



University Learning in Schools

RE

Buddhists in the World



Lesson Plans

Lesson 1 – What did the Buddha realise?

Learning Objectives:

- To recognise the original Indian/Asian context of Buddhism, and that Buddhism is now a global religion.
- To know the story of Siddhartha Gottama (incl. four sights, and search for Enlightenment).
- To understand the four noble truths and their central role within Buddhism

Key Questions:

- **KQ: What did the Buddha realise?**
- Why is Buddhism an Asian religion?
- Who was the Buddha?

Background Reading (for teacher and students)

Four Noble Truths explored using medical analogy by Yongey Mingyur Rinpoche
http://learning.tergar.org/wp-content/uploads/2011/12/Rinpoche_The-Four-Thoughts.pdf

BuddhaNet is extremely helpful for subject knowledge and this section focuses on the Four Noble Truths <http://www.buddhanet.net/e-learning/buddhism/bs-s02.htm>

Key Concepts/Vocabulary

Historical and Spatial

- narrative of Siddhartha Gautama's life
- background to Buddhism - an Indian religion, in response/opposition to Hinduism
- geographical location (spatial) and historical context (temporal)
- language of Buddhism (Pali/Sanskrit – Brahminic/Prakrit – language of people)

Religious

- a history of Buddhism in context of south-Asian religions (Hinduism/Jainism/Sranama)
- the central Buddhist concepts of Four Noble Truths

Resources:

Sheet 1A and Sheet 1B: Map and images of the Buddha for matching and discussion

Sheet 1C: Story of Siddhartha via True Tube (<https://www.truetube.co.uk>) video with tasks and timeline

Sheet 1D: Sermon on Four Noble Truths with tasks

Activities:

Starter activity (15mins): Students map exercise, matching up images of the Buddha with countries -- discussion about the origins of Buddhism in India and then the spread around the world. Discussion by teacher to explain that Buddhism began in India and then, in the centuries following the Buddha's, death spread around Asia. The teacher will explain Siddhartha's background, drawing attention to the four sights, and the meditation that led to the Enlightenment. On being Enlightened Siddhartha is now given the honorific title 'the Buddha'. (Map and Images Sheet 1A & 1B)

Activity 1 (15 mins): Story of Siddhartha - task focusing on four sights and search for Enlightenment (True Tube video and task Sheet 1C)

Activity 2 (25 mins): Sermon on Four Noble Truths - task focusing on four noble truths (Sermon text Sheet 1D)

Homework Set: To read in preparation for next lesson (on meditation), and to revise the content of the lesson for a test next lesson.

Exit ticket task: What prompted Siddhartha to go on his search? What did the Buddha realise? What was the cure for suffering?

Pupil Assessment (include approach and expected outcome):

- Teacher questioning to check understanding against the Lesson Objectives above.
- Exit ticket - What prompted Siddhartha to go on his search? What did the Buddha realise? What was the cure for suffering?
- Low stakes testing next lesson (on QuickKey: <https://quickkeyapp.com>). The questions to use for the multiple choice testing are on Lesson 2.
- OR 'Mastery teaching' style learning of selected key words, to be tested next lesson. This could in fact be a feature of the unit, where for each homework, key words are set for learning in addition to any written work.

Lesson 2 – What is Buddhist meditation and how does it underpin the eightfold path?

Learning Objectives:

- To understand that there are different types of meditation for different purposes (prescription and medication)
- To experience a (non-religious) meditative practice
- To be able to articulate at least two different types of meditative practice e.g. Samatha and Vipassana
- To understand how meditation helps Buddhists follow the eightfold path
- To make the connection between the eightfold path and personal responsibility (G&T compare with Christianity, and external Saviour)

Key Questions:

- What is Buddhist meditation?
- What are the varieties of Buddhist meditation?
- What does it feel like to experience a non-religious meditative practice?
- What is the eightfold path, and how does meditation fit into this?

Background Reading and Resources (for teacher and students)

Eightfold Path explained by Clear Vision

<http://www.clear-vision.org/schools/students/ages-12-14/noble-eightfold-path.aspx>

Outlines of 2 different types of meditation: Metta Bhavana and counting the breath (Windhorse publication: Wildmind: A step-by-step guide to meditation by Bodhipaksa, 2nd edition 2010)

Edexcel Religious Studies for AS by Peter Cole, and Richard Gray (Hodder Education), pp. 155-156 (surprisingly accessible and clearly informative for upper KS3 students)

Resources:

Websites:

www.wildmind.org

www.clear-vision.org

<http://marc.ucla.edu/body.cfm?id=22>

www.wcm.org (Christian meditation)

<http://www.clear-vision.org/Schools/Ask-a-Buddhist/Enlightenment.aspx>

Sheet 2A: Table of Eightfold Path - from Clear Vision: Questions relating to meditation

Sheet 2B: Responses to meditation sheet
Sheet 2C: Find Somebody Who
Sheet 2D: Homework: Story (parable) of two arrows

Key Concepts/Vocabulary

- The Eightfold Path
- Meditation
- Samatha and Vipassana
- Watching the Breath, Metta Bhavana and Walking meditation
- The Four Noble Truths

Activities:

Starter activity (5 mins) ENGAGE: Who is making me suffer? What do I need to do to stop? (teacher to complain for a couple of minutes about difficulties of last week – car breaking down, late to work, holiday cancelled etc. – and students need to show understanding by linking to 4 Noble Truths, need to stop craving, attachment)

(5 mins) QUICK Multiple choice test to check understanding from last lesson OR 'Mastery learning' style keyword test, from words set to be learnt from glossary as homework last lesson.

3RD ACTIVITY: EXPLORE with powerpoint presentation: (20 mins) Teacher to explain that meditation is a key religious practice associated with Buddhism – and pick up on background reading homework from first lesson (extract on the two main divisions within Buddhist meditation, across all traditions: Samatha and Vipassana meditation), and teacher to explain that there are different types within these two main divisions, and we are going to experience a non-religious type, and watch video-clips/discuss others.

Experience of Samatha: Students are helped to experience a non-religious meditative practice like watching the breath – this should enable them to have insight as to potential benefits/make up their own minds about how they feel.

NB Many students from a Christian background at this point may feel very wary about Buddhist meditation, misreading a 'stilling of the mind', with a 'clearing of the mind' – which Jesus warned against, as paving way for invasion of legion of devils. So be prepared to discuss with them and to highlight Christian meditation as an ancient practice dating back to early Christianity, which is being resuscitated today (see for example www.wcm.org Worldwide Centre for

Christian Meditation), and tends to focus upon Christian mantras (maranatha), rather than merely counting the breath – compare Buddhist chanting of mantras e.g. om mane padme hum.

Can access a guiding through the first stage of the **Mindfulness of Breathing** practice by connecting to the <http://marc.ucla.edu/body.cfm?id=22>. Also available different meditation techniques e.g. loving-kindness.

Mantra meditation

– listen to audio clip of a mantra associated with the Shakyamuni Buddha (historical Buddha, Siddhartha Gotama)

<http://www.wildmind.org/mantras/figures/shakyamuni>

EXPLAIN: Read through 2 further examples of meditative practice: **Metta Bhavana**, a bridge between Samatha meditation and Vipassana (see Wildmind)

Example of Vipassana meditation - Walking Meditation

Discussion: students/teacher, questioning how these 2 meditative techniques respectively link to the 8-fold path (is good for revision and re-inforcement of last lesson, by applying to new knowledge). Use techniques of no-hands up, and pose-pause-pounce-bounce, in order to engage with as many students as possible.

4th activity EXPLAIN: (15 minutes) Give out sheet 2A

– Eightfold Path (taken from Clearvision site).

Students to work out which of the 8 paths are to do with ethics. Which would help with meditation? (and of these, which are to do with training the mind, and which with development of compassion)?

5th activity: (5 minutes) Discussion students/teacher, questioning how these 2 meditative techniques respectively link to the 8-fold path (is good for revision and re-inforcement of last lesson, by applying to new knowledge). Use techniques of no-hands up, and pose-pause-pounce-bounce, in order to engage with as many students as possible.

NB meditation is linked to the 8-fold path (a means of pursuing all connected to training of mind, and calm, stilling of anger and gaining of insight helps with development of compassion)

6th activity (10 minutes) – sheet 2B – responses to meditation, including links to discussion above

PLENARY: (10 mins) Sheet 2C The idea underpinning the ‘Find Somebody Who’ activity, is that students are more likely to remember ideas they discussed, if they associate them with the person they talked to. Therefore, this is a kinaesthetic activity, where students talk with different people, answering the questions and writing in not the answer, but the name of the person they talked with.

Pupil Assessment (include approach and expected out come):

Work before lesson – reading on SAMATHA AND VIPASSANA MEDITATION from A level textbook – but short and succinct, with photograph!) with comprehension questions

Homework: Story (parable) of the 2 arrows, with directed questions (Sheet 2D).

Lesson 3 – Why are nirvana and the three marks of conditioned existence (the three lakshanas) key Buddhist teachings?

Learning Objectives:

- Understand the meaning and importance of nirvana
- To understand the relationship between the eight-fold path and nirvana
- To understand the meaning and importance of the three marks of conditioned existence
- To understand how the Eightfold Path lead to insight into the three lakshanas?

Key Questions:

- **KQ: Why are nirvana and the three marks of conditioned existence (the three lakshanas) key Buddhist teachings?**
- What is nirvana?
- How do Buddhists use the Eightfold Path to reach nirvana?
- What are the three marks of conditioned existence?
- How can we gain an insight into the three lakshanas?

Background Reading (for teacher and students)

Clear Vision Trust has many resources, including Ask a Buddhist! The practising Buddhists available to ask questions on a myriad of topics within Buddhism, including Enlightenment and Nirvana, come from, the Triratna Buddhist Order, Triratna Buddhist Community, Theravada, Tibetan Community, Order of Buddhist Contemplatives (Soto Zen).

Eightfold Path explained by Clear Vision Community.

<http://www.clear-vision.org/schools/students/ages-12-14/noble-eightfold-path.aspx>

Three marks of conditioned existence explained by Clear Vision

<http://www.clear-vision.org/schools/students/ages-17-18/Nature-of-Reality/three-arks.aspx>

- The teaching of the three characteristics of conditioned existence (the three lakshanas or 'marks') is a teaching of early Buddhism which is accepted by all Buddhist schools.
- It is an analysis of the First Noble Truth, the doctrine of dukkha.
- The three characteristics simply provide a more detailed explanation of what is meant by dukkha and in what sense our unenlightened experience of the world is one of suffering, frustration, or unsatisfactoriness.

- The three characteristics are as follows:
 - Impermanence (anicca)
 - Insubstantiality or “not-self” (anatta)
 - Frustration or suffering (dukkha)

BuddhaNet also is extremely helpful for subject knowledge.

Key Concepts/Vocabulary

- Nirvana
- The three marks of conditioned existence: three lakshanas: Anatta, Anicca, Dukkha
- The Eightfold Path as a means of realising the Four Noble Truths

Resources

Clear Vision website: www.clear-vision.org/schools

Ask a Buddhist! service: Images from the book *Buddhism for Sheep* may appeal to young people, and create memorable images to explain abstract concepts.

Sheet 3A Targeted questions

Sheet 3B Mix and match - cards with Anicca, Anatta, Dukkha + extracts + stories

Sheet 3C Exit/homework questions

Activities

Starter activity (10 mins): What is nirvana? Ask a Buddhist!

www.clear-vision.org/schools

ENGAGE: What is Nirvana? Consult the Ask a Buddhist – Clearvision website: www.clear-vision.org. Students to ask practising Buddhists (from Tri Ratna and Theravadan schools of Buddhism) to explain Enlightenment and Nirvana, on this website. Teacher to explain that Enlightenment is the goal of practising the Eightfold Path of which meditation is a part. Students could come to front and choose which person they wanted to answer their question, or teacher could select best from prior listening. (10 minutes) The use of this website also gets across clearly and painlessly that there are a variety of different schools within Buddhism, and can be alluded to/recollected in lesson 4 in that there are monastic/ordained members, and lay members of the Sangha.

(5 mins) Targetted questioning:

Sheet 3A for teachers to use for verbal checking of understanding

Activity (10 mins): Explanation with PowerPoint of three lakshanas (three marks of conditioned existence)

- **EXPLAIN:** what are the three marks of conditioned existence (Anatta, Anicca, Dukkha) with aid of PowerPoint. Again, could use Clear-vision website if wish, for explanation of Anatta (No-Self, which is most difficult to grasp). It is perhaps necessary to accept that students of this age (or even of teacher's age!) will struggle with this concept; however it is one of the three marks, and an important part of Buddhist teaching, linking with anatta (impermanence), so it is useful for them to know that this is a teaching. The Ven. Seelowimala, Theravada tradition speaks very clearly on this, for a matter of seconds, as does Amalunjra of the Triratna Buddhist Order. Very clear for students.

Activity 2 (25 mins): Sheet 3B Mix and Match activity – in groups, students to match each of lakshanas with appropriate scripture, and appropriate story.

- **EXPLORE:** the relationship between Anicca, Anatta, Dukkha + extracts from scripture + stories by mix and match cards. Students to write up in table.

Activity 3 (10 mins): Sheet 3C Begin in lesson and complete for homework.

Homework Set: Completing 3C written activity from lesson

Pupil Assessment (include approach and expected out come):

- Teacher questioning to check understanding against the Lesson Objectives above.
- Completing table
- Mix and Match activity completion

Lesson 4

– is in 2 parts. Possibly taught as 2 separate lessons or alternatively as one lesson, but with the assessment set as homework.

1) Why do Buddhists take refuge in the sangha?

2) How does meditation help Buddhists in their lives

Learning Objectives:

1)

- To understand the difference between the monastic sangha and the laity in Theravadin Buddhism
- To appreciate the difference between full-time focus on meditation and the eightfold path (monastic sangha) and part-time focus (lay supporters of the sangha)
- To understand how the sangha supports Buddhists on the eightfold path.

2)

- To evaluate whether or not meditation leads Buddhists to become isolated and inward looking, or helps them function more skilfully in community with others

Resources: (including background reading for teachers and students) extracts from *Destructive Emotions and How we can overcome them: a Dialogue with the Dalai Lama*, narrated by Daniel Goleman (Bloomsbury: London, 2003)

Ancient Wisdom, Modern World: Ethics for a New Millennium His Holiness the Dalai Lama (Little Brown and Company: London, 1999)

The Dark Night project (investigating whether some people have a bad experience with meditation)

See www.MindandLife.org

FOR WIDER READING

RICHARD DAVIDSON'S CURRENT WORK <http://www.investigatinghealthyminds.org>

Exceptional Purposes Project – www.paulekman.com

Cultivating Emotional Balance – www.MindandLife.com

Mark Greenberg's work on helping children with their emotions PATHS (Promoting Alternative Thinking Strategies) www.colorado.edu/cspv/publications/papers/CSPV-012.pdf

Resources

Activity sheet 4A: Daily routine of the monastic sangha

Activity sheet 4B: Buddhist precepts

Activity sheet 4C: Chaitya

Activity sheet 4D: Extract from book by Dalai Lama

VOCABULARY:

The Three Refuges

Sangha

Laity

Activities:

ENGAGE: (15 mins) What is the Sangha? What is its purpose? View first few slides on PowerPoint with example from Theravada tradition. Read story of king's elephant: students to snowball i.e. discuss in pairs, then in fours, what is the meaning of the story? And how does it relate to the Sangha?

EXPLAIN: (10 mins) Sheet 4a and Sheet 4b. What are the main differences between the monastic and the lay sangha? Students to view on the PowerPoint and on Sheet 4a: 'A day in the life of...'. On PowerPoint and Sheet 4b: the Five Precepts for laity, and Ten Precepts for the monastics. In pairs, students to discuss examples of each.

(10 mins) Sheet 4a and Sheet 4b. Students to be given printed forms of the slides cited above, and a copy of eightfold path (Sheet 2a), to inform discussion on how the precepts relate to the eightfold path, and write down at least three of these in their books. Students to complete sheet 4c.

The discussion of the chaitya hall provides an example of how the community structure of the Monastic sangha helps monks and nuns to practice meditation. By examining this relationship, the example highlights the importance of the sangha to each individual's pursuit of the eight-fold path and Nirvana. The example can also highlight how meditation can be a social activity.

Chaitya Activity: Students discuss the floor plan and photographs of the chaitya in pairs. This is a rock-cut cave in western Indian that was used for meditation around 2000 years ago. What does the plan tell us about how the chaitya hall may have been used for meditation? There are four important points:

- 1) The hall is a cave which is cool, whilst India is very hot. This makes the building comfortable for meditation.
- 2) The stupa at one end is a symbol of the Buddha and provides a focus for meditation. The monks and nuns face this stupa when meditating. By concentrating on this piece of architecture, the monks and nuns avoid other thoughts entering their mind.
- 3) The pathway around the outside of the cave allows walking meditation to take place. This Vipassana meditation was discussed in the second lesson. In this area monks are secluded from each other and have their own solitary space.
- 4) **Key Point:** The large space in front of the stupa can accommodate many monks and nuns. This shows there was a community who participated in the meditation together. By meditating together, the community helped each other to perfect their meditation practice and perhaps reach nirvana. Think about the sports team analogy. This shows how meditation is social for the monastic sangha and the laity.

EXTEND: (10 mins) Read extracts from *Destructive Emotions and How we can Overcome Them: a Dialogue with the Dalai Lama*, narrated by Daniel Goleman. Scientific studies showing growth of amygdala (positive emotions) and decrease in areas of brain which operate destructive emotions.

Studies Richardson showing optimum 14 hours per week. (equates to f/t meditation, in any real terms)

EVALUATE: (15 mins) Compare studies cited by Goleman, and extracts from the Dalai Lama, with those cited by *The Dark Night Project*. Students to read and discuss in groups of four.

NOTE FOR TEACHERS An ordained Buddhist offers the following commentary, with the material on why meditation may be harmful. 'In Buddhism one learns from teachers and fellow practitioners who are there to help when one encounters difficult emotions and mental states in meditation - even the Buddha encountered these - they are an aspect of looking deeper into oneself.'

I think it is when meditation is taught, stripped of its Buddhist context and the positive aspects of metta and sraddha that such difficulties are most likely to be a real problem.'

EXTENDED WRITING for HOMEWORK:

Alternatively, students could work on this in an extra lesson. I found that I ran out of time, and had to just set the homework but would prefer to have given whole lesson to have extended discussion before writing.

Activity Sheet 4d: At present this is written with levels, as the criteria. We have always given assessment criteria to the students from the outset, so that they know what to aim for. However, as levelling is going out from end of this academic year, and no formal replacements have as yet been written, all I can suggest is that we have three criteria: In the circumstances, it might be better to write it with the categories below, rather than give levels.

Exceeded expected achievement
Expected achievement
Emerging

Pupil Assessment (include approach and expected outcome):

Written response to questions (see engage, explain and extend sections), to help with extended writing.

Extension written evaluation

Lesson Plan

Lesson 5 – Why do Buddhist monks and nuns beg?

Learning Objectives:

- Understand why the Buddhist monastic community do not participate in labour.
- Understand why some Buddhist monks and nuns beg.
- Understand the how the Buddhist monastic community beg.

Key Questions:

Why don't Buddhist monks and nuns work?

If the monastic community does not work how did they obtain food and other essentials to live?

Does begging integrate the monastic community with the laity?

Background Reading (for teacher and students)

Richard Gombrich Theravada Buddhism: from Benares to Colombo

http://www.ahandfulofleaves.org/documents/Theravada%20Buddhism_Gombrich.pdf

Key Concepts/Vocabulary

- Monastic resources
- The 8-fold path precludes engagement in certain types of labour (right livelihood)
- Buddha's teaching and Vinaya rules regarding labour
- Begging in India and begging in UK
- How was Buddhist begging undertaken?
- Understanding begging using ethnography of Theravada begging

Resources:

Sheet 5a: Monastic Resources and Monastic Day activities.

Sheet 5b: Begging in the UK and Buddhist begging.

Sheet 5c: Ethnography of Theravada begging. Explanation with slides. Complete writing for homework alongside Rudyard Kipling's 'Kim' extract and question.

Activities:

Starter activity (5 mins) Spot the difference: London homeless and Buddhist Monk.

Activity 1 (10 mins) Monastic resources: Brainstorm all the monastic resources that they required. Which would they have to obtain from wider society?

Activity 2 (15 mins) Monastic Day: Watch the video on the monastic day. Fill out the attached table. Conclude with discussion of No labour.

Activity 3 (10 mins) Begging in India and Begging in UK

Activity 4 (10 mins) Buddhist Begging, How was this undertaken

Case Study: Ethnography of Theravada begging with written response.

Homework Set: Read the extract of Rudyard Kipling's 'Kim' and answer the question on begging.

Exit ticket task: Why don't Buddhists work? What do Buddhists gain from begging?

Pupil Assessment (include approach and expected outcome):

- Teacher questioning to check understanding of Lessons Objectives above.
- Introduction to homework with questions.
- Exit ticket: Why don't Buddhists work? What do Buddhists gain from begging?

Lesson 6 – Do all Buddhists beg?

Learning Objectives:

- Understand the requirements of the Buddhist monastery and what resources begging cannot provide.
- Appreciate the resources Buddhists use in real life.
- Understand a reciprocal gift relationship.
- Know some services that monasteries provided for the laity.
- Understand the difference between a religious practice and a religious ideal.

Key Questions:

- What can begging provide for Buddhists and what can't it provide?
- Is begging the only method that monastic communities use to obtain food?
- What resources do Buddhist monks and nuns use in real life?
- What charitable services do Buddhist monasteries provide for the laity?

Key Concepts/Vocabulary

- Monastery
- Gift relationship
- Donation
- Charity

Background Reading:

Greg Bailey and Ian Mabbett. 2003. *Sociology of Early Buddhism*. Cambridge University Press. Chapter 1.

An outline of Buddhist charitable work with orphans:

<http://thirdworldorphans.org/gpage.html51.html>

Resources:

Sheet 6a Another look at resources worksheet

Sheet 6b Geography and the Buddhist monastery

Sheet 6c Case study of a Buddhist orphanage and writing exercise: 'A day in the life of a Buddhist orphan'.

Activities:

Starter: Starter activity. (10 mins) Mr. Wrong phrases.

Mr wrong recap of Buddhist activities. Teacher puts the following phrases on the Powerpoint and the class explains why they are wrong.

- 4 noble truths is an activity
- The Buddhist laity do not participate in labour
- Monks and nuns spend all day meditating
- Begging is the only way Buddhists can find something to eat.

Activity 1: (Sheet 6a) Another look at resources (10 mins).

Activity that asks pupils to use *Metro* article to question whether the opinion of monastic resources in the last tutorial was realistic. Pupils discuss the article as part of a speed-dating activity.

Powerpoint: Ask the pupils what they would miss most if they were to become monks or nuns.

In the last lesson, the basic resources that the Buddhist monastic community required were outlined. The *Metro* article in Sheet 6a discusses modern Thai Buddhist monks and demonstrates that, in practice, Buddhists do not always follow the rules. Provide pupils with the extract from the *Metro* article and discuss the following questions:

- Did these Theravadin monks obtain the items that they have been reprimanded for through begging?
- What is wrong with the monks indulging in these luxuries?

The discussion could take the form of a 'speed dating activity' in which pupils talk to at least three other pupils in the room in pairs, spending a minute outlining their answers to the questions and a minute listening to the other's answer.

Activity 2: Geography and the Buddhist monastery (15 mins).

Task focusing on the locations where monasteries were situated and whether they were suitable for begging. Task is based on two maps of rock-cut monasteries.

Activity 3: Understanding gift giving (5 mins).

Task focused on teaching pupils about reciprocity using the example of birthdays.

Pupils write down three birthday presents that they received. Next, they write down whether they have received presents from the giver in the past.

Pupils should think about how they would feel if their presents had not been reciprocated.

How do members of the laity feel if they constantly have to give and are not offered gifts in return?

Activity 4: Buddhist monasteries as Charities

The lesson should include a discussion of services that Buddhist monastic communities provided for the laity. Throughout Buddhist history, monasteries were places where

people in need could go. Monks and nuns taught and wanted to heal people, and monasteries were used as universities and hospitals. They contained facilities such as kitchens and larders to store food and to cook for the laity. These services meant Buddhism was popular with the laity.

Today, in Theravada countries and elsewhere, monasteries have a social role, providing charitable services. They act as orphanages and hospitals. These roles involved labour of some sort, but only to help other humans in need. Like a charity, by providing help, the monasteries received gifts and donations. A discussion could address the following questions:

- What did the laity gain from hospitals and orphanages?
- How might the monastic community benefit from providing these charitable services?

Activity 5: Case study of Buddhist orphanage

The activity examines an important service that Buddhist monasteries provide for the laity: caring for orphans. The provision of this service highlights the importance of compassion and charity to Buddhist monastic communities. A case study of one such monastery can be found near Malawi's commercial capital, Blantyre, where a Chinese-run orphanage looks after around 300 children. Watch the following video for information on this orphanage. The most relevant material begins at 0:40 seconds.

<http://www.bbc.co.uk/news/world-africa-26262568>

Whilst watching the video, pupils should answer the questions on Sheet 6C in a sentence each:

- The children will leave the monastery when they grow up. How might this benefit the wider community?
- Why do the children learn Chinese?
- Who helps the children?
- Why do the Buddhists work for this charitable cause?

Conclusion

Providing help to orphans involves labour, but only to help other humans in need. The Buddhist monastery functions like a charity, receiving donations to carry out good work. Therefore Buddhists today, and in the past, sometimes participated in labour and received exchange gifts or resources in return.

Homework Set: Based on the video that describes an orphanage in Malawi, pupils should produce a piece of writing, where they put themselves in the shoes of an orphan. The piece of writing should be entitled: '**A day in the life of a Buddhist child in an orphanage. Why has the Buddhist monastic community helped me?**'

Final questions:

- How did monastic communities obtain resources?
- Why did the laity want to give to monastic communities?

Pupil Assessment (include approach and expected outcome):

- Teacher questioning to check understanding of Lesson Objectives above.
- Discussion in 'Understanding gift giving'
- Final questions: How did monastic communities obtain resources? Why did the laity want to give to monastic communities?

Lesson 7 – Do Buddhists believe that death is the end?

Learning Objectives:

- To understand and be able to explain central Buddhist concepts of impermanence (anicca) and no-self (annata).
- To be able to explain the link between samsara and the first two noble truths.
- To know a common analogy for the Buddhist concept of samsara (candles).
- To understand the four noble truths and their central role within Buddhism (revisited from earlier lessons).

Key Question(s):

- KQ: Do Buddhists believe that death is the end?

Background Reading (for teacher or students)

BBC 'What's so noble about Buddhism's Four Noble Truths?'

<http://www.bbc.co.uk/guides/zsd8d2p>

Key Concepts/Vocabulary

Religious

- No self (anatta)
- Impermanence (anicca)
- Samsara

Resources:

Sheet 7a: Samsara, candles, no-self and impermanence.

Sheet 7b: Assu Sutta: Tears extract on suffering, samsara and transmigration.

Sheet 7c: KQ Sheet: Do Buddhists believe that death is the end? - Sentence starters

Video: <http://www.bbc.co.uk/guides/zsd8d2p#orb-banner> Bruce Parry on Second Noble Truth

Activities:

Starter activity: Watch the Bruce Parry video on the second noble truth

<http://www.bbc.co.uk/guides/zsd8d2p#orb-banner>, and ask students the question: 'Why do we suffer when people die'? [Buddhist response is because we are attached to them and can't accept annica (impermanence)].

Activity 1: The teacher will explain the Buddhist concept of samsara and transmigration using the Buddha's analogy of samsara to the flame that passes from one candle to another. The teacher can physically show this using a series of candles. The concepts of impermanence and no self can be brought into the explanation by a simple comparison with Hindu concept of reincarnation (can be shown with water moving from cup to cup). The Hindu tradition accepts the existence of a permanent self (atman).

Once the teacher has given the explanation, and modelled how the key vocabulary/language works, the students complete Sheet 7a.

Activity 2: The teacher will review the answers given in Activity 1 (via targeted questioning) and any misunderstandings will be cleared up. The class will then read through Sheet 7b '**Assu Sutta: Tears**'. The term 'transmigration' will need to be explained. Students then answer the questions.

Activity 3: The students should now be in a position to consider the KQ: Do Buddhists believe that death is the end? They should use Sheet 7c to help them answer this.

Pupil Assessment (include approach and expected outcome):

- Teacher questioning to check understanding against the Lesson Objectives above.

The Sentence Starters in Activity 3 can be used to check understanding as a plenary activity when used as questions.

- The task set in Activity 3 (Sheet 7c) will allow an insight into how well students have grasped these Buddhist concepts.
- 'Mastery teaching' testing next lesson. The idea of this is that key knowledge is set for students to learn, and they are tested at regular intervals.
- Suggested HW therefore set as learning selected words from the glossary.

Lesson 8 – How do death traditions in Buddhism reflect Buddhist beliefs, show cultural influences on Buddhism, and help the dead and those who grieve?

Learning Objectives:

- To understand that there are diverse death traditions within Buddhism and that these are largely context and culturally dependent.
- To be able to compare idealised practice (orthodoxy) with the actual lived reality of religious practice (orthopraxis) using funeral and death rites as a case study.
 - To be able to link the Buddhist concepts of non-attachment, no-self and karma to some of the death traditions in Buddhism.
 - To be able to use the Buddha's teachings on what should happen after his own death.
 - To be able to give examples of actual Buddhist death rites and give suggestions on why they evolved (including burial stupas, sky burials, and cremation).
- To show how death traditions are seen as helpful to the dead and to those who grieve for the deceased.

Key Questions:

- How do death traditions in Buddhism reflect Buddhist beliefs, show cultural influences on Buddhism, and help the dead and those who grieve?

Background Reading (for teacher)

- Nagarpriya, *Exploring Karma and Rebirth* (Windhorse publications)
- Sogyal Rinpoche, *The Tibetan Book of the Living and Dying*: a spiritual classic from

one of the foremost interpreters of Tibetan Buddhism to the West

Key Concepts/Vocabulary

- Buddhist concepts of non-attachment, no-self, karma and compassion.
- Buddha's teachings on his own death
- A range of funeral/death rites; burial stupas, sky burials, and cremation.

Resources:

Sheet 8a: Activity around Dalai Lama quote on death of young people.

Sheet 8b: Q&As on Buddha's teaching on death, Theravadan, and Tibetan traditions.

There are video links below that show some of the ideas explored in Sheet 8b.

Activities:

Starter activity: a) Selected students share their written work from last lesson on Buddhist beliefs about death and the afterlife.

b) Students are given Sheet 8a and read the Dalai Lama quote and respond to the questions - linking their previous learning to the topic for today.

Activity 1: The class reads through Sheet 8b which covers how the Buddha approached

death, what happened on his death, and then moves to look at Theravadan and Tibetan death traditions.

The students may also watch the following videos to see examples of what is written in the text. Teacher to select the appropriate sections.

On the Stupa: <https://www.youtube.com/watch?v=NJsLHcL3Bvs> (via the Asian Art Museum, California)

Theravada Buddhist nuns conducting chanting in a Canadian hospice:
https://www.youtube.com/watch?v=P_e0Nqd2KHU

Tibetan Sky Burial: <https://www.youtube.com/watch?v=b6hSK8CluxQ> In this video you do not see the dead body and so many may feel more comfortable showing this to their students. (NB In the voiceover it states that Buddhists are not buried - when in fact some Buddhists are buried in other regions and forms of Buddhism).

Plenary: Students consider the central **KQ: How do death traditions in Buddhism:**

- a. reflect Buddhist beliefs
- b. show cultural influences on Buddhism (incl. nearby religions and geography)
- c. help the dead and those who grieve?

Pupil Assessment (include approach and expected outcome):

- Teacher questioning to check understanding against the Lesson Objectives above.
- Q&A task on Sheet 8b
- Plenary task responds to the lesson KQ

Glossary

Keyword	Definition
Anatta	The belief that we don't have a permanent personal self or soul
Anicca	The idea that everything changes and that nothing is permanent
Archaeology	Ancient history generally; systematic description or study of antiquities
Ascetic (noun)	Someone who exercises extremely rigorous self-discipline
Ascetic (adjective)	Severely abstinent, austere
Begging (alms-round)	In a Buddhist context, the action or habit of Theravada monks asking earnestly for resources, especially food/daily necessities
Dhamma (The)	The teachings of the Buddha

Dukkha	All life involves suffering. Suffering is painful experience and the frustration that arises from the impermanence of pleasant experiences.
Eightfold Path	The practical measures needed to become enlightened
Four Noble Truths	Four truths about existence which the Buddha realized upon his Enlightenment
Four Sights	Four conditions which Siddhartha Gautama met with for the first time as an adult: old age, sickness, death and a holy man
Karma	Karma explains that our past actions affect us, either positively or negatively, and that our present actions will affect us in the future. Buddhism uses an agricultural metaphor to explain how sowing good or bad deeds will result in good or bad fruit.
Laity	The body of the people not in orders, as opposed to the clergy
Mantra	Sayings that are chanted out loud or internally as objects of meditation
Meditation	The action or practice of profound spiritual or religious reflection or contemplation
Mindfulness	The practice of relating directly to what is happening 'in the moment'
Monastery	A place of residence for a community living under religious vows (<i>especially</i> the residence of a community of monks). Also: the members of such a community
Ordained Buddhist	A Buddhist who has trained and been consecrated to minister in the rites and practices (similar to a Christian vicar or minister)
Rebirth	The idea that we are reborn, with a different body, when we die. There is no individual self which continues, but it is our unsatisfied desire for existence and sensual pleasure that is the cause of rebirth.

Samatha meditation	Calm, concentration/focusing upon objects for concentration
Samsara	The cycle of birth, death and rebirth. The Buddha taught that there is no beginning to this cycle, but that it can be ended through perceiving reality.
Sangha	The community of Buddhists, both lay and ordained/monastic
Siddhartha Gautama	Siddhārtha Gautama, or Śākyamuni, a spiritual teacher from South Asia on whose teachings Buddhism is based
Theravada Buddhism	The school of Buddhism that draws its scriptural inspiration from the Pali canon, which scholars generally agree contains the earliest surviving record of the Buddha's teachings
Three Refuges	The three key factors a Buddhist should go to, to keep his practice safe: the Buddha, the Dhamma, the Sangha
Tibetan Buddhism	The teaching of the Buddha, as practiced and taught in Tibet, and a number of surrounding countries
Vipassana Meditation	'Insight' meditation, concerned with reality – opening the mind rather than focusing on a single point as in samatha. Vipassana is necessary to achieve Enlightenment, but is only practised with samatha as its base.
Zen Buddhism	A school of Buddhism which attempts to understand the meaning of life directly, without being misled by logical thought or language