



Moordown St. John's Primary School

RELIGIOUS EDUCATION - SUBJECT GUIDE

BLOSSOMING BEST: Intent, Implementation and Impact

Rationale

At Moordown St John's, we aspire for all children to be their 'best me' through a broad and balanced curriculum, which provides rich learning opportunities to develop subject knowledge alongside fundamental skills. We call this our 'Blossoming Best' curriculum.

We nurture all children as they progress on their journey with us to fulfil their potential. As a Church of England School, a strong Christian ethos underpins all aspect of school life and at Moordown St John's, this is centred around our school values: The Fruit of the Spirit.

Our RE curriculum is designed from a number of sources. The two core ones being **Living Difference** (a Hampshire agreed syllabus – MSJ is a Diocese of Winchester school) and **Understanding Christianity**, to give children an appreciation and understanding of core Christian concepts and the other major religions of the world. Where possible, our RE curriculum makes links between religions studied and **Global Neighbours** through cross-curricular links and interleaved learning.

Intent -what do we aim for our children?

Through RE we aim to enable pupils to know about and understand Christianity as a living world faith, by exploring core theological concepts and to develop knowledge and skills in making sense of biblical texts and understanding their impact in the lives of Christians. We also aim to develop a knowledge and meaningful understanding of other world faiths particularly those represented in the UK and how religious and non-religious beliefs shape our lives and our behaviour, develop the ability to make reasoned and informed judgements about religious and moral issues and enhance our spiritual, moral, social and cultural development.

As a Church of England school, Religious Education plays an important role, along with all other curriculum areas, particularly PSHE and the teaching of British Values, in promoting the spiritual, moral, social, and cultural development of our children. We follow the [Church of England's statement of entitlement for church schools](#).

Children will explore, ask and answer challenging questions through an enquiry-based approach, drawing on the disciplines of theology, philosophy and social sciences as a way of understanding what others believe and how this can impact on the way they may choose to live.

A learner in RE will:

- Acquire a rich knowledge and understanding of Christianity and a range of religious and non-religious worldviews.
- Explore key beliefs, practices, texts and concepts and understand how these shape the lives of individuals and communities.
- Develop disciplinary skills including enquiry, analysis, interpretation, evaluation and reflection.
- Develop religious literacy and appreciate the diversity that exists within and between religious and non-religious worldviews.
- Engage meaningfully with questions of meaning, purpose, identity and belonging.
- Show respect for the beliefs and experiences of others whilst exploring and articulating their own religious, spiritual and/or philosophical worldview.
- Engage in discussion and dialogue that supports spiritual, moral, social and cultural development.

Learners in RE will have the opportunity to:

- Hear different worldviews from visitors
- Visit different places of worship, including different Christian traditions
- See religious artefacts and read religious texts

Implementation: How will we deliver our curriculum?

Syllabus

At Moordown St John’s Church of England Primary School, our curriculum for Religious Education (RE) finds inspiration from a number of sources, especially the ‘Living Difference IV’ Hampshire-agreed syllabus and Understanding Christianity units.

Across the key stages, children are taught about a range of religious and non-religious cultures and traditions:

EYFS / KS1	aspects of what it means to live life in the Christian traditions a depth study of aspects of what it means to live in a second tradition (Jewish traditions) an overview of other traditions (Abrahamic (Christian traditions, Muslim traditions, Jewish traditions) and Dharmic (Hindu traditions, Buddhist traditions, Sikh faith traditions))
KS2	further aspects of what it means to live life in the Christian traditions a depth study of two additional religious traditions; one across Year 3 and 4 (Hindu traditions), and another across Year 5 and 6 (Muslim traditions) an overview of other traditions and perspectives (Abrahamic, Dharmic and non-religious (humanist approach to life))

Religions and Traditions		
EYFS/KS1	Christian traditions (A) Jewish traditions (A) <i>Sikhi faith traditions</i> (D)	
LKS2	Year 3 Christian traditions (A) <i>Hindu traditions</i> (D) Jewish traditions (A)	Year 4 Christian traditions (A) Hindu traditions (D) <i>Buddhist traditions</i> (D)
UKS2	Christian traditions (A) Muslim traditions (A) <i>Humanist approach to life</i> (N)	

bold = depth study
italics = overview study

(Faith traditions studied earlier are also recapped as part of the ‘special’ focus strand.)

A = Abrahamic faith tradition
D = Dharmic faith tradition
N = non-religious approach to life

Key Concepts

Our curriculum is centred around several key concepts (known as golden threads) that run through it. These concepts are usually revisited each year (but not each unit):

Community	Belonging	Special	Love
			
What is a community? What characteristics make a community?	What does it mean to belong to something? How do different people show they belong to a group?	What does it mean for something to be special? How do different people show that things are special to them?	What does it mean to show love? What does love look like in different situations?

Each unit also covers one or more concepts. This could include:

A Concepts	B Concepts	C Concepts
Concepts shared within and between religious and non-religious traditions. Also referred to as ‘Universal’ or general concepts.	Concepts shared by multiple religious traditions. Also referred to as ‘Religious’ concepts.	Concepts specific to a particular religious tradition. Also referred to by the specific religion e.g. Hindu concepts
community belonging special love celebration remembering justice light identity welcoming	ceremony creation God faith holy pilgrimage ritual sacred stewardship symbol	Buddha (B) samsara (B/H) agape (C) incarnation (C) Brahma (H) dharma (H) Shabbat (J) umma (I) tawalla (I) khalsa (S)

Balanced RE

We want our children to be able to hold balanced and informed conversations about religions and worldviews. We therefore aim to give children the academic opportunities that will allow them to grow into free-thinking, critically aware and compassionate adults.

Our teaching approach incorporates elements from a multidisciplinary balance of theology, philosophy and human/social sciences.



Theology - Believing

“This is about believing. It looks at where beliefs come from, how they have changed over time, how they are applied differently in different contexts and how they relate to each other.”

- The origins of a belief: e.g. a sacred text or a tradition. The reliability and authority of this may be discussed.
- How a belief has developed over time, particularly in response to an historical event.
- The ways in which beliefs relate to each other – particularly within and across different religions and worldviews.
- How beliefs can shape how the believer views the world and experiences events.

This is most likely to appear at the **Inquire** and **Contextualise** stages of the enquiry cycle.

This may look like: investigating key texts, developing an understanding of core beliefs and ideas, exploring how key ideas have changed over time.

Philosophy - Thinking

“This is about thinking. It is about finding out how and whether things make sense. It deals with questions of morality and ethics. It takes seriously the nature of reality, knowledge and existence.”

- Philosophy is more about how difficult questions are discussed rather than finding an answer.
- There are 3 particular fields of enquiry:
 - Metaphysics (using our reason and senses to question the nature of the world around us)
 - Logic (investigating how we can use reason to work through questions)
 - Moral philosophy: exploring the nature of good and evil

This is most likely to appear at the **Communicate** and **Apply** and **Evaluate** stages of the enquiry cycle.

This may look like: reasoning about a key idea or concept, debating a thought or belief, explaining our thinking.

Human/Social Sciences - Living

“This is about living. It explores the diverse ways in which people practise their beliefs. It engages with the impact of beliefs on individuals, communities and societies.”

- Beliefs are not static but constantly evolve as people and cultures change
- The authoritative version of a belief may look different in the practice of different believers
- How individual and corporate identities can impact the outworking of a particular belief
- The impact of social structures (economic, political) on religious behaviour

This is most likely to appear at the **Contextualise** and **Evaluate** stages of the enquiry cycle.

This may look like: looking at a range of different examples of individual belief systems even within one religious tradition, visiting/hosting visitors providing insight into beliefs, exploring the actions that individuals and groups take as a result of their thinking.

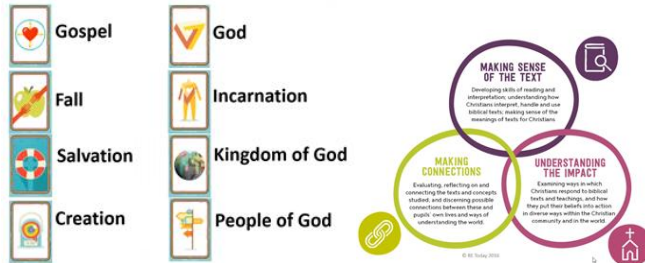
Cycle of Enquiry

In line with the Living Difference IV syllabus, units are taught as a 'cycle of enquiry'. Please note, the cycle is not always in this specific order!

An Experiential Moment Ensures religious education includes real and concrete situations and encounters, and also makes room for the different ways in which children and young people experience what they encounter.		An Intellectual Moment To ensure children and young people engage in systematic and informed ways with the specific knowledge of religious traditions and practices.		A Moment of Discernment The child and young people discern the value of what has been studied.
1 Communicate a) Real and concrete situations and encounters to bring the concept alive. b) Introduction of the concept and sharing of experiences with the concept.	2 Apply Classroom conversation opened to share experiences of others, beginning with those in their class.	3 Inquire Introduction of the material and vocabulary to be studied, and engagement with the dimensions, manifestations, words and concepts of religious traditions and practices.	4 Contextualise Living examples and case studies explored, where the material studied can be seen in a real life context.	5 Evaluate a) Discernment of value for those living within the context studied. b) Discernment of how the material studied might matter in children's own lives.
What does the concept(s) mean to me and my experiences?	What does the concept(s) mean to us/others and their experiences?	What do people of different perspectives and religious traditions think about the concept(s)?	How does the concept affect how people of different perspectives and religious traditions affect their lives?	What is the value of the concept(s) for me, us and others? Can we now answer the enquiry question?
What do we notice? What do you see here? What has been your experience of this? Have you encountered this before? Can you/we draw/paint/make what you/we see here?	Has anyone else had an experience of...? Do we see things the same way? Do you think everyone thinks/feels/sees this? Is this always a good thing? What would it be like if no one experienced this? Can you think of a situation when this may be difficult? Can you give a reason and an example to support your ideas? Do we need to find out more?	What's the main idea here? What could we say counts as...? What do we mean by...? Do we have any questions about this? What can we infer from this? Why might other people see this matter in this way?	Are there any questions about this? How does this lived example help us to understand or think more about the concept? How might a (religious) person such as ... make sense of this in their lives? In what ways might this example of how a life is lived have influenced things? Do you think this would always be the case?	What do you think about all we have explored in this enquiry? How might the people we have studied make sense of this in their lives? Why might ... be important for ... ? Do you think all ... would think/feel the same way? Can you give reasons for your position on this? What difference does that make? How might that help us think more carefully about these things? Could there be any value in this for someone who was not a ... ? What do you think about this? Are there any alternative views? Could there be any value in this for you/me/us? Is there anything else here you/we would like to consider and explore further?

Understanding Christianity

'Understanding Christianity' is a resource used to support the teaching of units focused on Christianity. The Understanding Christianity approach comprises three elements which run through all units: **making sense of the text, understanding the impact, and making connections.**



For units using Understanding Christianity (UC) resources, the cycle of enquiry is still followed, with UC resources used to support teaching at the different stages. This looks like this:

An Experiential Moment		An Intellectual Moment		A Moment of Discernment
1 Communicate	2 Apply	3 Inquire	4 Contextualise	5 Evaluate
		Exploring the Context Where does this fit in the 'big story'? Exploring Interpretations Pupils' views and a variety of Christian readings. Exploring Purposes How do Christians use this text? Exploring Significance Why does this matter? Unveiling the Concepts How does this contribute to understanding key Christian ideas?	How then, do Christians live...? ...in the Christian community? Examining ways in which Church living grows out of biblical teaching. ...in their everyday living? Examining ways in which Christians apply the Bible day-to-day. What impacts do Christianity and Christians have in the world? Examining ways in which Christian belief and practice make a difference in the world. How has this had an impact on how people see the world? Examining the influence of Christian thought on 21st-century thinking and living.	Connecting Texts, Concepts and Christian Living Developing understanding of the bigger picture. Connecting Ideas Studied and Pupils' Own Ideas Using ideas studied to reflect on matters of personal concern. Personal and Impersonal Evaluation Allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking. Examining Implications for Pupils' Understanding of Self, World and Others Discerning where there might or might not be value to be gained from ideas studied.

Progression of Knowledge

Children progress through the four key enquiry cycle areas in the following way:

	R	1	2	3	4	5	6
Communicate	Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class. + work towards Y1 objectives	Express creatively their response to their own experiences of the concepts/words introduced.	Express creatively their response to their own experiences of the concepts/words introduced.	Express creatively as well as describe their response to their own experiences of the concepts/words introduced.		Respond creatively as well as begin to explain their response to their own experiences of the concepts/words introduced.	
Apply		Recognise their responses relate to events in their own lives.	Recognise how their responses relate to events in their own and sometimes other people's lives.	Recognise and describe how their responses relate to events in their own and sometimes other people's lives.		Explain some examples of how their responses relate to events in their own and other people's lives.	
Inquire		Recognise what has been taught about the concept/word and how they are used in the tradition studied.	Simply describe what has been taught about how the concept/word and how it is used in the tradition studied.	Accurately describe what has been taught about the meanings of concepts/words.		Accurately explain meanings of concepts/words in the traditions encountered and studied.	
Contextualise				Accurately describe some variations in ways in which the concept/word is shown in lives of people encountered and studied.		Accurately explain the way the concepts/words in the traditions encountered and studied impact the lives of those in the traditions with examples.	
Evaluate		In simple terms, recognise something of the value of these concepts/words in the lives of those living in the traditions as well as for their own lives and communities.	In simple terms, discern something of the value of these concepts/words in the lives of those living in the traditions studied as well as for their own lives and communities.	Discern and describe the value of these concepts/words in the lives of those living in the traditions encountered and studied as well as recognising some of the issues this might raise. Discern possible value for their own lives and communities.		Discern the value of these concepts/words in the lives of those living in the traditions encountered and studied, as well as recognising some of the issues this might raise. Discern possible value in the concepts/words for their own lives and communities.	

Personal Development – curriculum links

We recognise the value and contribution of RE in the personal development of pupils. The following aspects of personal development are focused on within RE:

Spiritual Development	Moral Development	Social Development	Cultural Development
Ability to be reflective about their own beliefs and perspective on life. Knowledge of, and respect for, different people's faiths, feelings and values. Sense of enjoyment and fascination in learning about themselves, others and the world around them. Use of imagination and creativity in their learning. Willingness to reflect on their experiences.	Ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives, and to recognise legal boundaries and, in doing so, respect the civil and criminal law of England. Understanding of the consequences of their behaviour and actions. Interest in investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues.	Use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds. Willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively. Acceptance of and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs.	Understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and that of others. Understanding and appreciation of the range of different cultures in the school and further afield as an essential element of their preparation for life in modern Britain. Ability to recognise, and value, the things we share in common across cultural, religious, ethnic and socio-economic communities. Knowledge of Britain's democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain. Willingness to participate in and respond positively to artistic, musical, sporting and cultural opportunities. Interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept, respect and celebrate diversity. This is shown by their respect and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.

Right to Withdraw

At Moordown St. John's CE Primary School we wish to be an inclusive community but recognise that parents have the legal right to withdraw their children from Religious Education. Parents/carers are advised of this right and are aware of the nature and content of the RE syllabus, its learning objectives and aims.

The use of the right to withdraw should be at the instigation of the parents and it should be made clear if this is from the whole of the subject or specific parts of it. However, the right of withdrawal does not extend to other areas of the curriculum when, as may happen on occasion, spontaneous questions on religious matters are raised by pupils or there are issues related to religion that arise in other subjects such as history, science or otherwise. When pupils are withdrawn from RE, the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Pupils remain on school premises.

We would ask any parent considering this to contact the Headteacher to discuss any concerns or anxieties about the policy, provision and practice of Religious Education but this is NOT a requirement. (Section 71, Schools Standards and Framework Act, 1998).

Distinctiveness of RE and Diversity

We recognise RE as a distinct, academic discipline, separate from other aspects of school life, such as collective worship. We also recognise the diversity between, but also within, particular religious traditions.

A useful phrase used in our RE teaching would be: *'Some Christians/Muslims/Humanists/people believe...'*

In this statement, the 'some' emphasises that some people may not, even within that particular religious tradition, and the 'Christians believe' separates it out from a 'we believe' that might be used in a Church-school collective worship.

Impact

Skills and Knowledge we are looking to develop:

- We will develop enquiry skills (including critical thinking) in line with the progression map above
- We will develop substantive knowledge about different religions and Christianity by answering the main enquiry question on which each unit is based.

Good quality RE lessons will also develop all these skills:

- a) **Investigation** – this includes:
 - asking relevant questions;
 - knowing how to use a variety of sources in order to gather information;
 - knowing what may count as good evidence in understanding religion(s).
- b) **Interpretation** – this includes:
 - the ability to draw meaning from artefacts, works of art, poetry and symbolism;
 - the ability to interpret religious language;
 - the ability to suggest meanings of religious texts.
- c) **Reflection** – this includes:
 - the ability to reflect on feelings, experience, attitudes, beliefs, values, relationships, practices and ultimate questions.
- d) **Empathy** – this includes:
 - developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;
 - the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others;
 - the ability to see the world through the eyes of others, and to see issues from their point of view.
- e) **Evaluation** – this includes:
 - the ability to debate issues of religious significance with reference to evidence, argument, opinion and statements of faith;
 - weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience.
- f) **Analysis** – this includes:
 - distinguishing between opinion, belief and fact;
 - recognizing bias, caricature, prejudice and stereotyping;
 - distinguishing between the features of different religions.
- g) **Synthesis** – this includes:
 - linking significant features of religion(s) together in a coherent pattern;
 - connecting different aspects of life into a meaningful whole.
- h) **Application** – this includes:

- making links between religion and individual, community, national and international life;
- identifying key religious values and their links with secular values.

i) **Expression** – this includes:

- the ability to articulate ideas, beliefs and values;
- the ability to respond to religious ideas, beliefs and questions through a variety of media.

j) **Self-understanding** – this includes:

- the ability to draw meaning from significant experiences in their own and others' lives and from religious questions and answers.

How we will know the children have been successful?

- **High Quality Outcomes:**
- Pupils should be articulate and knowledgeable about their learning.
- Pupils will be interested in different religions, worldviews and beliefs; curious to find out more and engaged in lessons.
- Pupils will show respect for the beliefs and views of others, contributing to the promotion of the British value of mutual respect and tolerance.

Work produced will be presented in RE books.

- **Assessment**

We recognise that some of the most important outcomes of Religious Education, such as spiritual development, personal reflection and the exploration of beliefs and values, cannot be formally assessed.

Assessment in RE focuses on both substantive knowledge and disciplinary skills.

- **Substantive knowledge of Christianity** is assessed primarily through the core concepts and knowledge building blocks within Understanding Christianity.
- **Substantive knowledge of other religions and non-religious worldviews** is assessed through the key concepts, overarching enquiry questions and substantive knowledge statements identified within the Living Difference unit planners.
- **Disciplinary skills** are assessed through pupils' engagement with the Living Difference cycle of enquiry.

Throughout each unit, teachers use questioning, discussion, retrieval activities ("flashback" learning) and responses to enquiry questions to assess pupils' understanding and inform future learning.

At the end of each enquiry, pupils produce a recorded response to the main enquiry question. This provides an opportunity for pupils to demonstrate their substantive knowledge and apply disciplinary skills such as investigation, interpretation, analysis, evaluation and reflection. Teachers use a best-fit approach to record end-of-unit judgements in the

Assessment Journal. Pupils are assessed as:

- Emerging
- Working Towards
- Working at Year Group Expectations

- Working at Greater Depth

Judgements are recorded against:

- Relevant Understanding Christianity knowledge building blocks where applicable;
- The key concept, overarching enquiry question and substantive knowledge statements from the Living Difference unit;
- A specific aspect of the Living Difference enquiry cycle. *Typically, this may include **Inquire** during the Autumn term, **Contextualise** during the Spring term and **Evaluate** during the Summer term. The **Communicate and Apply** elements of the enquiry cycle are assessed by teachers on an ongoing basis through classroom discussion, written work and other learning activities.*

At the end of each academic year, teachers use assessment information gathered across the year to make an overall best-fit judgement against age-related expectations. These outcomes are recorded centrally and reported annually to parents.

Monitoring

Assessment information is triangulated with pupil voice, work scrutiny, lesson visits and curriculum monitoring activities undertaken by the RE Subject Leader and senior leaders. This ensures that pupils are developing both secure substantive knowledge of Christianity, other religions and non-religious worldviews, and increasingly sophisticated disciplinary skills as they progress through the school.

Findings are used to celebrate strengths, identify priorities for development and inform the **annual RE action plan**.

Resources

Planning: MTPs are saved in the RE Subject Folder. The Understanding Christianity Resource Pack is held by the subject leader, but unit plans are also stored in the curriculum planning folder.

Religious Artefacts: Boxes of religion-specific artefacts and resources are found in the cupboard in the staff room. In this collection, we also have a group of religious characters that may be used to introduce different traditions.



Useful Websites: The following websites may be useful:

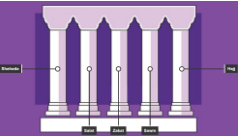
- [BBC Bitesize: RE:](#) Guides and videos for religious knowledge.
- [BBC Teach: RE:](#) Guides and videos for religious knowledge.
- [Understanding Christianity:](#) Site and background for UC. More detailed resources are also available from the subject leader.
- [Hinduism Education Services](#)
- [Living Judaism](#)
- [Visit My Mosque](#)

Further subject knowledge is given below to support teachers in their planning.

Religious Traditions of the World

	Christian Traditions	Jewish Traditions	Sikhi Faith Traditions	Hindu Traditions	Buddhist Traditions	Muslim Traditions
	BBC Bitesize: Christianity Christianity is the name of the religion, and its followers are known as Christians. Today, there are over 2.2 billion Christians around the world, making Christianity the most followed religion.	BBC Bitesize: Judaism Judaism is the name of the religion, and its followers are known as Jews.	BBC Bitesize: Sikhism Sikhism is the name of the religion, and its followers are known as Sikhs. Sikhism has approximately 27 million followers worldwide, with about 83% of Sikhs living in India. Over 430,000 Sikhs live in the UK.	BBC Bitesize: Hinduism Hinduism is the name of the religion, and its followers are known as Hindus. Hinduism has over 1 billion followers worldwide, with about 95% of Hindus living in India. At the time of the 2011 census, there were over 800,000 Hindus living in the UK.	BBC Bitesize: Buddhism Buddhism is the name of the religion, and its followers are known as Buddhists. Today there are around 376 million Buddhists living around the world, with approximately 180,000 living in the UK.	BBC Bitesize: Islam Islam is the name of the religion, and its followers are known as Muslims. Today there are around 1.9 billion Muslims around the world, with over 3 million Muslims living in the UK.
Special Food	Holy Communion / Eucharist Bread and wine - communion - the 'Lord's Supper' - a symbol of Jesus.  BBC Teach: Communion Other Symbolic Food Some foods, e.g. milk and honey, fish, have representations in the Bible. Some foods, e.g. hot cross buns, Easter eggs, mince pies, have symbolic connections to Christian festivals.	Challah  Challah bread is made before Shabbat so that it is ready to be eaten on the day. These loaves are round but they would often be plaited in an oval shape. They can have sweet or savoury flavours added to the dough, or they can be left plain. Seder  On the evening before Passover starts, Jews have a special service called a Seder (Order). This takes place over a meal with family and friends at home. During the meal, the story of Exodus is told from a book called the Haggadah (Narration). Everybody takes part in reading from the Haggadah. Some parts are read in Hebrew and some parts are read in English. Everyone at the Seder has a cushion to lean on. This reminds them that they are now free people and no longer enslaved. They also sing lots of songs. Kashrut The Torah has rules about what Jews can and can't eat, called kashrut. Foods that Jews are allowed to eat are called kosher. Jews can eat any animal with split hooves and more than one stomach. These animals must also be slaughtered according to religious laws. This means that Jews can eat beef, but not meat from pigs. Meat and milk may not be mixed. Fish without scales or fins, and shellfish are also forbidden. BBC Bitesize: Passover (Including Seder) BBC Bitesize: Seder Video BBC Bitesize: Seder Video 2 BBC Bitesize: Kosher Food	The Langar   The 'langar' is a weekly meal served in the gurdwara. It often includes lentils, rice, potato curry and vegetable curry. It is served for the whole community - everyone is welcome and the meal is provided for free. The langar (or free kitchen) was introduced by Guru Nanak, who was the founder of Sikhism and the first Guru, because of his belief in the oneness of humanity. He offered free meals to everyone, regardless of their caste, gender or wealth. It was a place where everyone gathered and ate together. BBC Newsround: Langar	Vegetarianism Many Hindus are vegetarian because they live by a principle called ahimsa, which means not harming any living creature. Hindus believe cows are especially holy so many Hindus avoid eating or harming them.		Halal Food which Muslims are allowed to eat is called halal and the food they should not eat is called haram (an Arabic word for 'unlawful' or 'forbidden'). In order for meat to be halal, the animal must be slaughtered in a particular way. Most Muslims believe that the rules around the slaughter of animals are designed to minimise pain and distress for the animal.

Special Clothing	Vestments Many Christians will dress smartly when they attend church services, but there are not strict rules about clothing. Priests, ministers and other members of the clergy will usually wear special clothes called vestments, to show they are in a position of authority. Cbeebies What's On Your Head? Mitre	Kippah / Coverings Many Jews choose to cover their head. Men often wear small caps known as a kippah or yarmulke. They may also wear a special shawl with tassels called a tallit. Orthodox Jewish women also cover their heads with wigs or hats. Orthodox Jewish men may wear tefillin on their head and arm when praying. These are little boxes containing words from the Torah.  Cbeebies What's On Your Head? Kippah	The Five Ks  The Sikh community of men and women is known as the Khalsa which means the 'Community of the Pure'. In order to become a Sikh and join the Khalsa, people need to follow the Five Ks.  BBC Bitesize: The Five Ks BBC Bitesize: The Five Ks Video BBC Teach: The Five Ks Video Turban The turban is the most visible symbol of Sikh pride and identity. The turban is an eight metre long piece of cloth. It is used by Sikh men to hold their hair, which they are not allowed to cut. Cbeebies What's On Your Head? Turban		Robes for Monks and Nuns Buddhist monks and nuns wear simple robes, and the colour often depends on the denomination – or branch - of Buddhism they belong to. Typically, the colours will be autumn colours such as yellow, orange, brown or maroon. Monks and nuns also shave their heads to show they've given up worrying about the way they look. This follows the example of the Buddha, after he had renounced his comfortable life at the palace. Followers of Buddhism don't have to dress in a special way, but on important occasions will often wear white as a sign of purity.	Hijab / Jilbab / Niqab Many Muslim women chose to wear certain types of clothing as a sign of respect and modesty. This may include a headscarf called a hijab to cover their head in public. Some women might wear a long loose dress called a jilbab, or a face covering called a niqab. Men will sometimes wear a cap called a topi, especially when they're praying. BBC Teach: The Hijab Cbeebies What's On Your Head? Hijab BBC Newsround: Hijab, Niqab and Burka
Special Buildings	Church / Chapel / Cathedral  Many Christians worship in churches. Some groups meet in homes and other buildings. 'Church' means the gathering of Christians as well as the building in which Christians worship. Their leaders are called priests or ministers. Many churches hold a service called Communion, Eucharist or Mass, in which bread and wine are shared together, just as Jesus did with his followers before his death. BBC Bitesize: Worship in a Church	Synagogue  Jews worship God in a synagogue. Jewish people attend services at the synagogue on Saturdays during Shabbat. Shabbat (the Sabbath) is the most important time of the week for Jews. It begins on Friday evenings and ends at sunset on Saturdays. During Shabbat, Jews remember that God created the world and on the seventh day he rested. Jews believe God's day of rest was a Saturday. The services in the synagogue are led by a religious leader called a rabbi, which means 'Teacher' in Hebrew. BBC Bitesize: Shabbat at the Synagogue BBC Bitesize: Shabbat Video BBC Bitesize: Synagogue Video	Gurdwara  The Sikh place of worship is called a Gurdwara which means 'Gateway to the Guru'. A Gurdwara is any building where the Guru Granth Sahib is kept. In the UK, Sikhs usually go to the Gurdwara on Sundays. During the services they listen to teachings based on the Guru Granth Sahib. They also chant and say prayers from the gurus. These are called Keertan. BBC Bitesize: The Gurdwara Video BBC Bitesize: The Gurdwara Video 2 BBC Teach: The Gurdwara Video	Mandir  Hindus worship in a temple called a Mandir. Mandirs vary in size from small village shrines to large buildings, surrounded by walls. People can also visit the Mandir at any time to pray and participate in the bhajans (religious songs). Hindus also worship at home and often have a special room with a shrine to particular gods.  BBC Teach: Hindu Temple Video	Buddhist Temple  Buddhist countries there are many temples. People bring flowers and incense for the shrine and food for the monks. When entering a temple, Buddhists will take off their shoes, put their hands together and bow to the image of the Buddha. They may also use prayer beads called malas. Some Buddhists may also have a shrine within their home too.	Mosque  Muslims worship in a building called a mosque. On Friday at noon, the most important of the weekly services is held. When Muslims pray, they must always face Makkah in Saudi Arabia. Many Muslim men will wear a small cap called a taqiyah when they pray. Muslims prepare themselves for worship through wudu which is a particular method of washing their body. This prepares them physically and mentally for their time of worship to Allah. BBC Bitesize: Prayers at the Mosque Video BBC Teach: The Mosque

Special Books	The Bible  The Christian holy book is the Bible. It is divided into the Old and New Testaments. The New Testament explains how God sent his only son, Jesus Christ, to restore the broken relationship between people and God which had been caused by human wrong-doing. BBC Bitesize: The Bible BBC Teach: The Bible Video	The Tanakh  The Jewish holy book is known as the Tanakh or Hebrew Bible. The word Tanakh comes from the first letters of the three different parts of the book: The Torah (T) which is the first five books of the Hebrew Bible. The Christian Bible also begins with these books, in the part which Christians call the Old Testament. The Nev'im (N) which are the books of the Jewish prophets such as Joshua and Isaiah. Ketuvim (K) which is a collection of other important writings. The Torah has 613 commandments which are called mitzvah. They are the rules that Jews try to follow. The most important ones are the Ten Commandments given to Moses. The Torah is so special that people are not allowed to touch it. It is kept in a safe place called an ark in the Jewish temple and when people read from the Torah, they use a special pointer stick called a yad to follow the words. BBC Teach: The Torah Video	Guru Granth Sahib  The Sikh holy book is called the Guru Granth Sahib. The tenth Guru, Guru Gobind Singh, said that after him there would be no other living gurus. Instead, Sikhs could look at their holy book for guidance. This is why Sikhs call their holy book a Guru. The Guru Granth Sahib is a collection of lessons from the ten gurus as well as Sikh, Hindu and Muslim saints. It is written in Punjabi and is greatly respected by all Sikhs as the living word of God. It is kept on a raised platform under a canopy in the Sikh place of worship. All Sikhs take off their shoes when they are near it. BBC Bitesize: Guru Granth Sahib Video BBC Teach: Guru Granth Sahib Video	The Vedas / Mahabharata / Ramayana / Puranas  Hinduism does not have a single holy book, but many ancient texts and scriptures. The Vedas - a collection of hymns praising the Vedic gods. Veda means 'knowledge'. The Ramayana - long epic poems about Rama and Sita. The Mahabharata - which includes the Bhagavad Gita. The Puranas - a collection of stories about the different incarnations and the lives of saints.	The Tripitaka The Buddhist scriptures are known as the Tipitaka which means 'three baskets'. This is because the original writings were made on palm leaves and stored in baskets. The Tipitaka contains the teachings of the Buddha and his companions, comments on those teachings, as well as rules for monks. Buddhists call the teachings of the Buddha dharma which means 'truth'.	The Qur'an  The Muslim holy book is called the Qur'an. Muslims believe this to be the word of Allah as dictated to Muhammad. The Qur'an is the most important book in Islam. Muslims believe it was revealed to Muhammad by Allah through the Angel Jibreel. It has details on the existence of Allah, morality and historical events. It is written in Arabic and Muslims believe it to be the perfect word of God. Muslims believe the Qur'an should be treated with great respect, and to damage or destroy it in any way is a great sin (a religious crime). They also have the Sunnah, which Muslims believe to be the practical example of Prophet Muhammad.  BBC Bitesize: The Qur'an Video BBC Bitesize: The Qur'an Video 2 BBC Bitesize: The Qur'an Video 3 BBC Teach: The Qur'an Video
Special Stories	The Parable of the Good Samaritan  BBC Bitesize Story BBC Teach: Religions of the World: The Good Samaritan and the Lost Sheep The Parable of the Lost Son BBC Bitesize Story The Last Supper BBC Bitesize Story Zaccheus BBC Bitesize: Zaccheus Christmas BBC Teach: Religions of the World: The First Christmas Easter BBC Teach: Religions of the World: Easter	Passover  BBC Bitesize: Ten Plagues of Egypt BBC Teach: Religions of the World: Moses Hanukkah  BBC Teach: Religions of the World: Hanukkah	The Story of Guru Nanak  BBC Bitesize: Guru Nanak The Story of the Milk and the Jasmine Flower & The Story of Duni Chand and the Silver Needle  BBC Teach: Religions of the World: Sikh Stories	Rama and Sita  BBC Teach: Religions of the World: Rama and Sita	Siddhartha and the Swan and Monkey King  BBC Teach: Religions of the World: Siddhartha and the Swan and Monkey King	The Prophet and the Ants  BBC Teach: Religions of the World: The Prophet and the Ants & Crying Camel

Special People	God / Jesus / Holy Spirit / The Trinity  Christians believe there is only one God, but that he is revealed in three different forms: God the Father (The creator of all things in Heaven and Earth.) God the Son (Jesus Christ who came to Earth as a human being.) The Holy Spirit (The power of God which draws people to Him.)  Christians model themselves on the life and teachings of Jesus Christ. Jesus taught people to love God and love their neighbour. Christians believe that God sent Jesus to live as a human being in order to save humanity from the consequences of its sins - the bad things humanity had chosen to do which had separated them from God. Christians believe that through the death and resurrection of Jesus this broken relationship with God is restored.	God Judaism teaches that there is one all-powerful God who created everything and who wants humans to live their lives following his rules, called commandments. These rules were given to individual people called Prophets who lived in the Middle East from about 4,000 years ago. All Jews believe that they have a special relationship with God. This relationship is called the covenant. Jews promise to obey God's laws to say thank you to him for looking after them. Abraham  Jews believe a man called Abraham was the first person to make a covenant with God. Abraham was a Hebrew. Jews believe God named Abraham's grandson Israel. After this, the Hebrews became known as the Israelites. Abraham is considered the father of the Jewish people and the Israelites are his descendants. Moses  Later, a man named Moses saved the Jewish people from persecution in Egypt when he led them to safety across the Red Sea. After this, the Jews lived in the desert where God gave Moses a set of rules which they should live by, including the Ten Commandments. Moses is the most important Jewish prophet.	God Sikhs believe in one God who guides and protects them. They believe everyone is equal before God. Sikhs believe that your actions are important and you should lead a good life. They believe the way to do this is: Keep God in your heart and mind at all times Live honestly and work hard Treat everyone equally Be generous to those less fortunate than you Serve others Guru Nanak  Guru Nanak is the founder of Sikhism. Guru means 'Teacher'. Sikhism is still based on his teachings and those of the nine Sikh Gurus who followed him. The Three Pillars of Sikhism are duties which all Sikhs must carry out. They were formalised by Guru Nanak, and can be summed up in three words: pray, work, give. BBC Bitesize: Guru Nanak BBC Teach: The Ten Gurus	Brahman - The Trimurti - Brahma / Vishnu / Shiva  Central to Hinduism is the belief in a supreme God Brahman. Brahman is present everywhere and there is a part of Brahman in everyone. Hindus believe in One Supreme Spirit, or Power called Brahman. Brahman can take the form of many gods and goddesses, also known as deities. Brahman takes many forms. Especially three forms called the Trimurti. Brahma is the creator of the world and all creatures. He is usually shown with four heads. Vishnu is the preserver of the world. His role is to return to the earth in troubled times and restore the balance of good and evil. He has blue skin and four arms. Shiva is the destroyer of the universe. Shiva destroys the universe in order to re-create it. Shiva has blue skin, a third eye and carries a trident. BBC Bitesize: Hindu Gods Video BBC Teach: Cycle of Birth and Rebirth	Siddhattha Gotama / The Buddha  Buddhism started in India over 2,500 years ago. Buddhists follow the teachings of a man called Siddhattha Gotama. He became known as the Buddha, which means 'enlightened'. Buddhists do not believe that the Buddha was a god, but they hold a deep respect for him and show their devotion to him by following his teachings. Siddhattha Gotama was a prince who lived a life of luxury. When he was 29, Siddhattha went outside his palace and saw people suffering for the first time. He decided to leave his palace and live among holy men in search of truth. His search took him six years, but he became enlightened while meditating under a fig tree. Following this, Siddhattha became known as the Buddha, which means the 'awakened' or 'enlightened' one. From then on, he dedicated his life to spreading his teachings. The Buddha discovered that the answer lay in what have become known as the Four Noble Truths. Buddhists try to achieve enlightenment by understanding these important principles. Buddhists try to live a good life by following the Buddha's teachings, helping them to avoid suffering and bad feelings. They believe nothing in life is perfect and the way to avoid suffering is to follow a set of important guidelines known as the Noble Eightfold Path.	Allah / Muhammad  Muslims believe that Islam was revealed over 1,400 years ago in Mekkah, Arabia through a man called Muhammad. Muhammad is so respected that it is usual for Muslims to say 'peace be upon him' whenever they mention his name. Muhammad is believed by Muslims to be the last prophet sent by God (Allah). They believe God sent prophets to mankind to teach them how to live according to His law. Jesus (Isa), Moses (Musa) and Abraham (Ibrahim) are other respected prophets. BBC Bitesize: Muhammad / Allah Video BBC Bitesize: Muhammad Video BBC Bitesize: Muhammad Video 2 Imam  Imams lead worship in a mosque and are important community figures. They are there to offer spiritual guidance and life advice for the Muslims in their community.
Special Events	Lent  Lent is the period of six weeks (40 days not including Sundays) leading up to Easter, the most important festival in the Christian calendar. Lent starts on Ash Wednesday. The last week of Lent is called Holy Week. BBC Bitesize: Lent BBC Newsround: Lent Easter 	Passover  Passover is a celebration of the story of Exodus. During Passover, Jews remember how their ancestors left slavery behind them when they were led out of Egypt by Moses. Passover is celebrated with a series of rituals. Each ritual symbolises a different part of the story. BBC Bitesize: Passover BBC Bitesize: Questions of Passover BBC Bitesize: Passover Video BBC Teach: Passover Video BBC Newsround: Passover Yom Kippur	Guru Nanak Gurmurab  Guru Nanak Gurmurab is a festival celebrating Guru Nanak's birthday! The word 'Gurmurab' is a mixture of the word Guru, which means 'teacher', and Murab which means 'Festival' or 'Celebration' in Punjabi. BBC Bitesize: Guru Nanak Vaisakhi 	Holi  Holi is a Hindu festival that celebrates spring, love, and new life. During the festival of Holi, many Hindus remember the mischievous ways of the god Krishna, and how, as a young boy, he used to play tricks on people. Some families hold religious ceremonies, but for many Holi is more a time for fun. It's a colourful festival, with dancing, singing and throwing of powder paint and coloured water. Holi is also known as the "festival of colours". BBC Bitesize: Holi BBC Teach: Holi	Nirvana Day  Nirvana Day is an annual Buddhist festival that remembers the death of the Buddha when he reached Nirvana at the age of 80. Nirvana is believed to be the end of the cycle of death and rebirth. Buddhism teaches that Nirvana is reached when all want and suffering is gone. BBC Bitesize: Nirvana Day Wesak Day 	Ramadan  During the month of Ramadan, Muslims won't eat or drink during the hours of daylight. This is called fasting. Children are not expected to fast until they reach puberty, usually around the age of 14. Ramadan remembers the month the Qur'an (the Muslim holy book) was first revealed to the Prophet Muhammad. The actual night that the Qur'an was revealed is a night known as Lailat ul-Qadr ('The Night of Power'). BBC Bitesize: Ramadan BBC Bitesize: Ramadan and Eid Video BBC Teach: Ramadan BBC Newsround: Ramadan Eid ul-Adha



Easter is the most important festival in the Christian calendar. It celebrates Jesus rising from the dead, three days after he was executed.

[BBC Bitesize: Easter](#)
[BBC Teach: Easter Video](#)
[CBeebies: Let's Celebrate: Easter](#)

Christmas



Christmas is a Christian holy day that marks the birth of Jesus, who Christians believe to be the Son of God.

[BBC Bitesize: Christmas](#)
[BBC Bitesize: Christmas Reflection](#)
[BBC Teach: Christmas Video](#)
[CBeebies: Let's Celebrate: Christmas](#)

Baptism

[BBC Bitesize: Baptism 1](#)
[BBC Bitesize: Baptism 2](#)
[BBC Teach: Baptism Video](#)

Holy Communion / Eucharist

[BBC Bitesize: Holy Communion](#)
[BBC Teach: Communion](#)



Yom Kippur means Day of Atonement. It is the most sacred and solemn day in the Jewish calendar.

Yom Kippur is a day to reflect on the past year and ask God's forgiveness for any sins. Jews do not work or go to school on this day.

[BBC Bitesize: Yom Kippur](#)
[BBC Newsround: Yom Kippur](#)

Hanukkah



Hanukkah is the Jewish Festival of Lights. The word 'Hanukkah' means 'Dedication' in Hebrew. It celebrates a miracle that happened in Jerusalem over 2,000 years ago.

[BBC Bitesize: Hannukah](#)
[BBC Teach: Hanukkah Video](#)
[BBC Newsround: Hanukkah](#)

Rosh Hashanah

[BBC Teach: Rosh Hashanah Video](#)

Purim

[CBeebies: Let's Celebrate: Purim](#)

Mitzvah

When a Jewish boy turns 13 years old he has a Bar Mitzvah (Son of the Commandment). When a Jewish girl turns 12 years old she has a Bat Mitzvah (Daughter of the Commandment). In this ceremony, the girl or boy promises to keep God's commandments.

Jews believe that after the ceremony, the child becomes an adult in God's eyes and they have a big party to celebrate.

Sometimes, after his Bar Mitzvah, a Jewish man will wear a cap called a kippah. This cap reminds him about God's commandments.

[BBC Bitesize: Bar Mitzvah Video](#)
[BBC Teach: Mitzvah Video](#)



Vaisakhi, also called Baisakhi, is the festival which celebrates the founding of the Sikh community, the Khalsa, in 1699.

[BBC Bitesize: Vaisakhi](#)
[BBC Bitesize: Baisakhi Video](#)
[BBC Bitesize: Vaisakhi Video](#)
[BBC Teach: Vaisakhi Video](#)
[BBC Newsround: Vaisakhi](#)
[CBeebies: Let's Celebrate: Vaisakhi](#)

Amrit

[BBC Teach: Amrit](#)

[BBC Newsround: Holi](#)
[CBeebies: Let's Celebrate: Holi](#)

Diwali



The word Diwali means 'rows of lighted lamps'.

Diwali celebrates the Ramayana, which is an epic poem telling the story of Hindu deities, Rama and Sita. In the story, Rama is sent away to a far-off country by his father. Rama leaves with his wife, Sita, but Sita gets kidnapped by a wicked demon called Ravana. The monkey god, Hanuman, helps Rama save Sita and kill Ravana so they can finally return home. This story is about good overcoming evil. Lamps were lit to guide Rama and Sita home, and this is why most Hindus light diya lamps during Diwali today.

Diwali is known as the 'festival of lights' because houses, shops and public places are decorated with small oil lamps called 'diyas'.

[BBC Bitesize: Diwali](#)
[BBC Bitesize: Diwali Video](#)
[BBC Bitesize: Diwali Video 2](#)
[BBC Teach: Diwali Video](#)
[BBC Newsround: Diwali](#)

Janmashtami



In the Hindu festival of Janmashtami, Hindus celebrate the birth of the god Krishna. As part of the festival, children will often dress up as Krishna and perform drama re-enactments of his life.

[BBC Bitesize: Janmashtami Video](#)

Raksha Bandhan

[BBC Teach: Raksha Bandhan](#)



Vesak celebrates the Buddha's birthday and, for some Buddhists, also marks his enlightenment and death. It is also called Buddha Day.

[BBC Bitesize: Wesak Day](#)
[BBC Newsround: Vesak](#)
[CBeebies Let's Celebrate: Wesak](#)



Muslims celebrate Eid al-Adha on the last day of the Hajj, the annual pilgrimage to Makkah in Saudi Arabia. All Muslims who are fit and able to travel should make the trip to Makkah at least once in their lives.

Eid ul-Adha ('Festival of Sacrifice') is one of the most important festivals in the Muslim calendar.

The festival remembers the prophet Ibrahim's willingness to sacrifice his son when God ordered him to.

[BBC Bitesize: Eid ul-Adha](#)
[BBC Bitesize: Eid ul-Adha Video](#)
[BBC Newsround: Two Eids](#)

Eid al-Fitr

[CBeebies: Let's Celebrate: Eid al-Fitr](#)

Special Journeys	Pilgrimage Canterbury Cathedral Rome / Vatican Lourdes The Holy Land Santiago de Compostela	Western Wall  This is the Western Wall in the Old City of Jerusalem in Israel. It is a huge ancient wall made of limestone and it is the holiest place that Jews are allowed to pray. Lots of people pilgrimage here every year to pray at the foot of the wall. This is why it is sometimes called the Wailing Wall.		Varanasi  Varanasi, located on the river Ganges, is considered by Hindus to be the holiest city. Many Hindus pilgrimage here to die, believing it will release the soul from the cycle of reincarnation. Hindu Pilgrimages BBC Teach: Hindu Pilgrimages	Bodhgaya	Haji  Makkah is the holiest city in Islam. It is Muhammad's birthplace and also the place the Qur'an was revealed. Hajj is a huge yearly pilgrimage to Makkah, attracting several million Muslims from all over the world. All Muslims (as long as they are healthy and able to travel) try to do Hajj at least once in their life. BBC Bitesize: Hajj Video BBC Teach: The Hajj BBC Newsround: Hajj
Special Symbols	The Cross  The cross is the symbol of Christianity. Jesus Christ was executed by the Romans and died by being crucified on a wooden cross. Christians remember his death and resurrection by wearing crosses. Sometimes crosses will have a figure of Jesus on them. These are called crucifixes.	Star of David  The Jewish emblem is the Magen David (Shield of David). It is also known as the Star of David because it is made up of two equilateral triangles that are overlaid to form a six pointed star. Each point is a sign that God rules over the universe and protects his people from harm.	The Khanda  The Khanda is the symbol of the Sikh faith. It consists of three different types of weapons: A double edged sword or khanda in the centre. A round throwing weapon known as a chakkar. Two single-edged swords called kirpans, crossed either side of the other weapons. BBC Bitesize: The Khanda	Om  This is the Om symbol (sometimes written as Aum) and it is the Hindu word or sound for God. Hindus will say this at the beginning and end of all prayers.	The Dharmachakra  The way to end suffering is by following the Eightfold Path. The Eightfold Path is often represented as a wheel, known as the Wheel of Dharma. 'Dharma' is an ancient Sanskrit word used to refer to the Buddha's teachings.	Star and Crescent Moon  The symbol of the star and crescent moon is used in the flags of many Islamic countries, including Turkey, Tunisia, Pakistan and Algeria.
‘C’ Concepts Glossary	Agape The love of God for humanity, which Christians should seek to emulate. Atonement Reconciliation between God and humanity through Christ, restoring a relationship broken by sin. Church The whole community of Christians in the world throughout time. Also a particular congregation or denomination of Christianity. Also the congregation of a particular church or worshipping community. Grace The freely given and unmerited favour of God's love for humanity. The means to salvation through faith in Jesus Christ. Incarnation The doctrine that God took human form in Jesus Christ and the belief that God in Christ is active in the Church and the world through the Holy Spirit. Logos The Word. The pre-existent Word of God incarnate as Jesus Christ. Resurrection The rising from the dead of Jesus Christ, leading to the rising from the dead of all believers at the Last Day, and the belief in the new, or risen, life of Christians.	God One and indivisible, though called by many different names, often denoting different qualities or aspects, eg HaRachaman (the Merciful One), Eyn Sof (Without End), HaKadosh Barukh Hu (The Holy One, Blessed Be He), Avinu Shebashamayim (Our Father in Heaven), or often, simply, Hashem (The Name). Israel Literally one who struggles with God. The name given to the biblical patriarch Jacob, one of the fathers of the Jewish people (together with Abraham and Isaac). Thus, the Children of Israel and the Israelites. The word is now applied to the world-wide Jewish people, the Land of Israel and the State of Israel. Kosher Permissible according to the Torah (Kashrut is the noun). Most often applied to food laws but also applicable to any other area of rules. Kedusha Literally holiness. "You should be holy for I, the Lord your God, am holy." The Jews are required in the Torah to be a holy people. All mitzvot have an element of kedusha when performed. Mitzvah/mitzvot (plural) A commandment from the Torah. Rabbi	Amrit The Sikh rite of initiation into the Khalsa Panth. Also the sanctified sugar and water liquid (nectar) used in the initiation ceremony. Water which is consecrated by the Granthi and used in Amrit Sanskar/Amrit Pahul (initiation/baptism) ceremony. Bani/shabad Divine Word. Gurmukh God-centredness, a state of being God-centred. Guru The guru is the spokesperson for the divine being; a teacher as in Guru Granth Sahib. Haumai The human condition of self-reliance. A dependence on the Ego-I and self-centredness, which prevents an individual from becoming God-centred (gurmurkh). Ik Onkar Word meaning One God. Jot The divine light indwelling everyone. Khalsa Fellowship of those who have taken Amrit (both men and women) and have adopted the five Ks.	Ahimsa Non-violence. Atman One's true or innermost self, often identified with the absolute essence of the world, Brahman. Avatar An incarnation (or descent) of god (deity). For example, followers of Vishnu believe he was incarnated in 10 different forms, of which the most popular/important are Rama and Krishna. Bhakti yoga The yoga of loving devotion. Brahma The Hindu god (deity) associated with creation and creative power. One of the trimurti (the three deities who control the gunas: the three functions of creation, preservation and destruction). Brahman (key concept) Ultimate reality. The one supreme being from which the entire universe is understood to develop, which pervades the universe, and which, as pure consciousness, is the innermost self. Darshan Literally seeing. Refers to seeing, and being seen by god (the deity). Hindus refer to going for darshan when going to the mandir (temple) for	Anatta No permanent self. Anicca Impermanence, change. Arhat (SK)/Arahant (P) Enlightened disciple. The fourth and highest stage of realisation recognised by the Theravada Buddhist tradition. Bodhisattva (SK)/Bodhisatta (P) A person who has made the vow to follow the bodhisattva path to complete awakening over many lifetimes. The inspiration of the bodhisattva vow is a central feature of Mahayana Buddhist tradition. Buddha The enlightened one: a being who has discovered reality as it really is for themselves. May refer to the historical person, or other such beings in the past or future. In all Buddhist traditions there are many Buddhas. And the term may also refer to the reality underpinning the universe. Dharma (SK)/ Dhamma (P) Teachings of the Buddha, the truth about reality. Dukkha The unsatisfactoriness of worldly existence, suffering.	Akhirah Life after death, the hereafter. Akhlaq Ethics governing conduct, character and attitudes. Allah The Muslim term for God, the Almighty One. Ibadah Worship and actions demonstrating obedience and commitment to God. Iman Faith. Islam Submission to the will of Allah, leading to peace, or willing submission to Allah's Divine Guidance leading to peace. Jihad Individual striving towards Allah (greater jihad), preventing the corruption of Allah's creation (lesser jihad), or individual striving for the sake of God/ in the cause of God (greater jihad), striving in relation to improving social conditions, defending rights and preventing corruption of Allah's creation (lesser jihad). Muslim One who submits to God/to the will of God, or one who has accepted Islam by

	Redemption The effect of the deed of Jesus Christ in setting people free from sin through his death on the cross. Repentance The acceptance of our unworthiness before God and recognition of the need to be saved from sin by his love. Reconciliation The uniting of believers with God through the sacrifice of Jesus Christ. The process of reconciling Christians with one another. Salvation The belief that all believers will be saved and live in God's presence. Sin Act or acts of rebellion against the known will of God. An understanding of the human condition as being severed from its relationship with God because of disobedience. Sacrament An outward sign of a blessing given by God (Protestant) or the actual presence of God (Catholic). In the Roman Catholic Church these represent a means to salvation. Trinity The doctrine of the three-fold nature of God as Father, Son and Holy Spirit. Three persons (or forms) in one God.	An ordained teacher of Torah. More importantly, a rabbi is empowered to make decisions about the proper interpretation of Torah and its application. A rabbi is often the religious leader of a Jewish community. Shabbat Literally rest day. The key day of the week, commemorating both the fact that God is the creator of the world and that He freed the Jews from slavery in Egypt. The day is required to be holy but also a delight. Torah Literally instruction. The whole body of Jewish teaching. Specifically, the first five books of the Bible (The Five Books of Moses) and the traditional commentaries on, and interpretations of, them. Chosen people In the Torah, God describes the Jews as "a chosen people" (NB: not The chosen people) implying a particular relationship with them. God undertakes to take a special interest in their future. In return the Jews are required to live according to the Torah and be a holy people. This deal is often called the Covenant. Circumcision (for all Jewish baby boys) is called the sign of the Covenant. Tzelem Elokim Literally the image of God. A term used in the creation of Adam in the Bible, denoting the absolute equality of all human beings and their utter right to dignity and respect since each human is created "in the image of God".	Langar As a concept this means the community meal expressing unity and equality of humankind, not just Sikhs. Langar is also the name given to the community kitchen in the gurdwara, where free food is prepared, cooked and served to all. Food is prepared and served by both men and women who are volunteers. Men and women eat separately. Manmukh Self-centredness. Maya The illusion that the world has an essential reality instead of being temporary. Mukti Liberation from the world and union with God; freedom from the cycle of rebirth. Nadar The grace of the Guru. Nam simran Meditation on God's name; can be personal or in a group. Nirguna Concept of God as one and formless, without attributes. Panth The Sikh community. Sewa Selfless service without an expectation of a return in response to gurmukh.	worship. Dharma Religious duty, according to one's status or place in society. It also refers to the intrinsic quality of the self (see karma). Guna The three fundamental constituents of the world that, in combination, make up the qualities of all objects – sattva (purity), rajas (passion) and tamas (dullness). Jati Usually translated as caste. This refers to a social group into which one is born in Hindu society. It is a form of social regulation and hierarchy derived from varna. Jnana yoga The path of knowledge. Karma Action or deed, understood to determine the quality of subsequent experience. According to the law of karma good and bad deeds cause the doer to experience subsequent enjoyment and suffering respectively. Karma yoga The path of selfless action, without expectation of reward. Maya The form and nature of the created world, understood in some traditions to be ultimately illusory or masking the true reality. Moksha Liberation or release from samsara. Murti The consecrated image of a deity in a temple, understood not merely as a representation or symbol, but as the actual presence of the deity. Samsara Literally passage. Refers to the cycle of life, death and rebirth, often described as the source of unhappiness. Shiva The Hindu god (deity) associated with the destructive aspect of creation. One of the trimurti. Varna Colour. This refers to the four Vedic sub-divisions in Hindu society. These are Brahmins (priests), Kshatriyas (ruling or warrior class), Vaishyas (merchant class) and Shudras (the servants of the other three varnas). Vedas The ancient scriptures that contain the revealed knowledge of reality. Vishnu The Hindu god (deity) associated with and often understood to be responsible for the preservation of creation. One of the trimurti. Yoga The paths (marg) to moksha.	Karma (SK)/Kamma (P) The principle of cause and effect in the moral realm (or better morally) significant actions that affect a person's circumstances in this or future life. Any intentional action. Karuna Compassion. Maitri (SK)/Metta (P) Loving kindness. A pure love which is neither grasping nor possessive. A wish that others should have happiness and the cause of happiness. Nirvana/Nibbana The state of peace reached when ignorance and attachment are extinguished and enlightenment is reached. Prajna Wisdom. Samsara (both SK and P) Wandering on refers to the cycle of birth, death and rebirth, into life characterised by suffering, impermanence and death. Although the concept of living many lives until the cycle can be broken is shared by other religions of Indian origin, the Buddhist concept does not accept the idea that there is an eternal, unchanging self or soul which is reincarnated into successive lives (see anatta), rather it is a process subject to causes and conditions. Sangha The Buddhist community. Often used specifically to refer to the monastic community. Sila Ethical conduct. The fourth, fifth and sixth steps on the eightfold path, or middle way, taught by the historical Buddha. There are also various lists summarising ethical conduct such as the five precepts undertaken by Theravada Buddhists. Tanha Thirst, meaning attachment, craving or desiring.	submitting to the will of Allah. Rasool The messengers of Allah (those given Divine scriptures). Risalah Divinely revealed message of God. Tawheed The oneness of God. Umma The family (community) of Muslims worldwide. Yawmuddin The day of faith. Name for Day of Resurrection/Judgement.
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