminated sheets.



4

You can buy a pack that contains one copy of the student book and poster, and the Teacher's resources (what you are reading).



5

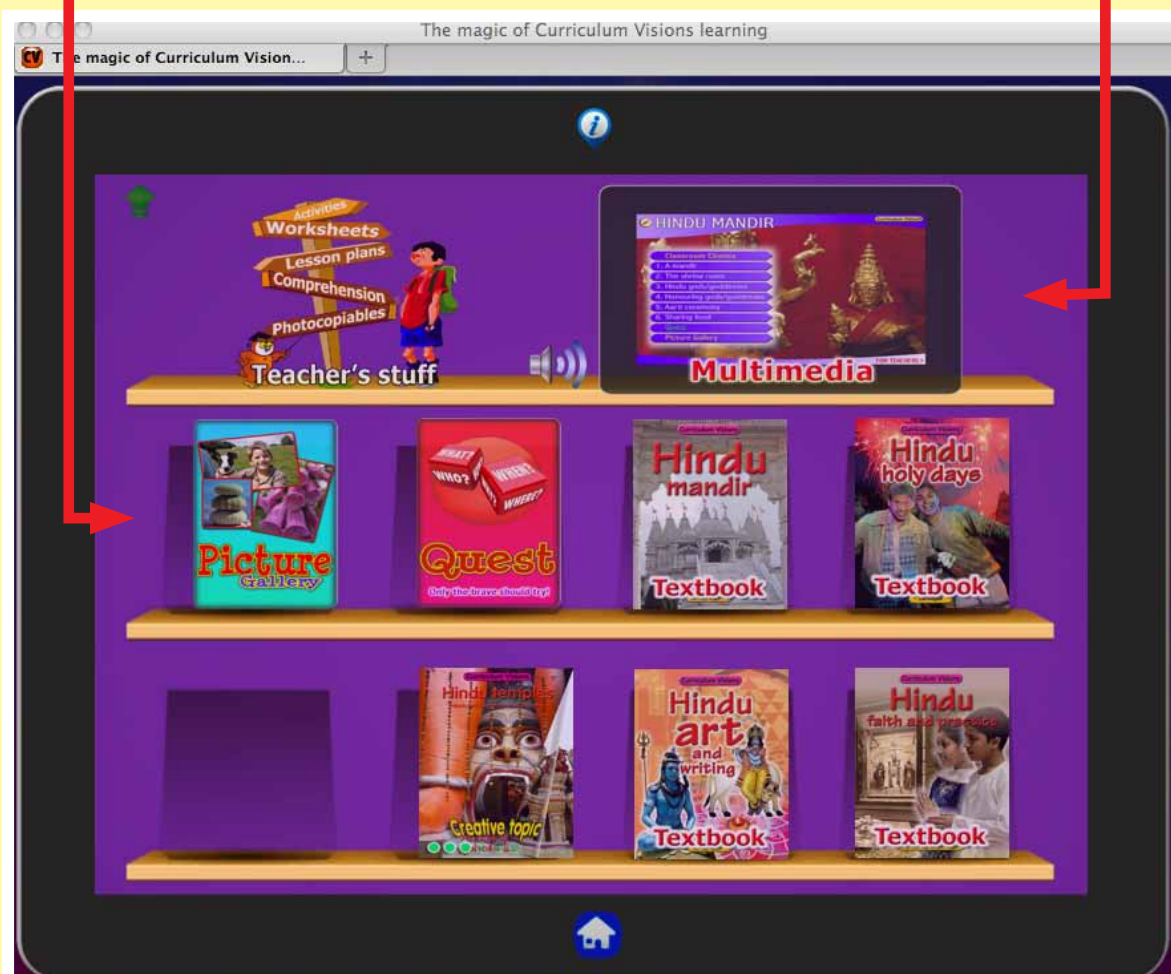
Our Learning Centre at **www.curriculumvisions.com** has almost everything you need to teach your primary curriculum in one convenient Virtual Learning Environment.

You can use support videos, e-books, picture and video galleries, plus additional Creative Topic books, graphic books called Storyboards, and workbooks. Together they cover all major curriculum areas.

All topics are easily accessible, and there is a built-in context search across all media.



You can also use our printed student books online as part of your subscription to the Learning Centre. There page-turning versions of every printed Curriculum Visions book for use on your whiteboard.



Matching the curriculum

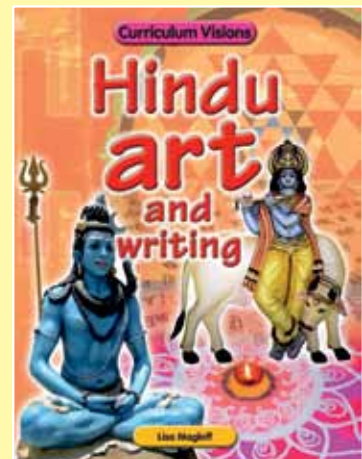
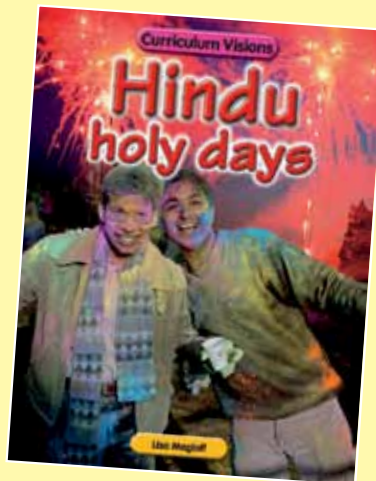
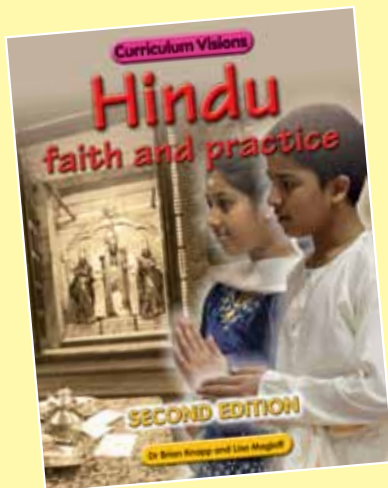
This book covers the study of the mandir and its role in the Hindu community in a way that is highly relevant to work in junior classes at primary school. It is not intended to cover the whole of the requirement of Hindu studies but to provide a carefully structured coverage of part of the subject. A visit to a mandir is a popular activity in many curricula and this pack enables you to prepare the children for their visit, sustain them with activities while they make their visit and then follow up their visit in a variety of ways which will consolidate their learning.

While covering the subject matter of the curriculum, Hindu mandir also facilitates the development of a wide range of skills (including ICT) both in the student book and the Teacher's Guide.

The learning objectives

No matter which curriculum you follow, your work needs learning objectives and these are provided for each spread of the student book and each supporting activity. They are found at the top of the teacher's sheets. The learning objectives are supported by lesson outcomes to help you plan, record your work and assess your students' progress.

Linked resources



Section 2: The student book explained spread by spread

Although the student book – Hindu mandir – is clear and simple, a great deal of care and thought has been given to the structure and the content of each double-page spread or unit. The worksheets and activities in this Teacher's Guide also directly link to the pages in Hindu mandir.

It is possible to use Hindu mandir, and the worksheets and activities, without reading this section, but we would strongly recommend that you take a short time to familiarise yourself with the construction of the student book.

The units are arranged in sequence, to help you with your lesson planning. In this section, a brief description of the content of each unit is given, together with hints on how to start or support it. When you turn to the teacher's sheet for the comprehension activities you will find learning objectives and lesson outcomes which you can use to plan your work and assess student progress. Each supporting activity also has learning objectives and lesson outcomes to further help you with your work.



▲ *Hindu mandir* contents page.

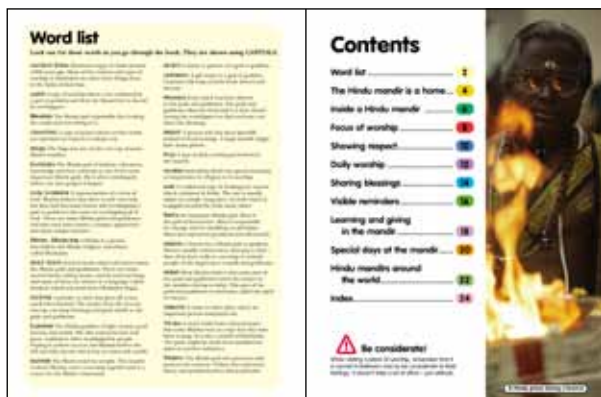
Contents

The entire contents are shown on page 3. It shows that the book is organised into double page spreads. Each double page spread covers one unit.

You may wish to begin by pointing out the contents and use this as an exercise in literacy. You may let the children use the content list to find something that interests them. A brief discussion may then help to introduce the subject generally.



◀ *Hindu mandir* title page.



Word list

The word list is on page 2. It defines words which are highlighted in **BOLD CAPITALS** in the main text and captions of each unit. You may wish the children to turn to page 4 and point out the word **LAKSHMI** on line 11, then let the children find the definition in the word list. You could then let all the children turn to the word list and scan the words in bold type to see if they recognise any. This could be followed by a brief discussion which may help you judge the knowledge and understanding of the children and how best to proceed.

The units

Heading and introduction

Each unit has a heading, below which is a sentence that sets the scene and draws out the most important theme of the unit.

Body

The main text of the page then follows in a straightforward, easy-to-follow, double column format.

Words highlighted in bold capitals in the student book are defined in the word list on page 2.

Word list words are highlighted on the first page on which they occur. They may be highlighted again on subsequent pages if they are regarded as particularly important to that unit.

Captions

These provide additional information by taking up points made in the main text and exploring them in more detail.

Learning objectives

These can be found at the top of the teacher's sheets which support the comprehension.

Lesson outcomes

These can be found at the bottom of the teacher's sheets which support the comprehension.



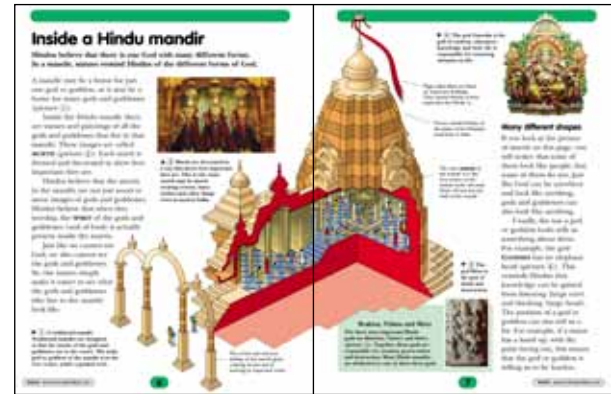
1. The Hindu mandir is a home

Hindus worship one God who has many different forms, called gods and goddesses. Each Hindu mandir is a home for some of these different forms of God. This opening unit introduces students to this difficult concept in a way which is easy to understand.

The large, clear and colourful photographs on pages 4 and 5 can be used as a trigger to study ways in which Hindus honour the gods and goddesses by building them beautiful homes, and how this relates to worship. You may like to briefly explore what children might think important to have in the home of a king or queen or a god or goddess.

The unit begins by explaining that Hindus believe God can take many different forms, and that worshipping one form of God is the same as worshipping any other. This is supported with an example of the goddess Lakshmi. The text then discusses how the mandir can be thought of as a palace for different gods and goddesses. The origin of Hinduism in ancient India is introduced as a means to explain how the architecture and decoration of the mandir relates to its use as a palace home for gods and goddesses.

In the supporting activity, the children are asked to examine the architecture and decoration on the outside of a mandir and to describe it. In the complementary work, the children find out about traditional construction methods for mandirs.



2. Inside a Hindu mandir

This unit follows closely from Unit 1 to look at the inside of the mandir in more detail. The focus of this unit is on the features of a traditional mandir. The outside and inside of the mandir are designed to remind worshippers that it is a home for gods and goddesses. You may want to begin by pointing out some of the features of the mandir, using the large, clear diagram in the unit, and eliciting from the students why they think these things are important to the gods and goddesses who live in the mandir.

The unit begins by discussing how the images in a mandir are representations of the gods and goddesses who live in that mandir. The text goes on to explain that, during worship, Hindus believe the spirit of the gods and goddesses enter the statues and are actually present. A large, colourful illustration shows the features of the mandir and where the images are found inside. A statue of the god Ganesha is examined in more detail.

In the supporting activity, the children look carefully at the features inside a mandir. In the complementary work, the children have the opportunity to examine the art in the mandir more closely.



3. Focus of worship

You might like to begin this unit by following on from the discussion of statues in the previous unit to introduce the idea that statues are often placed on pedestals or plinths to make them a focal point. You may want to discuss how our view and feelings about a statue change if it is raised up high or decorated in an elaborate way.

This unit follows on from the previous unit by looking at the way the images of gods and goddesses are presented inside the mandir. Each god or goddess has its own shrine, which allows worshippers to focus on that god or goddess as they worship. This is supported by a photograph of Hindus worshipping in front of the main shrine at a mandir. Students can see that everyone faces the shrine while they worship. The text explains that while there are many shrines inside each mandir, one is usually larger and this is the shrine of the main god or goddess of that mandir.

The supporting activity allows the children to learn how the statue of a Hindu god is decorated to tell us about that god. In the complementary work, the children investigate statues of other Hindu gods and goddesses.



4. Showing respect

This unit begins to move away from examining the structure of the mandir and begins to look at ways in which the mandir is used for worship. You may want to begin by showing the children pictures or illustrations of different people and asking the children how they would show respect to that person. From there, you could move to a discussion of why it might be important to show respect to different people in different ways.

The unit begins by looking at how Hindus show their respect by removing their shoes and dressing in traditional clothes. The text goes on to discuss other ways in which Hindus show their respect for the gods and goddesses, such as by leaving offerings, bowing or caring for the statues. Colourful photographs illustrate various ways in which Hindus show respect in the mandir.

In the supporting activity, the children examine different ways that people show respect. In the complementary work the students find out how people show respect in other religions.



5. Daily worship

This unit builds on Unit 4 to show a type of worship that takes place inside the mandir, called a puja. There are many ways to perform puja, depending on the god or goddess that is being worshipped and why the worship is occurring. The different parts of puja represent how Hindus in ancient times treated very special guests. Students could be encouraged to think of different ways that they would treat a very special guest in their home (getting them special food, welcoming them in with special words, putting on a show, and so on), or to think of a time when they were a special guest in someone else's home. What made them feel special and welcome?

The unit begins by explaining that puja is a time for Hindus to both honour and communicate with the gods and goddesses. Some of the different parts of a puja are described in detail and these are illustrated with photographs. The unit ends by discussing some of the different reasons why a puja might be performed.

In the supporting activity, the children have a chance to think about what senses are used in puja. In the complementary work, the children explore how senses are used in different types of puja.



6. Sharing blessings

This unit builds on Unit 5 to show other types of worship that occur along with puja. This may be a good place to discuss the concept of sharing and why sharing is important. You could elicit from the children ideas about what types of things it is good to share. You could then say that Hindus believe the blessings of the gods and goddesses can also be shared and in this unit we will see how.

The unit opens with an explanation of the aarti ceremony at the mandir, during which Hindus use a sacred flame to share blessings. This is accompanied by a photograph of a girl and boy sharing the flame. Then the blessing and sharing of food is discussed, supported by photographs illustrating the types of food that are shared at the mandir. The unit closes with a discussion of other ways that blessings may be shared in the mandir.

In the supporting activity, the children explore concepts of sharing, the ways that people share in different situations and the things that they share. In the complementary work, the children can research recipes for Indian sweets used as prasada, cook the sweets and share them with the class.



7. Visible reminders

Many Hindus wear marks on their foreheads, made from specially-prepared pastes, that are visible symbols of their belief. These marks are called tilaka or bindi. In this unit, children learn about the importance of tilakas and other visible symbols for Hindus worshipping at the mandir. The children may have seen women wearing bindis but may be surprised to find that many Hindus, men and women, wear differently-shaped marks as a sign of their faith. You could introduce the unit by showing the children photographs of women wearing bindis and explain that these are not merely decoration, but are visible reminders, or symbols, of the Hindu religion.

The text explains the importance of the tilaka as a reminder of God. This is illustrated with a close-up photograph of a tilaka and a photograph of a young boy applying the coloured paste to make a tilaka. The unit then discusses different types of tilakas and why they are worn as reminders of worship. The meaning and purpose of wearing a sacred thread is also explained.

In the supporting activity, the children examine and describe tilakas that they observe in the mandir. In the complementary work, the children use secondary sources to find out about how the materials for making tilakas are prepared and blessed.



8. Learning and giving in the mandir

This unit shows some of the other important activities that take place in the mandir.

One of these activities is the recitation and discussion of sacred texts. Hindu sacred texts teach through telling stories, and you could introduce this unit by reading a story from an English translation of the Mahabharata, or by showing the class part of a video of the Mahabharata. The entire Mahabharata has been made into TV series and movies many times, and tapes of it can be rented in Indian video shops.

This unit begins by explaining the purpose of one of the other rooms in the mandir – the prayer hall, and the fact that this room is used for teaching and learning about sacred texts. The unit then investigates different types of charitable giving that take place in the mandir.

In the supporting activity, the children have a chance to read and interpret an appropriate Hindu story. In the complementary work, the children can investigate other Hindu texts and stories.



9. Special days at the mandir

The unit opens with a beautiful full-page photograph of a festival at a Hindu mandir. You may want to begin study of this unit by asking the children to look at this photograph and describe what they see. You could then tell the children that everything in the photograph has a particular meaning for that holiday.

The text on the main photograph explains what is going on in the picture and what each of the offerings is for. The main text goes on to explain about several other popular Hindu holidays and celebrations and how these are observed in the mandir. Another large, colourful photograph of a celebration in a mandir is accompanied by text explaining many of the things that children could expect to see during a celebration in a mandir.

In the supporting activity, the children learn how to make rangoli patterns, which are often used as decoration during holidays and festivals. In the complementary work, the children investigate other ways of making rangoli, using a variety of materials.



10. Hindu mandirs around the world

This unit can be used to help you summarise your work on mandirs and develop a world view. You could introduce the work by asking the children to make a drawing of a traditional mandir that has all the essential features. In their answers look for a shrine hall, prayer hall, tower, entry hallway, place for shoes, and so on. Show the children photographs of mandirs from different parts of the world, and ask what features they have in common. The children will be able to point out that large mandirs have many features in common. You can explain that this is because many mandirs have the same features as mandirs built in India, no matter where they are built.

The unit begins with a striking photograph of a decorated entryway, called a gopuram, to a mandir in India. Children can see how this entryway gives a sense of awe. The text then discusses large mandir complexes, and the variety of buildings they may contain, before moving on to mandir design in SE Asia.

In the supporting activity, the children examine photographs of mandirs from around the world and see what features they have in common. In the complementary work, the children use maps to find where different mandirs are located.

Section 3: Using the student book and worksheets

Introduction

There is a wealth of material to support the topic of Hindu mandirs in the student book and in the *Teacher's Guide*. On this and the following page, suggestions are made on how to use the worksheets and their associated teacher's sheets on pages 16 to 55, and how to integrate them for lesson planning.

Starting a unit

Each unit in the student book forms the basis for a lesson. You may like to start by reading it with the class. Always begin the unit by reading the introductory sentences in bold type. This helps focus the class on the content of the unit and prepare them for the work.

The first part of the main text introduces the content, which is then developed in the headed sections. The illustrations are closely keyed to the main text and the captions of the illustrations develop the main text content (see 'The units' on page 8).

With less skilled readers, you may prefer to keep to the main text and discuss the illustrations when they are mentioned. With more skilled readers, you may want to let them read the captions for themselves.

You can find the learning objectives for each unit at the top of the teacher's comprehension sheet.

The style and content of the unit also make it suitable for use in literacy work where both the needs of English and religious education are met. You may wish to use the unit as a topic study in literacy work, or you may like to perform an activity in religious education and follow it up with a study of the unit in work on literacy.

Using the comprehension worksheets

Each unit in the student book has one photocopiable comprehension worksheet in this *Teacher's Guide* to provide a test.

The comprehension worksheets begin with simple questions and have harder questions towards the end.

The worksheets may be used singly, after the spread has been studied, or they may be used with other worksheets to extend the study.

The teacher's sheet, which is opposite the comprehension worksheet, shows the learning objectives and lesson outcomes related to using the unit, answers to the comprehension questions and some background information to the unit. This teacher's sheet also carries a section on work complementary to the study topic. This work may feature research using other sources including the internet. It may also have value in literacy work. Resources which are needed for the complementary work are also noted on the sheet.

Using the activity worksheets

The activities are designed to amplify one or more aspects of the unit in the student book and in a sense make the work "come alive".

Each activity section is a double page spread in this *Teacher's Guide*. On the left hand page is a photocopiable activity worksheet to help the children in their work. On the right hand page there are learning objectives and lesson outcomes plus sections on preparation and resources, introducing the activity, brief notes and suggestions on concluding



the activity. This teacher's sheet ends with a second piece of complementary work relating to the unit. There is a resource list to accompany this complementary work.

Planning to use a unit

The materials in this pack are very flexible and can be used in a variety of ways.

First, look at the unit and the learning objectives and lesson outcomes on the teacher's comprehension and activity sheet. Next, read the unit in the student book and the associated worksheet and activity units in this *Teacher's Guide*. Finally, plan how you will integrate the material to make one or more lessons. You may wish to add more objectives or replace some of the activity objectives with some of your own.

Using some of the units together

You may like to spend some time planning how you could tie in the units to a visit to a mandir. For example, you may like to use Units 1 and 2 for all children, Unit 4 for some children and Unit 7 for all children. Alternatively, you may like to consider trying Units 3 and 4 before you visit a mandir.

Using the extra questions

On pages 58 and 59 there are multiple choice questions. On pages 60 and 61 there are questions which require short answers. You may photocopy, cut and paste to make your own end of topic test. You could use this with either one or both cloze exercises on pages 62 and 63 (one featuring the mandir as a building and the other the mandir as a place of worship). All the answers for this work are on page 64.

Using ICT

In various activities the use of ICT is highlighted. For example, you may like the children to use a digital camera to record examples of Hindu artwork.

They can use the Internet to find pictures of other mandirs all over the world or access the Curriculum Visions web site for more supporting information. After a visit to a mandir the children could use e-mail to send their letters of thanks.

Cross-curricular links

You may wish to integrate some aspects of your work on religious education with other parts of the curriculum. Here are some examples that you might like to consider.

History and geography: Unit 10 – Looking at the architecture of traditional mandirs and of mandirs around the world.

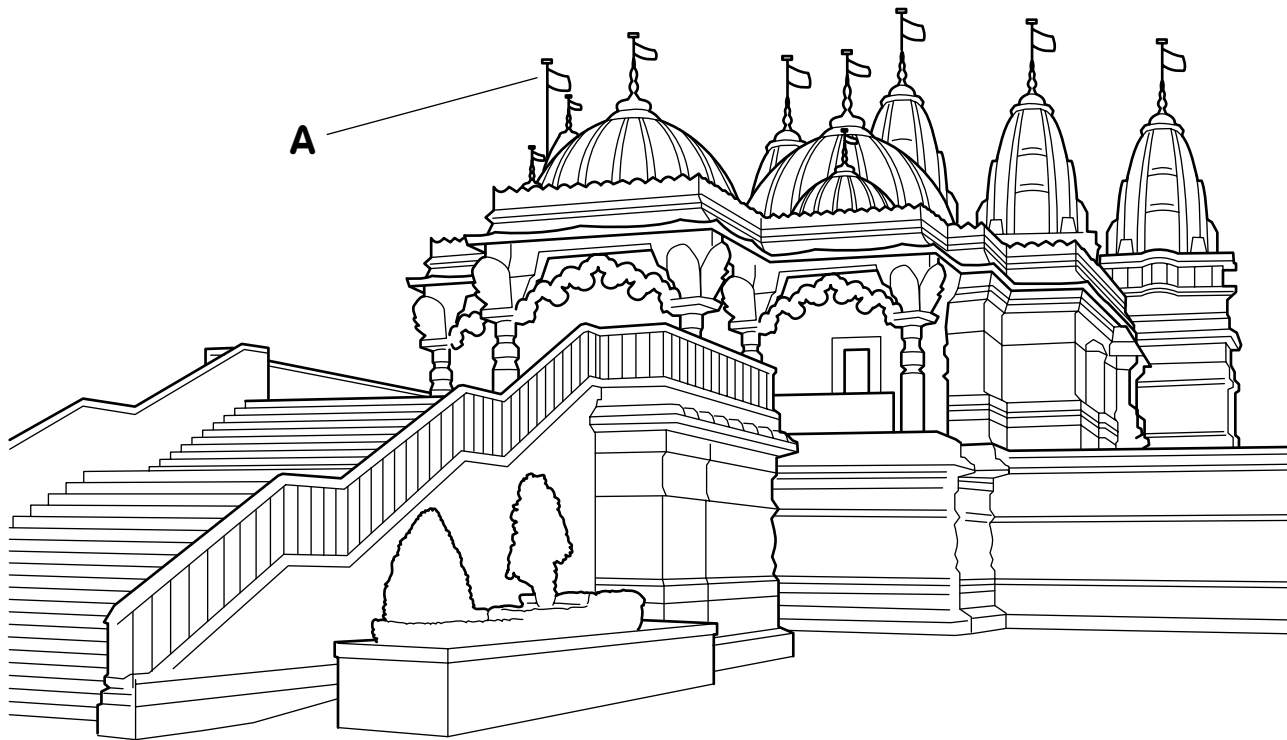
Literature: Unit 8 – Reading and interpreting stories.

Art: Unit 9 – Making rangoli patterns.

Citizenship: Unit 4 – How we show respect; Unit 6 – How we share and what things we share; Unit 8 – The importance of giving, and charity.

The Hindu mandir is a home

A Hindu mandir is a home for gods and goddesses.



Q1. What are the different forms of God called in Hinduism?

.....

Q2. Where did Hinduism begin?

.....

Q3. What are many Hindu mandirs designed to look like?

.....

Q4. What is the name of the object labelled **A**?

.....

Q5. How does object **A** remind people that God is king?

.....

Q6. What does the art in a mandir show?

.....

.....



Answers

- 1. Gods and goddesses.**
- 2. Ancient India.**
- 3. Palaces in ancient India.**
- 4. Dhaja.**
- 5. In ancient times, kings flew similar flags over their palaces.**
- 6. The gods and goddesses and scenes from their lives; scenes of everyday life in India; or important events in India's history.**

Lesson objectives

- ▶ To introduce the idea of one God with many different forms, called gods and goddesses.
- ▶ To introduce some features of the mandir.
- ▶ To introduce the idea that the mandir is a home for different forms of God.

Lesson outcomes

- ▶ The children can understand that Hindus believe in one God.
- ▶ The children know that Hindus think of the mandir as a palace for gods and goddesses.

Teaching notes

This opening unit addresses a very confusing aspect of Hinduism for many non-Hindus. Even though Hindus worship many different gods and goddesses, they are not polytheists. Hindus are actually monotheists – they believe in one, all-powerful God. For Hindus, God is everywhere and in everything, so rather than worshipping God, Hindus worship different aspects of God – God who is responsible

for beauty, or God who is responsible for destruction, or God who is responsible for creation, etc. The different gods and goddesses are all forms of the one God. Hindus believe that to worship any one form of God is the same as worshipping all of God. So, when Hindus worship the god Ganesha in a particular ceremony, they are really worshipping the form of God called Ganesha.

One way to help children to understand this idea is to ask them to think about and list how many different ways they might be seen by others. For example, each child may be a son or daughter, a brother or sister, a student, a football player, a musician, a kind person, etc. Just as people can have an almost unlimited number of 'forms' like this, so can God.

Hinduism began around 4,000 years ago. There was no single founder of the religion, instead, it was a combination of many different beliefs. As Hinduism grew and spread throughout India, many old gods and traditions were incorporated. There are hundreds of gods and goddesses in Hinduism. Many of the traditions and rituals of Hinduism are continuations of traditions and rituals that already existed and were simply added to Hinduism. This is also why many of the traditions of Hinduism are similar to traditions regarding kings and queens. In ancient times, many kings represented themselves as gods.

Complementary work

The children could use secondary sources to find out about the names of some of the different Hindu gods and goddesses and what they each represent.

Resources

Secondary sources about Hindu gods and goddesses.




Name:..... Form:.....

See **pages 4 and 5** of Hindu mandir

Looking at the outside of a mandir

1. Is the mandir in a specially built building or is it built inside an existing building?



2. Is there an archway outside the mandir? 

3. Describe the outside of the mandir here.







4. Are there any decorations or art on the outside of the mandir? If there are, make a drawing of some of them here.

On a separate sheet of paper, draw the outside of the mandir.

5. Are there any symbols or writing on the outside of the mandir? If so, draw them here.



Activity objectives

- ▶ To heighten the children's power of observation.
- ▶ To let the children investigate the design of a mandir.
- ▶ To show how Hindus use decoration and symbols on the outside of the mandir.

Preparation and resources

You may need to arrange for extra supervision when the children go outside to draw the mandir. If you are unable to visit a mandir, this activity could be done using a virtual tour of a mandir on a web site, or by showing children pictures of a mandir.

Introducing the activity

You may use this activity alone, or with activities from Units 2, 5 and 7. If there is a safe area, stand with the children just outside the mandir and ask them if the building is decorated in any special way. Or, if it is not appropriate to stand outside, take the children just into the entrance of the mandir and ask them to point out features that they can remember from studying the student book. Let the children try the activities.

Teaching notes

The purpose of this activity is to focus on the design of the mandir. Many mandirs in the UK are inside pre-existing buildings and may have very little decoration on the outside, or anything that sets them apart as mandirs. In this case children should look for the Om symbol or writing in Hindi or another Indian script.

There are a few specially built mandirs in the UK, and these may have more of the features of a traditional mandir, such as an archway and a tall roof, and may even be built of marble.

Concluding the activity

The children could reflect on what types of design or architectural elements the mandir has on the outside that make it different from ordinary buildings.

Activity outcomes

- ▶ The children can show their powers of observation.
- ▶ The children can describe the appearance of the outside of a mandir.

Complementary work

The children could investigate mandirs in the UK and see if there are any which are made using traditional materials and designs. The largest of these is the Shree Swaminarayan mandir in Neasden, London.

Resources

Computer and internet access.

Inside a Hindu mandir

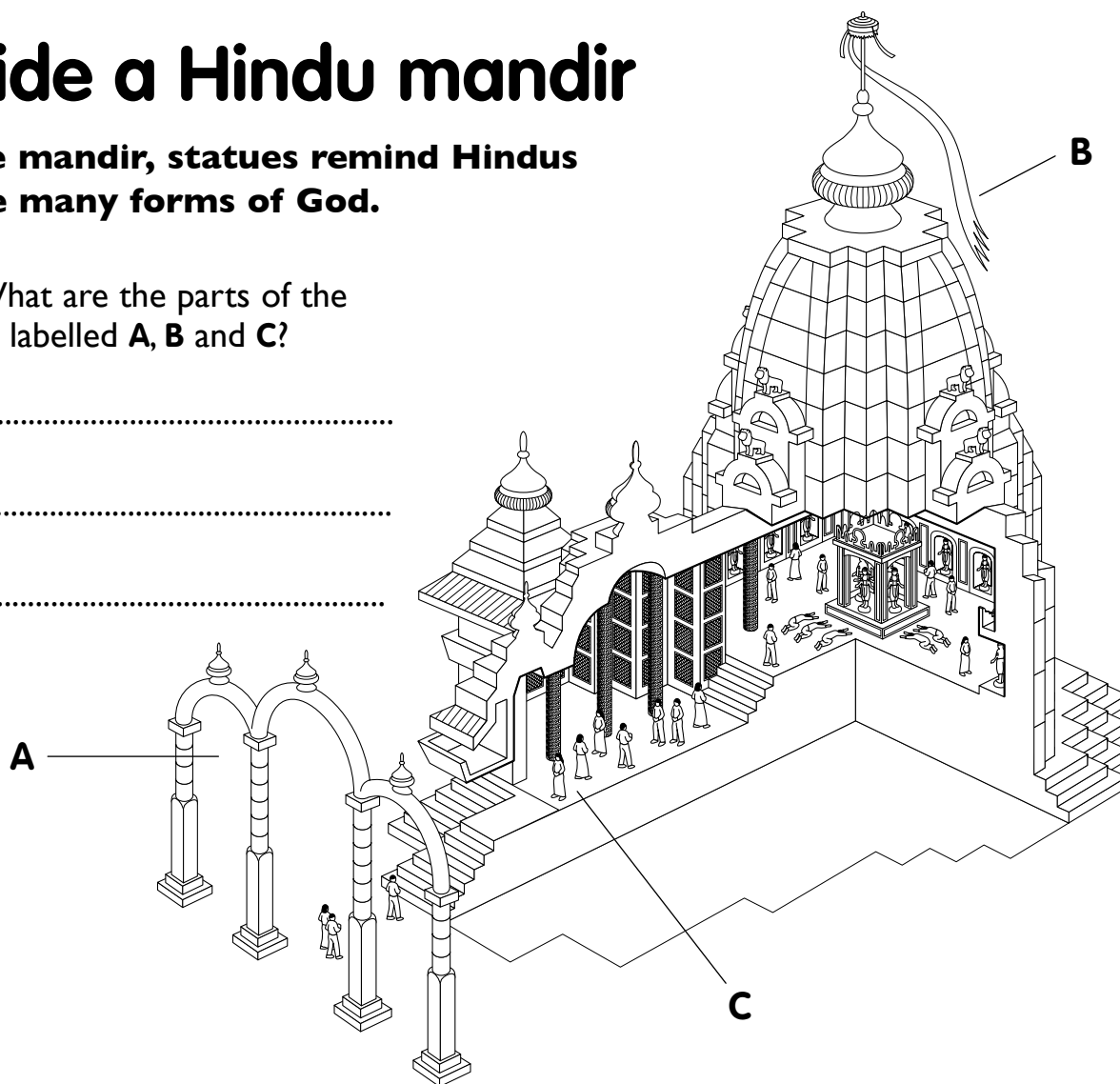
In the mandir, statues remind Hindus of the many forms of God.

Q1. What are the parts of the mandir labelled A, B and C?

A 

B 

C 



Q2. What is the Hindu word for the images inside the mandir? 

Q3. What do the images represent?





Q4. Do the images always look like people? 

Q5. What are the names of three of the most important gods?



Q6. What is in the middle of the mandir?





Answers

1. **A = arch; B = flag/dhaja;
C = entrance hallway**
2. **Murti.**
3. **Hindu gods and goddesses.**
4. **No.**
5. **Brahma, Vishnu and Shiva.**
6. **The shrine of the main god or goddess of the mandir.**

Lesson objectives

- ▶ To provide an introduction to some of the things found inside the mandir.
- ▶ To understand the purpose of murtis.
- ▶ To introduce some of the features of a traditional mandir.

Lesson outcomes

- ▶ The children know what murtis are.
- ▶ The children can describe some of the features of a traditional mandir.

Teaching notes

The design and construction of a traditional mandir is very complicated and is based on ancient mathematical concepts and construction techniques. Traditional mandirs are usually built so that all of the masonry is loadbearing and so no reinforcement with steel or other metal is needed.

It is important for the children to be aware that there are many traditions of mandir construction throughout India and so even in the home of Hinduism there is a huge variation in mandir design. Here, we have tried to focus on a few elements that many traditional mandirs have in common.

The 'peaks' of the mandir roof have an important role in Hinduism. They help to focus the energy of the god or goddess whose shrine lies under the peak. Similarly, tall poles found inside many mandirs also help to focus divine energy on the shrines.

Most of the murtis in the mandir are statues, but if students look carefully, they may also see other images, such as paintings or sculptures which look like small pillars. All of these images are actually murtis.

Complementary work

The children could use secondary sources to find out about some of the construction principles involved in traditional mandir construction.

Resources

Secondary sources about mandirs in India.



Name:..... Form:.....

See **pages 6 and 7** of Hindu mandir

Looking inside a mandir

1. What are the main gods or goddesses of the mandir? 

2. How many rooms are used for worship in the mandir? 

3. Is there a hallway that leads to the main room for worship? If so, describe it here.







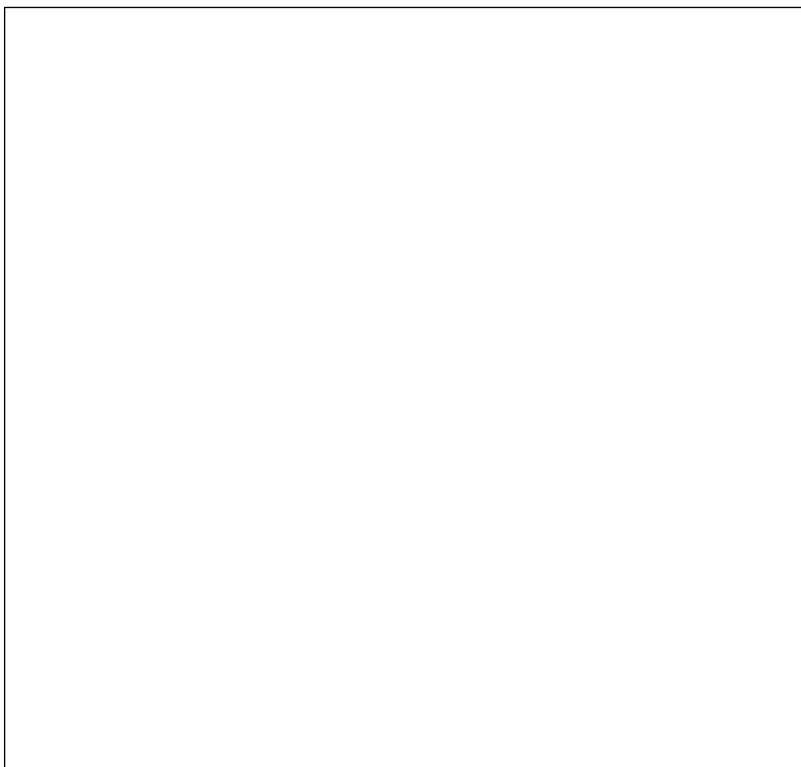
4. On a separate sheet of paper draw a plan of the main room used for worship.
Label all of the shrines on the plan.

5. How many shrines are there in the main room used for worship?



6. Where is the main shrine of the mandir? 

Make a drawing of the main
shrine here.





Activity objectives

- ▶ To let the children look at the features of the inside of the mandir.
- ▶ To let the children record what they see in pictures and words.

Preparation and resources

You will need to arrange in advance that it is all right for the children to draw pictures inside the mandir. If you are unable to visit a mandir, this activity could be done using a virtual tour of a mandir on a web site, or by showing children pictures of a mandir.

Introducing the activity

You use this activity alone, or with activities from units 1, 5 and 7. Stand with the children inside the mandir and remind them that the murtis will be in the room used for worship.

Teaching notes

The purpose of this activity is to let the children explore some of the features of the inside of a mandir and to produce a report of their visit to a mandir. If you are visiting a mandir that was built inside another building, as opposed to a specially-built mandir, you may want to use this activity before the visit, using photographs or web sites from purpose-built mandirs. You could then let the children compare the purpose-built mandir with the simpler mandir. They should see that most of the important elements are still present in the non-purpose-built mandir, even though it may be simpler. Some of these elements include: art, statues of the gods and goddesses, a separate entrance and/or hallway leading to the main room for worship, an Om symbol, a pillar or tower either inside or outside, and Hindi language.

Concluding the activity

The children could compare their drawings with pictures of other mandirs. Point out any features that they have recorded in their drawings and any features that they may have missed.

Activity outcomes

- ▶ The children can recognise the major features inside the mandir.
- ▶ The children can describe the appearance of the major features of the inside of a mandir.

Complementary work

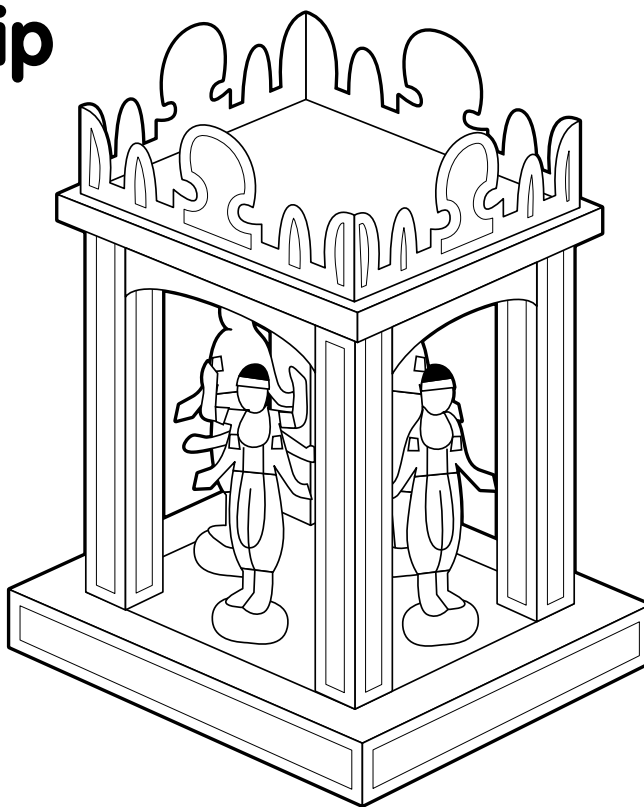
The children could record art that they see in the mandir, using either drawings or a digital camera. When they return from their trip, they could use the photographs to make a poster of Hindu art.

Resources

Paper, pens, coloured pencils, digital camera, permission to take photographs inside the mandir.

Focus of worship

Each god and goddess who lives in the mandir has their own throne. These are the focus of worship in the mandir.



Q1. What are shrines designed and decorated to look like?



.....

Q2. What is usually in the middle of the mandir?



.....

Q3. What materials may shrines be made of?



.....

Q4. What is usually in front of a shrine?



.....

Q5. When people worship in the mandir, where do they stand?



.....

Q6. Who lives in the largest shrine?



.....



Answers

1. **A throne.**
2. **The largest shrine, the shrine for the main god or goddess of the mandir that the mandir is dedicated to.**
3. **Wood, stone or another material.**
4. **A curtain or a door.**
5. **In front of each shrine.**
6. **The main god or goddess of the mandir.**

Lesson objectives

- ▶ To understand the role of shrines in the mandir.
- ▶ To understand why shrines are important in the mandir.

Teaching notes

Even though mandirs are usually dedicated to one or two gods or goddesses, there may be many shrines in each mandir. The shrines resemble thrones or throne rooms used by ancient kings and queens of India. The canopy over the shrine is a reminder of cloth canopies covering ancient throne pavilions. The shrines may also have small furniture inside, again, like ancient throne pavilions. In the mandir, the shrines are often covered with curtains, except when worship is taking place, so as not to disturb the god or goddess at other times. Each morning, the priests awaken, wash, dress and adorn the murtis in the shrines.

One type of murti which we do not discuss in the student book is the Shiva linga, or lingam. This is a small, pillar shaped stone which represents the god Shiva. The lingam may be found with another, round stone with a depression in which the lingam sits, and may

be decorated with designs carved in the stone. The lingam is one of the most important forms of Shiva, and represents the energies necessary for life. During worship, the lingam may be bathed with water, symbolising the time when Brahman rewarded a king by granting him a wish. The king wished for the Ganges river to be brought to Earth from heaven. Brahman granted the wish but asked the king to pray to Shiva, because only Shiva was strong enough to support the weight of the Ganges as it descended to Earth. This is also why Shiva is often pictured with the Ganges flowing in his hair.

Lesson outcomes

- ▶ The children understand that shrines are a focus for worship in the mandir.
- ▶ The children can describe the basic features of a shrine.

Complementary work

The children use secondary sources to find out about some of the different gods and goddesses.

Resources

Secondary sources about Hinduism and Hindu gods and goddesses.

Looking at murtis



◀ This is a picture of the god Ganesha, who is god of knowledge, and who destroys obstacles to success.

▶ This is a picture of the goddess Lakshmi, who is the goddess of wealth and prosperity.




▲ This is a picture of the god Shiva, who destroys things so that they can be remade better.


Use the drawings to answer the following questions. There may be more than one answer for each question.


Who carries a sweet to reward worshippers? 

Who is drawn with a lotus flower, the symbol of truth? 

Coins stand for wealth. Who has coins in their hand? 

Who is pictured with a snake, which represents victory over evil? 

Who has one leg on the ground and one leg in the air, to remind Hindus to balance spiritual life and everyday life? 

Who has a pot belly to remind Hindus that it is important to take in whatever knowledge life brings you? 



Activity objectives

- ▶ To learn about some of the symbols associated with Hindu gods and goddesses.
- ▶ To recognise some of the meanings in the symbols used in Hindu worship.

Preparation and resources

The children may need extra sheets of paper for answering the questions. Pictures of gods and goddesses.

Introducing the activity

Before you start the activity you may like to show the children the picture of Ganesha on page 7 of the student book and ask them to describe all of the different things they see in the picture.

Teaching notes

The purpose of this activity is to give the children a chance to learn more about the symbolism of each murti. Each deity has many characteristics that are symbols of the deity's power. For example, Vishnu holds a conch shell which stands for the five elements and eternity; a discus, which is the symbol of the mind; a bow that symbolises power and a lotus which is a symbol of the cosmos. Each deity also has a vehicle on which he or she travels. These vehicles, which are animals or birds, represent the various forces that he or she controls.

Ganesha

Ganesha is the son of the goddess Parvati and the god Shiva. Ganesha carries an axe to cut earthly attachments, a rope to carry the truth, his favourite sweet – a laddoo ball – to reward worshippers. His vehicle is a mouse, which represents timidity and nervousness that can overwhelm us at the start of a new venture – by worshipping Ganesha these feelings can be overcome.

Lakshmi

The goddess Lakshmi sits on, and often holds, a lotus bud, which stands for beauty, purity and fertility. Her four hands represent four virtues: righteousness, desires, wealth and the liberation from rebirth. She always wears gold embroidered red clothes. The red stands for activity and the gold for prosperity. Her vehicle is an elephant spraying water, which stands for ceaseless effort.

Shiva

Shiva is a god of destruction, but he destroys in order that new creation can occur, so he is a positive influence. He often appears in the form of a linga, a stone which stands for the universe. In human form, he is smeared with ashes, standing for destruction, and carries a trident and drum as symbols of power. His hair, which is piled on top of his head, has the river Ganges running through it. His vehicle is the bull, which stands for brute force and blind power, which Shiva can help to control.

Concluding the activity

The class could describe other symbols that they see in each picture and discuss what they may mean.

Activity outcomes

- ▶ The children can associate symbols with meaning.
- ▶ The children can observe and recognise symbols in a picture.

Complementary work

The children may like to look at pictures of other gods and goddesses and discuss the symbols they see, or use secondary sources to find the meaning of the attributes and vehicles of different gods and goddesses.

Resources

Pictures of gods and goddesses. Secondary sources about the attributes and vehicles of gods and goddesses.

Showing respect

There are many ways that Hindus show respect for the gods and goddesses in the mandir.

Q1. Why do Hindus take their shoes off when entering the mandir?



.....

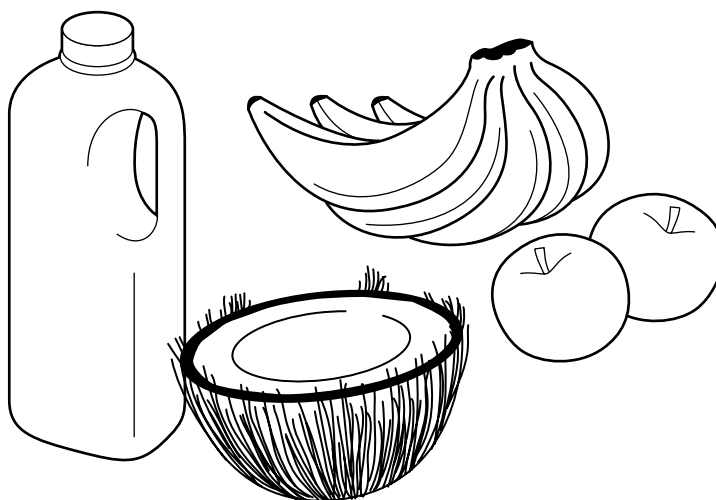
Q2. Here are some foods. What might they be used for in a mandir?



.....



.....



Q3. List three other things which might be used in the same way as food in a mandir.



.....



.....



.....

Q4. What is another name for the gifts brought for the gods and goddesses?



.....

Q5. Why are there usually no chairs inside the mandir?



.....



.....

Q6. Name two ways Hindus might show respect to the gods and goddesses.



.....



.....



Answers

1. **To show respect for the gods and goddesses.**
2. **Gifts for the gods and goddesses.**
3. **Flowers; incense; clothes.**
4. **Offerings.**
5. **Because Hindus stand and walk between the shrines when they worship.**
6. **Bowing, washing and dressing the statues, walking around the shrines.**

Lesson objectives

- ▶ To help the children understand that there are different ways of showing respect to the gods and goddesses.
- ▶ To help the children understand the meaning of making offerings and caring for the shrines in the mandir.

Lesson outcomes

- ▶ The children understand the purpose of making offerings.
- ▶ The children understand the purpose of caring for the shrines.

Teaching notes

Offerings

The offerings in a Hindu mandir are a way in which worshippers make a connection to the gods and goddesses, and to God. Once an offering is made to a god or goddess, it becomes blessed. So, the person who makes an offering receives a blessing. One way of explaining this may be to ask the children how they feel when they do a good deed and

someone says thank you. When the children say that the thank you makes them feel good, you can say that Hindus believe the gods and goddesses say thank you whenever offerings are made.

Each type of offering has special meaning and symbolism and bestows certain benefits on the giver. For example, coconuts represent spiritual growth (among other things). So, many Hindus believe that if they make an offering of coconuts, the gods will give them the gift of spiritual growth. Light (lighting a lamp) can represent knowledge and the dispelling of ignorance. Incense can represent spirituality and the desire for purification.

Walking around the shrines

When Hindus walk around the shrines of the gods and goddesses, they are acknowledging the god or goddess as the centre, or focal point, in their lives. The circle also represents the fact that wherever a person may be, they are always the same distance from God, just as any point on the outside of a circle is the same distance from the centre.

Complementary work

The children can look at secondary sources or photographs of different offerings and try to identify what offerings people make at the mandir.

Resources

Secondary sources and photographs of offerings made at a mandir.



Name:..... Form:.....

See **pages 10 and 11** of Hindu mandir

Showing respect

1. How do you show respect to your parents, grandparents or carer?







2. How do you show respect in school?







3. How do people show respect to a god or goddess?









4. How do people show respect in the mandir?









Activity objectives

- ▶ To highlight the importance of showing respect.
- ▶ To show that there are different ways of showing respect.
- ▶ To compare the ways that we show respect to different people and in different places.

Complementary work

The children could find out how people show respect in other religious institutions or buildings.

Resources

Secondary sources on other religions.

Preparation and resources

You can use this activity either before or after a visit or a virtual visit to a mandir.

Introducing the activity

You can use this activity alone, or with activities from Units 1, 2, 5 and 7. You may like to begin by asking the children how they would show respect in a place such as a library. When the children answer by being quiet, not running around, and so on, you could then ask them if these are the same ways they would show respect in every place. You could point out that there are many different ways of showing respect.

Teaching notes

There are many ways that people show respect. The purpose of this activity is to discuss the ways that we pay respect in our everyday lives and to help children to understand that respect is universal.

Concluding the activity

Let the children discuss different ways that they show respect and why it is important to show respect.

Activity outcomes

- ▶ The children can compare different ways they show respect.
- ▶ The children understand the importance of showing respect to certain people and in certain situations.



Name:..... Form:.....

See **pages 12 and 13** of Hindu mandir

Daily worship

In the mandir, one type of worship is conducted every day.

Q1. What is another word for daily worship?



.....

Q2. Who can lead the daily worship?



.....

Q3. How are the gods and goddesses invited to join the worshippers?



.....



.....



.....

Q4. What things might a god or goddess be offered during daily worship?



.....



.....



.....

Q5. At what times of the day is puja usually conducted in the mandir?



.....

Q6. When might a person or family ask for a special puja?



.....



.....



.....

Answers

1. Puja.
2. A Hindu priest or anyone who knows how.
3. With chanting, prayers, and by ringing a bell.
4. Flowers, fruit, sandalwood paste, incense, chants, prayers, music, dancing.
5. Sunrise, morning, afternoon, sunset and at night.
6. To mark a special event, such as the start of a new business venture or the birth of a child.

Lesson objectives

- ▶ To show the type of worship that happens every day at a mandir.
- ▶ To show the types of things that happen during everyday worship.
- ▶ To show that worship may be conducted for many reasons.

Lesson outcomes

- ▶ The children can describe some of the aspects of everyday worship at the mandir.
- ▶ The children understand that puja is everyday worship.
- ▶ The children can give reasons why personal everyday worship may take place.

Teaching notes

There are many different ways to perform puja, depending on the god or goddess being worshipped and the occasion. What is given here is a general overview of puja. If there

are any Hindu children in your class, you may like to have them discuss puja which they have attended.

However it is performed, puja involves seeing the god or goddess, making offerings to the god or goddess and sharing in the offerings.

Most Hindus who worship daily conduct puja in their own homes, and may come to the mandir only for special events or personal celebrations.

Every item used in the puja has a special significance and symbolism, which can also vary greatly among Hindus. For example, flowers can stand for the good that worship can cause to blossom in people, a pot filled with water and topped with mango leaves and coconut stands for Mother Earth, life and divine consciousness. A coconut alone may stand for God, betel leaves, betel nuts, banyan and bel leaves can also stand for God. Food can stand for ignorance, by offering it, worshippers hope it will be filled with enlightenment that can then be eaten. Light (lamps) can represent the light of knowledge and enlightenment. Red powder (vermillion) can stand for emotions.

Complementary work

Let the children use secondary sources about different ways to conduct puja, or about puja for different gods and goddesses.

Resources

Secondary sources about puja.



Name:..... Form:.....

See **pages 12 and 13** of Hindu mandir

Puja and the five senses

Puja involves using each of the five senses: touch, smell, hearing, vision and taste. Here is a list of things that may happen in puja. Put a tick in the box next to each sense that is involved. At the end of the list there are extra spaces for you to add your own observations of what happens during a puja and what senses are involved.

	Touch	Smell	Hearing	Vision	Taste
Bell is rung					
Offering of milk is made					
Statue is dressed in nice clothes					
Offerings of flowers are made					
Incense is burned					
Food is shared					
Fire is lit					
Hands waved over fire					
Ash and paste are put on forehead					
Chanting					
Statues are washed with water					
Offerings of sandalwood paste are made					



Activity objectives

- ▶ To show that all five senses are used in puja.
- ▶ To show the different ways that the senses are used in puja.
- ▶ To let the children decide what senses are involved in puja.

Preparation and resources

A copy of the sheet on the opposite page. A visit or virtual visit to a mandir where the children can watch a puja, the student book.

Introducing the activity

This activity can be done either as part of a visit or virtual visit to a mandir, or after reading the unit. If you are organising a visit to a mandir, you may want to ask in advance if the children could witness a puja.

Teaching notes

The purpose of this activity is to help the children understand the ways that each of the five senses are involved in puja. The items used in puja have many layers of symbolism. Each item used in puja involves one or more senses. This helps to remind Hindus that God is everywhere and so can be experienced with all of our senses.

The children should think about the puja they have seen or read about and decide which senses were most important in each part of the rituals. For some parts of the puja, more than one sense is involved, but one will usually predominate (for example, in bell ringing, you see the bell, touch the bell and hear the bell, but the main sense used is hearing).

Concluding the activity

The children could add things to the list that they may have seen at the mandir but are not on the list. The children could compare their answers and see if they agree on which senses were involved.

Activity outcomes

- ▶ The children can recognise that puja involves all of the senses.
- ▶ The children can recognise which senses are emphasised during different parts of the puja.

Complementary work

The children could investigate different types of puja and make lists of what is involved in the puja and what senses are used in each part. They could then compare what senses are used in different pujas.

Resources

Secondary sources about puja.

Sharing blessings

After puja, there are usually two more types of worship. Each of these involves sharing the blessings of the gods and goddesses.



Q1. What is the name of the ceremony being performed in this picture?



.....

Q2. In the ceremony, a lamp is waved in front of a god or goddess. What do the worshippers do with the flame after this?



.....

Q3. Why is this ceremony important?



.....

Q4. What is prasada? 

Q5. Why is sweet food often used for prasada?



.....

Q6. Name another thing that is sometimes blessed and then given to worshippers.



.....



Answers

1. **Aarti.**
2. **Each worshipper waves their hands over the flame and then over their head.**
3. **It is a way of receiving blessings from the gods and goddesses.**
4. **Another type of shared blessing that involves food.**
5. **It is a reminder of the sweetness of God.**
6. **Flowers.**

Lesson objectives

- ▶ To introduce the concept of shared blessings.
- ▶ To show that there are different ways of sharing blessings in the mandir.
- ▶ To introduce the aarti ceremony and the prasada ceremony.

Lesson outcomes

- ▶ The children know that worshippers in the mandir share blessings.
- ▶ The children know what is involved in the aarti ceremony.
- ▶ The children know what prasada is and what it is used for.

Teaching notes

Aarti

There are many different explanations of the aarti ceremony and many different ways to perform the ceremony, although all involve fire. The aarti ceremony is also performed on other occasions, such as weddings. The flame

is made by placing a cotton wick in a small pool of ghee (clarified butter) on a metal plate. The light of the flame is believed to dispel darkness and ignorance and remind Hindus of God. The aarti ceremony also includes chanted or spoken prayers, said in Hindi or another Indian language. These prayers are different for each god and goddess.

Prasada

Prasada means holy food. Many Hindus believe that when they offer food to the gods and goddesses it becomes blessed. They can then share in the blessing by eating the food. Prasada can be anything worshippers want and some Hindus believe in offering all food to God before eating it. In some mandirs, the water and milk the statues are bathed in is also shared with worshippers.

Complementary work

The children could investigate the prayers that are said during the aarti ceremony.

Resources

Secondary sources on the aarti ceremony.



Name:..... Form:.....

See **pages 14 and 15** of Hindu mandir

Sharing

1. Choose a holiday or special event, like a wedding or birthday, that you celebrate in your family or have read about. Answer the following questions about that day.

What foods are shared?







What activities do people do together?









2. Now answer the following questions about the mandir.

What foods do people share?







What activities do people do together?









Activity objectives

- ▶ To understand that sharing is important in every community.
- ▶ To compare the way that children share in their family or community with the way that Hindus share.

Preparation and resources

The student book (optional).

Introducing the activity

You may want the children to answer the first question before their visit to the mandir, or before they read the unit; and answer the second question after their visit or their study of the unit. You may like to use this as an opportunity to discuss sharing and to emphasise that there are many ways that people share important events in life.

Teaching notes

The purpose of this activity is to let the children compare the different things that people share during important events. Although holidays and birthdays are not generally religious events, they do involve sharing food or activities with other members of the family or community. Children can see that sharing foods and activities is an important part of certain holidays and events, it is also an important part of worship in the mandir.

Sharing food and aarti are very important parts of worship in the mandir, but there are other ways that people share blessings in the mandir. They may say prayers, chant or sing hymns, or they may stand and worship together while the priest performs puja at each shrine.

Concluding the activity

Let the children compare their answers.

Activity outcomes

- ▶ The children can demonstrate their understanding of the concept of sharing.
- ▶ The children can understand that sharing is important in every community.
- ▶ The children can compare the ways that they share special events with the ways that Hindus share blessings in the mandir.

Complementary work

The children can research recipes for Indian sweets, which are commonly shared in the mandir. Children could research other foods that are used in worship in other religions or cultures. With the help of their parents or carer, the children could make sweets at home to share with the class.

Resources

Secondary sources on Indian foods and on other religions and cultures.

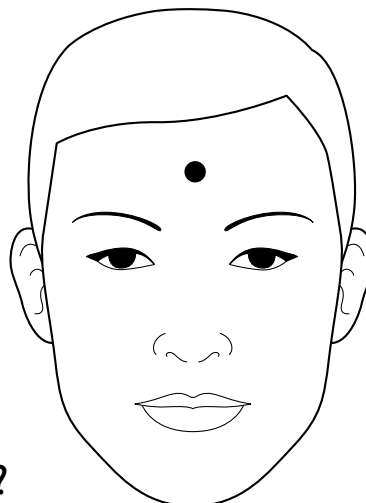


Name:..... Form:.....

See **pages 16 and 17** of Hindu mandir

Visible reminders

In the mandir, many Hindus wear visible reminders of the blessings of the gods and goddesses.



Q1.What does the tilaka remind Hindus of?



Q2.What do many Hindus believe comes from the part of the forehead in-between the eyebrows?



Q3.Some Hindus wear a tilaka of three lines.The three lines remind them that God is responsible for three things.What are they?

Q4.What does a U-shaped tilaka remind Hindus of?



Q5.What does the red dot remind Hindus of?



Q6.What do the three strands of the sacred thread stand for?







Answers

1. That God is present all day.
2. Wisdom and concentration.
3. Creation, preservation and destruction.
4. That God will protect them.
5. That God created everything.
6. The three duties of a Hindu adult: to promote knowledge and wisdom, to respect your parents, to be a good citizen.

Lesson objectives

- ▶ To show that many Hindus wear visible reminders of their worship.
- ▶ To show that there are a wide variety of visible reminders of worship.

Lesson outcomes

- ▶ The children know that some Hindus wear coloured marks as a reminder of worship.
- ▶ The children know that there are a variety of marks.
- ▶ The children know that some Hindus wear a sacred thread as a reminder of their duties as Hindus.

Teaching notes

Tilaka

The tilaka, sometimes called a bindi when worn by women, is a symbol of Hinduism. There are many different shapes and colours for the tilaka, although the red dot, which is sometimes called the kumkum, is most common. Many Hindus also believe that the spot the tilaka is applied to (sometimes called 'the third eye') has an important role in cooling the mind and

keeping it stable. This is why the tilaka is often made with 'cooling' spices like sandalwood. The bindi has a number of additional traditional meanings, and was often used to indicate marriage status. Today, the bindi is often worn as decoration and may come in coloured and jewelled stickers. While bindi worn for decoration can be made of anything, tilaka worn by worshippers are usually made with specially prepared and blessed ingredients.

Sacred thread

The wearing of the sacred thread is traditionally associated with the caste system in India. The ceremony where a boy was presented with the thread marked the transition from childhood into the student stage of life for members of the top three castes: brahmins (priests), kshatriyas (warrior) and vaishayas (merchants). Today, the ceremony (called upanayana) has taken on a more modern role. It is not necessarily restricted by caste, and girls may also undergo the ceremony and wear the thread. The ceremony is carried out before a child begins school, according to family tradition and custom. The thread itself consists of three thin strands of cotton woven together.

Complementary work

The children could use secondary sources to find out about different types of tilaka and bindi and what they are made from.

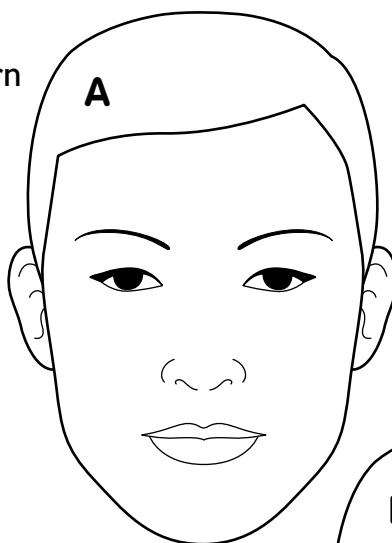
Resources

Secondary sources on tilaka and bindi.

Visible reminders in the mandir

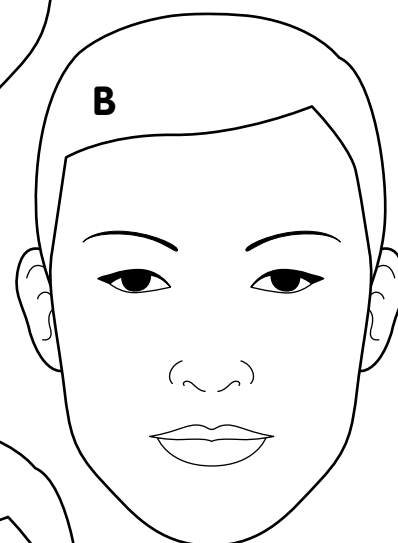
A. A U-shaped tilaka is sometimes worn by Hindus who worship Vishnu as a reminder that God will protect them.

Is anyone at the mandir wearing this tilaka? If so, draw the tilaka onto Face A. Make sure you also use the correct colours.



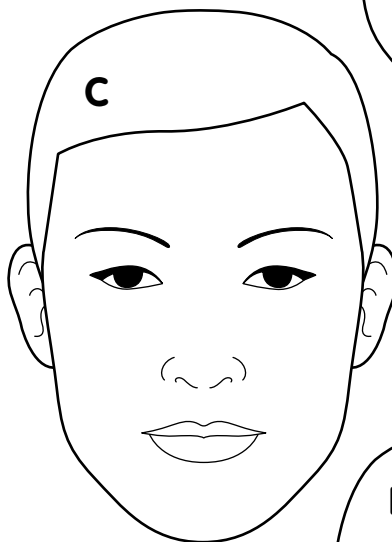
B. A tilaka of three lines made from ash is sometimes worn by people who worship Shiva, to remind them that God is responsible for creation, preservation and destruction.

Is anyone at the mandir wearing this tilaka? If so, draw the tilaka onto Face B. Make sure you also use the correct colours.

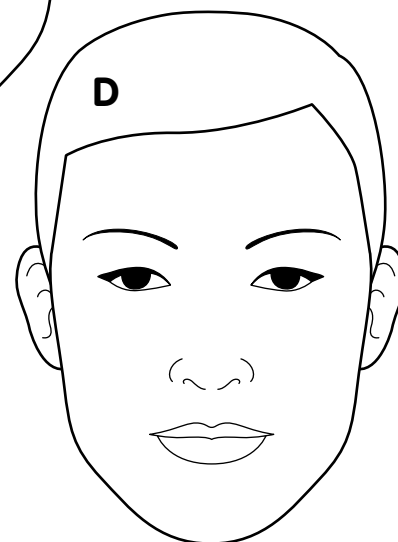


C. Many Hindus wear a dot to remind them that God is always with them and that God is responsible for everything.

Is anyone at the mandir wearing this tilaka? If so, draw the tilaka onto Face C. Make sure you also use the correct colours.



D. Did you see any other tilakas at the mandir? If so, draw the tilaka onto Face D. Make sure you also use the correct colours.





Activity objectives

- ▶ To let the children learn more about tilakas.
- ▶ To find out about different types of tilaka used in worship.
- ▶ To make drawings of what they have seen.

Preparation and resources

Permission to visit a mandir, or pictures of people wearing bindi or tilaka.

Introducing the activity

You may like to begin by showing the children pictures of people in India wearing tilakas or bindi, or a selection of bindi purchased from an Asian store. You could discuss the fact that although the tilakas and bindi are all different, they are usually all worn on the same place on the forehead. If any of the children are Hindu, they could talk about times when they wear the bindi or tilaka in their family.

Teaching notes

This activity gives the children an opportunity to examine the tilaka more closely and to develop an understanding of when and how Hindus wear the tilaka. You can use this activity either as part of a visit to a mandir, or on its own.

Not all Hindus wear tilaka or bindi, it is a matter of personal choice. Given the huge variety of tilaka, the children may see someone wearing a mark which has not been mentioned in the student book. Before the visit, the children should be made aware that it is not polite to stare at people, and that they should instead observe the tilakas that people are wearing.

Concluding the activity

The children can ask their guide at the mandir about the meaning of the different tilaka.

Activity outcomes

- ▶ The children can use their powers of observation to notice different tilaka.
- ▶ The children can draw tilaka.

Complementary work

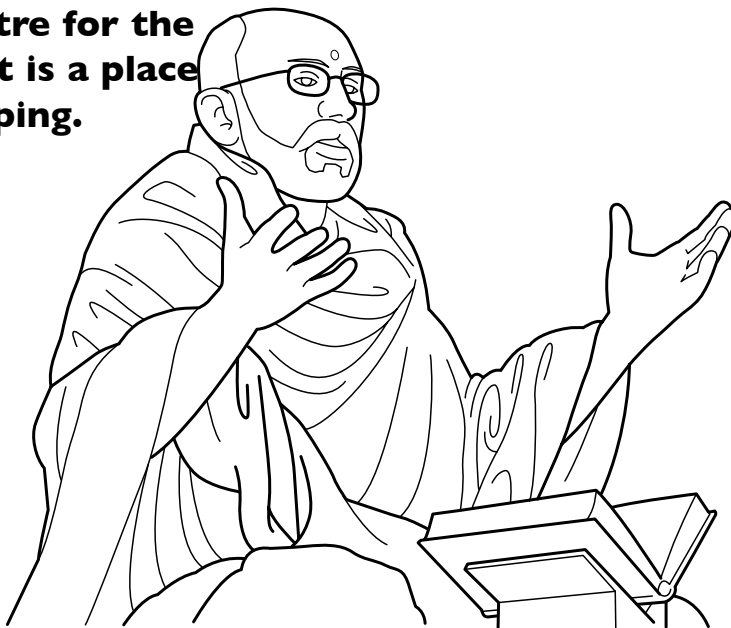
The children can use the internet or ask their guide at the mandir about how the pastes used to make the tilaka are made and what they are made from.

Resources

Computer with internet link, visit to a mandir.

Learning and giving in the mandir

The mandir is a centre for the Hindu community. It is a place for learning and helping.



Q1. Who is the man in the picture?

.....

Q2. What is he doing?

.....

Q3. List four things that might happen in a prayer hall.

.....

.....

.....

.....

Q4. List four things that a Hindu might do to help others in the community.

.....

.....

.....

.....

Answers

- 1. A learned priest or teacher.**
- 2. Teaching, reciting texts, discussing texts.**
- 3. Performances of sacred songs and dance, recital of holy texts, talks or lectures about Hinduism, community events or festivals may be held there.**
- 4. Cleaning the mandir, helping to prepare for festivals and holidays, organising projects to help others, donating time or something else to the mandir.**

Lesson objectives

- ▶ To understand how the mandir is used for learning and giving.
- ▶ To review some of the types of learning and charity that take place inside the mandir.

Lesson outcomes

- ▶ The children know that there are different Hindu holy texts.
- ▶ The children know that both learning about Hinduism and giving to charity are important parts of being Hindu.

Teaching notes

Hindu scriptures are made up of two types of sacred writings. The first are called sruti, which are the writings of ancient Hindu saints. Sruti texts include: the Rig Veda ("royal knowledge"), the Sama Veda ("knowledge of chants"), the Yajur Veda ("knowledge of sacrificial rituals"), the Atharva Veda ("knowledge of incarnations"), and the 108 Upanishads, which are discourses on Hindu concepts such as karma and nirvana.

The second type of sacred texts are called smirti literature and consist of poetry and epics which were originally orally transmitted. These epics use symbolism and mythology to make complicated concepts accessible. The most famous of these epics are: the Mahabharata, the world's longest epic poem written around the 9th century BCE and dealing with the power struggle between two noble families; the Bhagavad Ghita, written around the 2nd century BCE and forming the sixth part of the Mahabharata; the Ramayana, composed between the 4th and 2nd century BCE and depicting the story of the royal couple of Ayodha – Ram and Sita.

Both types of scripture are incredibly difficult for non-Hindus and Hindus alike to understand as they were written, but many more accessible versions have been written in modern times.

Complementary work

The children could read a translation of a story from one of the Hindu sacred texts, such as the Mahabharata. Or, they could watch an episode of the Mahabharata on video. Please note: the teacher should read or watch any sections before giving them to the class, as some of them deal with themes inappropriate for children.

Resources

Copies of translations of the Mahabharata or a video of an episode of the Mahabharata (available at Asian video stores).



Name:..... Form:.....

See **pages 18 and 19** of Hindu mandir

A Hindu story

Many Hindu holy books contain stories that help people to understand important lessons in life. Here is one story used to teach children.

The Blue Jackal

Once upon a time there lived a jackal who wandered into a city in search of food. Because he was not used to being in the city, he accidentally entered the house of a dyer and fell into a vat of blue dye and was stained blue from head to toe. When he escaped back into the forest all of the animals were surprised at his appearance and did not know what he was. The blue jackal decided to take advantage of this situation. He chased all the other jackals out of the forest and told the other animals that he was Fierce Owl, sent by Indra, the king of the gods, to guard the forest. The animals all believed the blue jackal and treated him like a king – bringing him food and doing whatever he wanted.

Then one day a herd of jackals came passing by the forest, howling as they went. The blue jackal was unable to control his natural instinct and howled in return at his brother jackals. When they heard his howl, the other animals realised they had been tricked and they killed the blue jackal instantly.

Now answer these questions about the story

Q1. What do you think is the moral of this story?



.....



.....

Q2. Why did the other animals kill the jackal?



.....



.....

Q3. What do you think the jackal should have done after he was dyed blue?



.....



.....



Activity objectives

- ▶ To give the children an opportunity to read a Hindu fable.
- ▶ To give the children an opportunity to think about the meaning in stories.

Preparation and resources

Copies of the story on the activity sheet.

Introducing the activity

You may like to introduce the story by telling the children that many Hindu holy texts tell stories with morals. One group of these stories are called the Panchatantra, and this is how they started: Long ago in the kingdom of Mahilaropya, there lived a very good king. He had three sons, but they were not very clever. The king was desperate to find a good teacher who could teach his sons how to be good kings. One day an old teacher named Vishnu Sharman came to the king and said that he could teach his sons. The king asked Vishnu Sharman how he would teach such stupid sons, and Vishnu Sharman replied that he would use stories. He compiled a collection of stories, called the Panchatantra, to teach the princes. Now you have a chance to read one of these stories and see for yourself if they can teach good behaviour.

Teaching notes

The Panchatantra are not part of the Hindu holy scriptures, but they are used throughout India as a way to teach children important lessons about Hinduism and life. These stories are more appropriate to children than many of the Smirti stories, which often involve death and sex. The Panchatantra were compiled around the 5th century, but are thought to be much older. Many of the stories made their way into Arabic fables and later into European folk tales. The stories were originally intended to teach the sons of royalty.

The moral of 'The Blue Jackal' is generally given as: too much greed is harmful. But there are a variety of other morals that can be drawn from the story, such as: do not try to be something you are not and, it is better to tell the truth. The children should be encouraged to think of their own morals and to realise that, in Hinduism, religious learning is often done through thinking about morals and lessons.

Concluding the activity

Let the children discuss their answers.

Activity outcomes

- ▶ The children can read and interpret a story.
- ▶ The children can think about morals to a story.

Complementary work

The children can investigate other stories in the Panchatantra. A large collection of Panchatantra stories can be found on <http://panchatantra.org>. All the stories have appropriate content for children.

Resources

Access to a computer and the internet or printouts of stories from the Panchatantra.



Name:..... Form:.....

See **pages 20 and 21** of Hindu mandir

Special days at the mandir

Festivals and special ceremonies are another important type of worship that happens in the mandir.

Q1. What does the holiday Diwali celebrate?



.....



.....

Q2. What god is the festival of Maha Sivarathri for?



.....

Q3. What does the festival Maha Sivarathri celebrate?



.....

Q4. Why are the statues of gods and goddesses sometimes paraded around on holidays?



.....



.....

Q5. List two things that may happen at a Hindu festival.



.....



.....

Q6. Why do worshippers give gifts of laddoo at festivals for Ganesha?



.....



.....

Answers

- 1. The killing of an evil demon by Lord Rama.**
- 2. Shiva.**
- 3. A time when Shiva saved the world by drinking a deadly poison.**
- 4. It is an ancient way of showing respect to the gods and goddesses.**
- 5. Offerings of fire and decorated coconuts, special prayers may be said, there may be singing and music, statues may be paraded around, gifts may be given.**
- 6. It is Ganesha's favourite food.**

Lesson objectives

- ▶ To introduce the children to some of the festivals and celebrations that may occur at the mandir.
- ▶ To introduce the children to some of the ways festivals are celebrated in the mandir.

Lesson outcomes

- ▶ The children can understand that festivals and celebrations are dedicated to different gods and goddesses.
- ▶ The children can understand that there are many different festivals and celebrations that may occur at a mandir.

Teaching notes

You may also like to use this during a study of holidays or around the time of Diwali.

In addition to festivals devoted to gods and

goddesses, there are also Hindu festivals which commemorate events in the epic tales. For example, Diwali is one of the most popular Hindu festivals. It originates in the Ramayana, the epic text about King (Lord) Rama and Queen Sita of Ayodha. Diwali is the day King Rama's coronation is celebrated after his epic war with Ravana, the demon king of Lanka. All of the stories in the Ramayana have symbolism attached to them. The symbolism of Diwali is that it is a celebration of the defeat of ignorance and evil (darkness) by purity (light). Holi is another very popular festival which celebrates the Hindu New Year in spring.

Complementary work

The children could use secondary sources to investigate different Hindu festivals. Each student or pair could choose a different festival or celebration, make posters, and then present the information they have learned to the class.

Resources

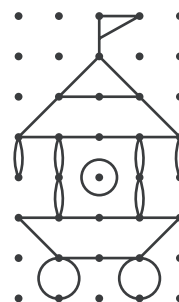
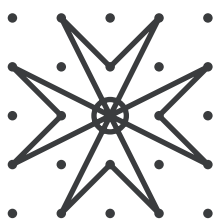
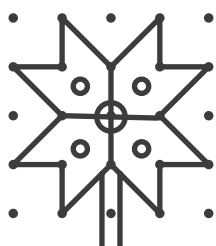
Secondary sources about Hindu festivals and holidays, poster-making materials (card, pens, paper, and so on).

Decorations for celebrations

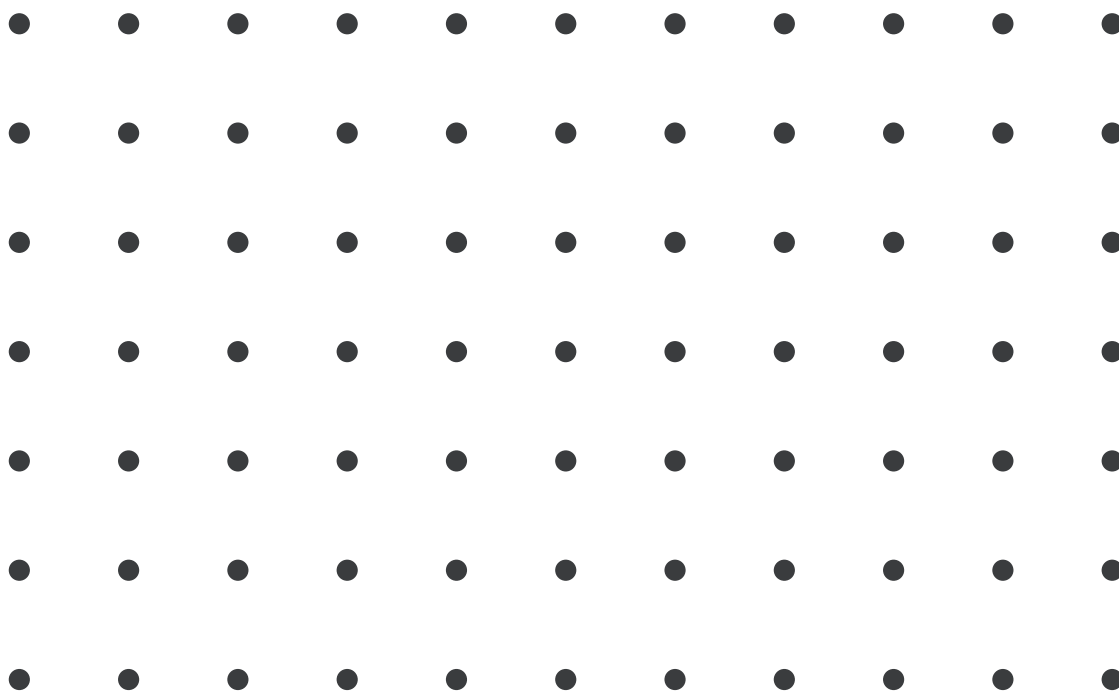
Rangoli patterns are made by joining dots and filling in the pattern with coloured sand. They are used as decorations in houses and mandirs during celebrations and holidays.

Making your own rangoli pattern.

1. Decide what pattern you are going to draw. Here are some examples to help you.



Draw your design here.



2. Decide how you would like to colour it. Colour in your drawing above.

3. If your teacher approves, draw the dots and make your design on a large piece of paper or card.

4. Use coloured sand to fill in your outline. To do this, take a pinch of sand between your thumb and forefinger and rub the two fingers together to sprinkle the sand gently on to the pattern.



Activity objectives

- To let the children use appropriate materials to produce a rangoli pattern.

Preparation and resources

Coloured sand, coloured rice powder, or coloured flour paste, card or white paper, chalk or pencils.

Introducing the activity

Show the children several examples of rangoli patterns. You can find many examples on www.kamat.com. Tell the children that these patterns are made by ordinary Hindus to celebrate holidays and special events and they are sometimes called painted prayers. Turn to the worksheet and let the children connect the dots to draw their own pattern, and colour it in. Once they have done this, hand them a piece of white card or paper, and let them draw out the pattern in a larger size. Demonstrate how to fill in the pattern by sprinkling coloured sand.

Teaching notes

Rangoli patterns are colourful designs made near the entrance to a house to welcome guests, or on holidays and at celebrations in the home or at the mandir. They are sometimes called painted prayers and are especially popular on Diwali. They are usually symmetric and often geometric, but may include leaves, flowers or plants. The pattern is begun by drawing dots and then connecting the dots to make a pattern. The pattern is then filled in by sprinkling coloured flour onto the pattern. Every part of India has its own rangoli traditions and patterns.

Rangoli are traditionally made with a flour paste that has been coloured with powders. Coloured sand can be made by mixing clean sand with water that has been coloured with food colour, pouring off the excess water and leaving the sand to dry. Rangoli powders and dyes can also be purchased in many Asian supermarkets.

You can also make a paste to paint the designs with by mixing rice flour with food colouring and water. This paste can be 'painted' on with a finger or a brush.

If the weather is nice and you have an appropriate place outside, large rangoli patterns can be drawn on the pavement with chalk and then filled in – the sand can be brushed away later.

Concluding the activity

Let the children make a display of their work.

Activity outcomes

- The children can produce a rangoli pattern and fill it in.
- The children can use appropriate care with materials.

Complementary work

The children could use flowers, lentils, and other materials in their rangoli. The children could work in groups to make a large rangoli. Rangoli are usually intended to be temporary, but you may wish to preserve the rangoli by spraying them with a fixative. Safety note: This should only be done by a teacher, outside and using safety precautions according to your school safety policy.

Resources

Paper or card, pencils, coloured sand or coloured flour paste, spray fixative (optional – see safety note), lentils, flower petals, other materials as appropriate.



Name:..... Form:.....

See **pages 22 and 23** of Hindu mandir

Mandirs around the world

There are Hindu mandirs in many countries around the world.

Q1. Where can you find a gopuram?



.....

Q2. What is the gopuram usually covered with?



.....

Q3. Give three things that a mandir complex may include?



.....



.....



.....

Q4. Outside of India, in what part of the world would you find many Hindus?



.....

Q5. (i) In what country would you find the mandir Pura Besakih?



.....

(ii) Why was Pura Besakih built on the slopes of a volcano?



.....



.....



Answers

- 1. At the entrance to a mandir.**
- 2. Sculptures of gods and goddesses.**
- 3. Mandirs, living quarters, kitchens, quarters for elephants.**
- 4. South East Asia.**
- 5. (i) Indonesia (Bali);
(ii) The volcano is a holy place.**

Lesson objectives

- ▶ To show that there are mandirs in many countries.
- ▶ To show that mandirs all over the world sometimes have features in common.
- ▶ To show some mandirs from different parts of the world.

Lesson outcomes

- ▶ The children know that there are mandirs in many countries.
- ▶ The children know some of the things that mandirs around the world may have in common.
- ▶ The children are familiar with some places where mandirs have been built.

Teaching notes

Hinduism may have spread to SE Asia around 500 BCE with the growth of Indian influence and kingdoms throughout the region. Hindu ideas were also carried around Asia by Muslims, starting in the 13th century. Hinduism did not really spread beyond this until the British and Portuguese came to India.

Today, Hindus can be found in many countries around the world and you may want to stress this to the children. The UK, obviously, is a centre for Hindus, but there are a large number of mandirs throughout Europe, Canada and the US. In Africa, there are large numbers of Hindus in many of the former British colonies, such as Kenya, South Africa, Fiji, Brazil (a former Portuguese colony, the Portuguese also had a colony in India – Goa) and the West Indies. Many Hindus in these countries were brought there from India as indentured workers in the days of colonialism, and they stayed on after their term of servitude was up and became part of the country. For example, until very recently, more than half the population of Fiji was Indian.

Complementary work

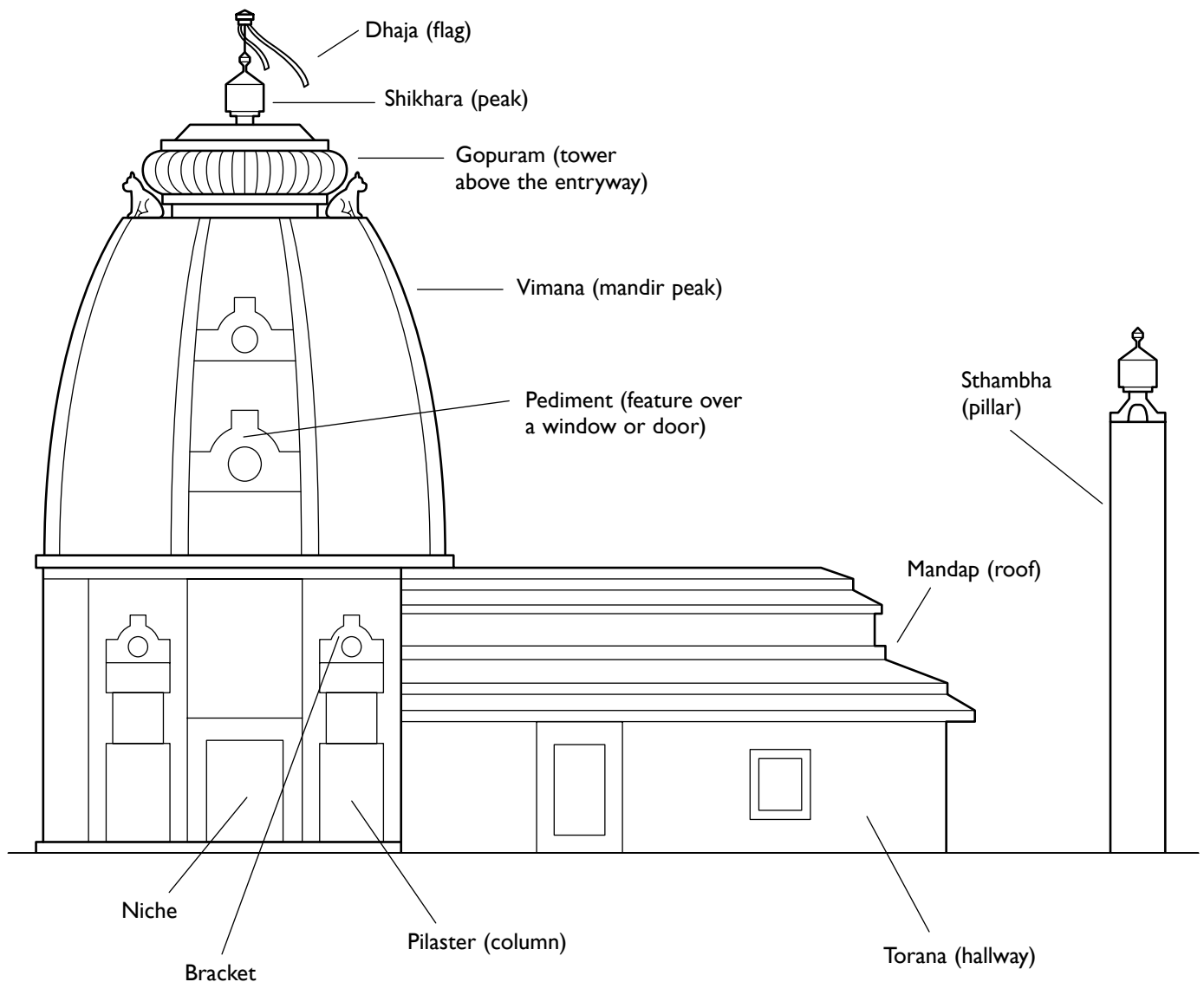
The children should look at the picture of the mandirs in this unit and find out where they are in the world using the map on pages 56 and 57. They could use the Internet to find mandirs in the countries listed on page 56 and compare features of mandirs in different parts of the world.

Resources

Student book, maps of the world.

Common features of mandirs

Here are some features of mandirs.



Look at pictures of different mandirs from around the world, and see which ones have the features shown above.

Activity objectives

- ▶ To show that many mandirs have features in common.
- ▶ To help children identify common features of mandirs.

Preparation and resources

Collect a number of photographs of mandirs from different parts of the world. One good source on the internet is: www.templenet.com. Make sure that each mandir shows a feature which is shown on the worksheet.

Introducing the activity

You may like to begin by saying that many mandirs around the world are built in modern styles, but they still have many of the features of a traditional mandir. People in different parts of the world design their buildings in different ways, but some features of the mandir are so important that they are usually included, although they may be designed in the local style.

Show the children the worksheet and give them some pictures of mandirs. Ask them if they can work out where the mandirs are from and what features they have in common.

Teaching notes

The features shown on the worksheet give a rough guide to common features of the mandir. Mandirs will often reflect a local style, but will still have these features. For example, many Balinese mandirs have many flags, instead of just one on top of the peak. This activity gives children a chance to see the features that mandirs have in common, and also to see how local design and style is reflected in the construction.

You may also like to point out the great variation in mandir design throughout India.

Concluding the activity

The children can compare their results before you give the answers.

Activity outcomes

- ▶ The children can recognise that mandirs from different parts of the world have similar features but different styles.
- ▶ The children can identify the region in which some mandirs are built.

Complementary work

The children can write down the towns or cities in which the mandirs in the pictures are found and use the map on pages 56 and 57 to locate them.



The major Hindu countries

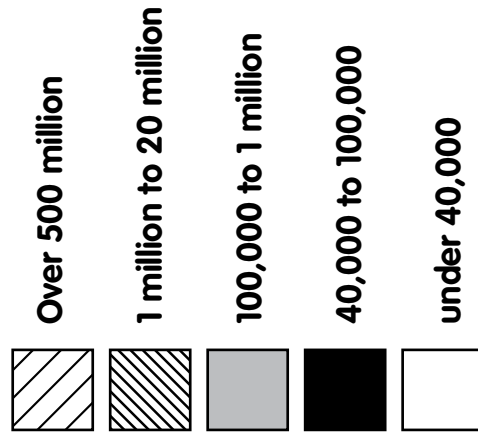
This map shows 24 countries of the world. The key shows how many Hindus are living in each of these countries.

This map can be used with the activities in Unit 10.

- | | | | |
|---------------|---------------------|------------------|-------------------------|
| 1. Bangladesh | 8. Indonesia | 14. Nepal | 21. Trinidad and Tobago |
| 2. Bhutan | 9. Jamaica | 15. Netherlands | 22. United Kingdom |
| 3. Canada | 10. Kenya | 16. Pakistan | 23. USA |
| 4. Fiji | 11. Malaysia | 17. Singapore | 24. Vietnam |
| 5. Guyana | 12. Mauritius | 18. South Africa | |
| 6. Hong Kong | 13. Myanmar (Burma) | 19. Sri Lanka | |
| 7. India | | 20. Suriname | |

KEY

- Over 500 million
- 1 million to 20 million
- 100,000 to 1 million
- 40,000 to 100,000
- under 40,000





Name:.....

Form:.....

Multiple choice questions

Q1. What are the different forms of God called?

Tick one box

☐

murtis and shrines

☐

gopuram

☐

shaktis

☐

gods and goddesses

Q2. In what country did Hinduism begin?

Tick one box

☐

Turkey

☐

India

☐

Japan

☐

Spain

Q3. Which of the following might be used as an offering?

Tick two boxes

☐

elephants

☐

flowers

☐

furniture

☐

milk

Q4. Which item of clothing should be removed when you enter a mandir?

Tick one box

☐

socks

☐

shoes

☐

hat

☐

jacket

Q5. On what part of the body is the tilaka worn?

Tick one box

☐

hand

☐

foot

☐

forehead

☐

top of head



Q6. When food is shared at worship, what is it called?

Tick one box

☐

prasada

☐

puja

☐

aarti

☐

gulab jamum

Q7. What is the name of the worship ceremony where fire is shared?

Tick one box

☐

murti

☐

prasada

☐

tilaka

☐

aarti

Q8. Daily worship is called?

Tick one box

☐

Jupa

☐

Puja

☐

Pukka

☐

Pula

Q9. What is the name of the tall, decorated tower over the entrance to many traditional mandirs?

Tick one box

☐

gopuram

☐

peak

☐

gate

☐

golub jamum

Q10. How many times a day are prayers said in a mandir?

Tick one box

☐

three

☐

four

☐

five

☐

six



Name:.....

Form:.....

Short answer questions

Q1. (i) What is a tilaka?



(ii) What part of the body is it found on?



Q2. What does the festival of Diwali celebrate?



Q3. (i) What god is honoured during the festival of Maha Sivarathri?



(ii) What event does the festival celebrate?



Q4. Which god has an elephant's head?



Q5. Who is the mandir a home for?



Q6. (i) Why do mandirs look a bit like ancient Indian palaces?



(ii) Name one feature of ancient Indian palaces that you can find on traditional mandirs.



Q7. (i) What objects do you find inside a shrine?





(ii) How is the main shrine of a mandir different from the other shrines in the mandir?



Q8. Name three things that Hindus might use as offerings at a mandir?

Q9. What is one way that members of the mandir community can help others?



Q10. What are the three most important Hindu gods?

Q11. What is the prayer hall used for?



Q12. List four things that might happen during a daily puja.









Q13. Name two types of buildings that you might find in a mandir complex?



Q14. Why are sweet foods often used as prasada, for sharing at the mandir?





Name:.....

Form:.....

Cloze questions

Q1. Visiting a mandir.

Here is a passage about visiting a mandir but there are some gaps in the text. Fill the gaps from the word list. You may use some words more than once.

Imagine that you are standing outside a traditional mandir. There are tall peaks on the mandir and on the top of each one is a called a The peaks remind Hindus of the mountains. As you enter the mandir, you take off your Inside the main room of the mandir there are of the and who live in the mandir. These are called murtis. Each murti is in a , which is beautifully decorated. The murtis may be dressed to look like kings and queens in ancient

The mandir is dedicated to one particular or The three most important are , , and Together, they are responsible for creation, destruction and preservation. You may also see murtis of other popular and , like the elephant-headed , or the of beauty and wealth, called

You may also see offerings that people have left. These might be , , or even clothes. You may also see people caring for the murtis by them and dressing them in nice clothes.

There may also be other rooms in the mandir. One of these is the This is where people come for lectures or talks about Hindu These talks are often given by teachers called

Word list: flag, flowers, prayer hall, Vishnu, images, gods, shrine, Lakshmi, India, Shiva, shoes, Brahman, gurus, Himalaya, Ganesha, holy texts, food, goddesses, washing, dhaja



Q2. Worship and celebration in the mandir.

Here is a passage about the things that go on at the mandir during a week but there are some gaps in the text. Fill the gaps from the word list. You may use some words more than once.

Daily worship in the mandir usually happens times a day, at sunrise, morning, afternoon, at and at night. During worship, there is usually a set sequence of events. First, the and and invited to join the worshippers with or by ringing a The and may then be offered water, or other things like food, flowers, incense or paste. Towards the end of the puja, will be lit and a may be waved as an offering of fire.

After the puja, there are usually two other types of worship. In the first, a is waved in front of the and and then each worshipper waves their over the flame and then over their In this way, they are sharing the blessings from the and Then, food is offered to the and , who bless it, and the is then shared between the worshippers. This kind of food is called The is often something , to remind Hindus of the of God.

At the end of worship, many Hindus put a mark, called a , on their The mark is made of coloured , and has many different shapes. The reminds Hindus that God is always with them.

Word list: prayers, tilaka, bell, goddesses, forehead, paste, sandalwood, sweetness, incense, lamp, hands, gods, head, sunset, food, prasada, five, sweet



Answers

Answers to multiple choice questions

1. Gods and goddesses.
2. India.
3. Milk, flowers.
4. Shoes.
5. Forehead.
6. Prasada.
7. Aarti.
8. Puja.
9. Gopuram.
10. Five.

Answers to short answer questions

1. (i) A mark on the forehead, a symbol of Hinduism; (ii) The forehead.
2. The killing of an evil demon by Lord Rama.
3. (i) Shiva; (ii) A time when Shiva saved the world by drinking poison.
4. Ganesha.
5. Gods and goddesses.
6. (i) Because Hinduism began in ancient India; (ii) Flag (dhaja).
7. (i) Statues of gods and goddesses; (ii) It contains statues of the main gods and goddesses. It is in the middle of the room.
8. Water, flowers, food (milk, coconuts, and so on), incense, clothing.
9. Cleaning the mandir, helping prepare for festivals and holidays, organising projects to help others, donating to the mandir.
10. Brahman, Vishnu, Shiva.
11. Talks and lectures about Hindu holy texts.
12. Washing, dressing, decorating gods and goddesses, making offerings, ringing bell, chanting, lighting incense, making tilaka, and so on.
13. Mandirs, living quarters, kitchens, quarters for elephants.
14. To remind Hindus of the sweetness of God.

Answers to cloze questions

1. Flag, dhaja, Himalaya, shoes, images, gods, goddesses, shrine, India, god, goddess, gods, Brahman, Vishnu, Shiva, gods, goddesses, Ganesha, goddess, Lakshmi, food, flowers, washing, prayer hall, holy texts, gurus.
2. Five, sunset, gods, goddesses, prayers, bell. gods and goddesses, sandalwood, incense, lamp, lamp, gods, goddesses, hands, head, gods, goddesses, gods, goddesses, food, prasada, prasada, sweet, sweetness, tilaka, forehead, paste, tilaka.