

Message from Trustees

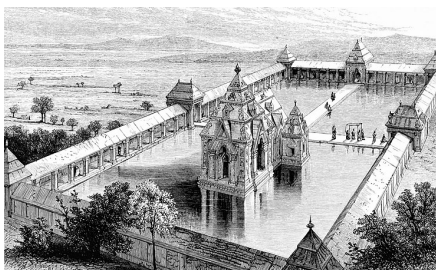


Namaste Devotees, volunteers and well wishers of Cambridge Hindu Forum! We have now established a full calendar of poojas and events for this year and appreciate your active and increased participation. We would like to extend our thanks to all the devotees who have attended the poojas and to the volunteers who made it possible. As the Jubilee weekend recedes and our thoughts turn to the arrival of summer, we have a couple of poojas in June and July before the holiday season. We request your continued support and participation in CHF activities and initiatives. We are delighted to have restarted the monthly vedic classes at the usual slot preceding the pooja and welcome participation from your children. As an extension of the vedic classes, cultural performances are also being planned for later in the year. As always, we request you to submit new materials and any interesting information for sharing with the rest of the community and support Dharma, CHF's newsletter by submitting new content to chf.dharma@gmail.com for sharing with the rest of the community.

— CHF

Lost Temples

by Anand S, Cambridge



The previous issue of this newsletter introduced the monolithic structure of the Kailasa Temple in Maharashtra, India - a temple that survived for over 1300 years despite many attempts to deface and destroy it. Unfortunately not all temples have been as well protected or as resilient. This issue will feature another great temple from the same era (700 CE) but one that has truly been lost to us.

Lalitaditya Muktapida (724-760 CE), a descendant of the Naga Karkota dynasty, ruled a kingdom that stretched from Afghanistan and central Asian highlands to present day Bay of Bengal with Kashmir as the capital. He established many cities

and shrines including two temples for the Sun God, one at present day Kanauj and the other at Martand, about 30 km from Srinagar, Kashmir.

This article focuses on the Martand temple which derives architectural styles from Greece, Yemen, Kashmir, Gandhara, Gupta and China. The temple was built using limestone within a football pitch sized courtyard with the actual temple itself being 63 ft x 36 ft and a calculated height of no less than 75 ft. Within this space, the temple has the inner sanctum, choir and navel with 84 five meter tall carved stone pillars and the walls of the temple are about 2m (9 ft) thick!

It is astonishing that such large and heavy rocks were skilfully sculpted and accurately placed when large motorised machines did not exist. Due to the lack of nearby sources for such rocks, it is believed that a river must have been present close to the site to help transport the rocks. Even with the closed roof structure, the engineering challenge of this construction was to ensure that, aside of the main temple for the Sun god, all the surrounding smaller temples also had to receive sunlight

throughout the day. It is believed that a complex mechanism of polished plates positioned around the deity helped achieve this objective.



The temple has three distinct sections - *ardhamandapa*, *antharala* and *garbhagriha* going from the outside to the inner sanctum. The *antharala* has images of goddess Ganga and goddess Yamuna standing on their respective *vahana* - a crocodile and a turtle. The outer structure of temple has carvings of 365 Hindu gods - one for each day of the year. Recent excavations point to a smaller temple in the inner sanctum which may have existed many years prior to the building of this magnificent structure and one that has been attributed to king Ranaditya.



Wealthy dharmic donors ensured that the religious significance and the wealth accumulated over several centuries, which also attracted invaders and plunderers. Although the temple had survived many attacks, the worst damage was inflicted by *Sultan Butshikhan*. It is said that his men tried hard for a year to inflict noticeable damage on the temple structure but failed. The temple was then set on fire which lasted as long as two years causing multiple cracks in the rocks. Eventually time and weather managed to reduce the beautiful temple to a desolate rock structure. Attempts are now on to restore the temple with a puja being conducted on the temple site after many centuries.

Gurudakshina

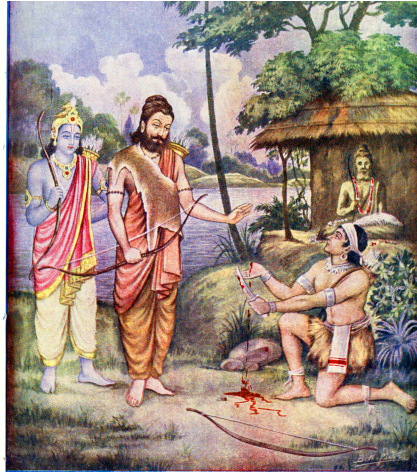
by Mithu Chopra, Cambridge

We all know of the great Guru Dhronacharya who played a vital role in the Mahabharata moulding the Pandavas and Kauravas into great warriors. The Pandavas' archery expertise in fighting against evil and establishing Dharma is well-known. Did you know the great Guru who trained them also had another disciple who he did not teach directly but who turned out to be a student that far exceeds a Guru's own expectations.

Ekalavya, son of Hiranyadhanus, belonged to a forest tribe of Nishada. He once watched Guru Dhronacharya teaching the Pandavas and Kauravas. He knew Guru Dhronacharya, the royal teacher, would never be allowed to accept him as a student along with the princes of the kingdom. So he made a statue of Guru Dhronacharya

in the forest out of the mud on which the Guru stood earlier. He treated this statue as his real Guru and meticulously prepared himself every single day through self-study lasting many years in front of the statue.

One day a dog kept barking at a wild boar. Ekalavya shot arrows at the dog's mouth to keep it shut. When the Pandavas and Guru Dhronacharya saw the dog, they were awestruck. They wondered who this great warrior was and their search led them to Ekalavya. Guru Dhronacharya enquired who his teacher was, where he learnt such fine archery from. To this Ekalavya very humbly responded, "I have learnt this from you dear Guru ji", and showed the mud statue.



Guru Dhronacharya was taken aback by such dedication and sincerity. He was a royal teacher, not permitted to take on anyone other than the designated Princes of the Kingdom as students. Guru dakshina was an important part of learning without which the Guru-Shishya relationship is incomplete. With all this in mind, Guru Dhronacharya said, "In that case you will have to pay me Guru dakshina to be truly my student". Ekalavya readily offers his services to Guru Dhronacharya. The Guru asks for his right thumb as Guru Dakshina.

Without a moment of hesitation and with a proud smile on his face, Ekalavya immediately cuts off his

right thumb and offers it to Guru Dhronacharya. Such was his devotion and belief in his Guru; such humility and zero pride in spite of such fine archery. For a Guru who did not teach him in person, a mere mud statue became a role-model for Ekalavya and his Guru's teaching became his way of life.

Guru Dhronacharya was humbled by Ekalavya's act and blessed him, "You will be known far and wide as a great archer, even without your thumb. You will always be remembered as the greatest student for your loyalty towards your Guru". Ekalavya did go on to be one of the greatest archers and warriors known.

The Essence of Dharma

by Tarun Sharma, Cambridge

We know that Lord Sri Rama defeated Ravana to establish Dharma. Lord Sri Krishna did a great leela to establish Dharma. The battle between Dharma and Adharma is never-ending. So, what exactly is Dharma? What does Dharmic behaviour mean? In this series of articles we aim to interpret and explore the true essence of Dharma, this is the first of a series of articles in this category. Qualities or signs of Dharma are described by Manu Maharaj in the 92 shloka of chapter 6 of Manu Smriti as follows:

“ धृतिः क्षमा दमोऽस्तेयं
शौचं इन्द्रियनिग्रहः ।
धीर्बुद्ध्या सत्यं अक्रोधो
दशकं धर्मलक्षणम् । । ”

“ dhṛtiḥ kṣamā
damo'steyaṃ śaucaṃ
indriyani-grahaḥ dhīrvidyā
satyaṃ akrodho daśakam
dharmalakṣaṇam ”

As per this shloka following are the ten qualities of Dharma.

धृतिः (dhr̥tiḥ - patience)
 क्षमा (kṣamā - forgiveness)
 दमः (damaḥ - self-control)
 अस्तेयम् (asteyam - not stealing)
 शौचम् (śaucaṃ - cleanliness)
 इन्द्रियनिग्रहः (indriyanigrahaḥ -
 restraint of senses)
 धीः (dhīḥ - thought)
 विद्या (vidyā - knowledge)
 सत्यम् (satyam - truth)
 अक्रोधः (akrodhaḥ - not angry)

These qualities define our lives; the more work towards acquiring these qualities or the more we bring these qualities to our life, the more we are following the path of Dharma. As an individual, and society, for us the dilemma of choosing the path as per these qualities is our fight.

Ayurveda

by Vaidya Venkata Joshi, Croydon

Ayurveda is made up of two words – Ayu and Veda; i.e. life and knowledge. The key drive from this subject is the use of knowledge to improve the quality of life. However, this has to be understood from a deeper, spiritual context. Ayurveda clearly mentions life and its pursuits. However, in order to achieve these goals, the need for good health is reiterated. Good health leads to longevity. Longevity is essential to carry out the pursuits or goals of life. Ayurveda encourages being healthy for securing good fortune in not only this life, but is also believed to apply to successive births. Health or Arogya in Ayurveda is defined as *Sukha sangyakam Arogyam*. It means obtaining comfort in physical health, in conjunction with sensory wellbeing, progressing to mental wellbeing, finally leading to spiritual awareness. Good body with seven types of tissues (dhatus) in balance, by the three humours (doshas), the

digestive fire (jatharagni) and/or fires from living tissues are essential for the comfort of living body leading to pleasant spiritual awareness, senses and mind in a sequence as being healthy in Ayurveda.

Let's now consider the pursuits of life as defined in Ayurveda. The first pursuit, *Dharma* or righteousness signifies the path of truth or being honest in duties or responsibilities and/or justification in one's professional skills and abilities.

The second goal is the *Artha* or the means of life secured with wealth or possession of wealth. This follows from the first pursuit of *Dharma*, and hence expects us to earn in order to spend honestly, or expects us to be honest for possession of wealth. The third pursuit is *Kama* or fulfilment of basic desires of sensual pleasures and/or the skills of procreation in continuation of life. The fourth and final pursuit is *Moksha* or obtaining liberation from all the previous pursuits after proper fulfilment of the previous three. The state of being itself, or living with no desires left for this life, or the life after is salvation.

Thus in Ayurveda, the journey of life is in continuation from one birth to the next, and is linked by cause and effects from every aspect of life. Ayurveda explains the cause for suffering of humankind. The sufferings, *Dukhkha*, the opposite of *Sukha*, is defined in three levels. 1. *Adhyatmika dukhkham* 2. *Adi Bhoutika dukhkham* 3. *Adi Daivika dukhkham*.

Number one, *Adhyatmika dukhkham* is the suffering within oneself. The disturbances in the values of living as explained above in Doshas or humours, Agni or fires, Dhatus or tissues, Mala or metabolic waste, along with the changes occurring in spiritual awareness, or sensory or emotional disturbances in mind are the only reasons for such suffering. In modern medical science these will be

termed as somato-psychic to psychosomatic in perspective.

Dates for your calendar

9 Jul	:	Cambourne Hub
13 Aug	:	Fawcett School
10 Sep	:	Fawcett School
8 Oct	:	Mayfield School
24 Oct	:	Online
12 Nov	:	Mayfield School
10 Dec	:	Mayfield School

Second *Dukhkham* being *Adi bhoutika* is all about physical barriers or 'Graha badhas' or microbial world as threat posed to health, including any hot and cold weather or changes in environment, injuries or trauma etc. Any such threat from living and non-living forms like animal-bites and insect-stings can cause such suffering.

The third *Dukhkham*, *Adi Daivika*, is as a result of divine interventions or unknown factors. These are not easy to identify in cause and effect theory in applications, such as natural disasters, earth quakes, electrocution or thunder bolt, cyclones, tsunami etc. natural calamities which includes mass death or epidemics. Covid-19 can be considered a form of *Adi Daivika Dukhkham*.

Although *dukkham* or suffering is the same, the causes are varied and divided into three as described above for greater understanding of its consequences. Hence, in Ayurveda being healthy is explored from each angle of life. Good health, and thus longevity, is obtained with suitable diet or dietetics, lifestyle recommendations, mental health, do's and don'ts as mentioned through *Swastha vrutta* and *Sada vrutta*, *Achara rasayana* and *Rasayana*. These are methods of rejuvenation or therapies to promote good health. Ayurveda, thus upholds holistic wellbeing starting with physical health and builds all the way up to spiritual health – for this life and beyond!

Vedic Mathematics

by Dr Chandrappa, Cambridge

Hope readers enjoyed learning Vedic mathematics and attempted some basic skills of multiplication. Before we proceed, a quick recap on *sutras*. *sutras* are aphorisms or word formulae; brief, not confusing, meaningful and flawless statements. We learnt the basic multiplication using the sutra called *EKADHIKENA PURVENA* (by one more than the previous one, as in EKAM=one, ADHIKAM=more, PURVENA=previous one) with the *upa sutra antyayordasa kepi* (antya=last, dasa=ten, Ke'pi or Ke+api=also sum of tenth place digits is 10). We shall now try and attempt to apply the sutra to 3 digit numbers. The following conditions have to be met while using this sutra:

- Numbers should have three digits.
- Units add up to ten.
- Same tenth and hundredth place digits

Let us look at the example of 108 times 102. Both are two digit numbers, units 8 and 2 of the two numbers (multiplier and multiplicand) add up to 10 and the tenth and hundredth place digits are same for 108 and 102. Therefore, *antyayordasa kepi upa sutra* has been satisfied.

$$\begin{array}{r}
 \text{108} \times \text{102} = \text{11016} \\
 \text{---} \times \text{---} = \text{---} \\
 \text{---} \times \text{---} = \text{---} \\
 \text{---} \times \text{---} = \text{---}
 \end{array}$$

(Red arrows show 8x2=16 and 10x2=20. Blue arrows show 10x0=0 and 10x1=10. The product is 11016, where 11 is the tens and hundreds digit, 0 is the tens digit, and 16 is the units and tenths digit.)

Here, the units of both multiplier and multiplicand are multiplied to obtain the tens and units digits of the product as indicated by the red arrow and the red digits in the product. Next, one is added to the common tenth and hundredth place number of the multiplier and multiplied with multiplicand to obtain the remaining digits in the product. This is shown by the blue arrow and the blue digits

in the product. Let us examine a few more examples.

$$\begin{array}{r}
 \text{204} \times \text{206} = \text{42024} \\
 \text{---} \times \text{---} = \text{---} \\
 \text{---} \times \text{---} = \text{---} \\
 \text{---} \times \text{---} = \text{---}
 \end{array}$$

$$\begin{array}{r}
 \text{119} \times \text{111} = \text{13209} \\
 \text{---} \times \text{---} = \text{---} \\
 \text{---} \times \text{---} = \text{---} \\
 \text{---} \times \text{---} = \text{---}
 \end{array}$$

Note how the first of the above two examples results in a palindrome (reads the same from left and right). Another example that generates a palindrome is below. Also, in the second example above, note how tens place was preserved with a leading zero since 9 times 1 is less than 10.

$$\begin{array}{r}
 \text{91} \times \text{99} = \text{9009} \\
 \text{---} \times \text{---} = \text{---} \\
 \text{---} \times \text{---} = \text{---} \\
 \text{---} \times \text{---} = \text{---}
 \end{array}$$

You can also try the below problems as an exercise.

109 x 101 304 x 306 402 x 408

Now we shall learn the next sutra. *nikhilam navatah charamam dasatah* - to complete all from 9 and the last from 10, i.e. *nikhilam* - that which makes it complete or complement, *Navatah* - 9, *Charamam* - last/end, *Dasatah* - 10. In vedic mathematics 'complete' means round to nearest power of 10. Powers of 10 are 100,1000,10000,100000 and so on. It means *nikhilam* is a number that makes a given number complete to the next power of 10. For example, observe the following numbers and their *nikhilam*.

Number	65	850	139	1982
Nikhilam	35	150	861	8018

It is evident by observing the numbers above that if you subtract the units digit from 10 and rest from 9 we can

get the corresponding *nikhilam*. For example, to get the *nikhilam* for 1982, we work as follows.

$$\begin{array}{r}
 9 \ 9 \ 9 \ 10 \\
 - 1 \ 9 \ 8 \ 2 \\
 \hline
 8 \ 0 \ 1 \ 8
 \end{array}$$

Also note that the last digits add up to 10 and all the rest of digits add up to 9 with the exception of units having a zero, e.g. 850 which gives 150 as the *nikhilam*. Here the unit digits are 0 and they don't add up to 10. You simply write 0 as the *nikhilam*. In this case you can take the next digit 5 and subtract from 10 to get the *nikhilam*. *Nikhilam* will be used extensively in future lessons. Now work out the *nikhilam* of the following twelve numbers.

4300	19	40502
80200	201	1010
3002	520	390
110100	13209	11016

Vedic Group Teachers

by CHF, Cambridge

Cambridge Hindu Forum's Vedic classes are committed to cultural education with religious background and to bring spiritual awakening of Indian culture. Classes are run via stories and are focused on moral-based learning in a fun and interactive environment.

We are taking registrations for this year's vedic classes. Parents who are interested to register their children 4-16 yrs old, please email chfvedicgroup@gmail.com for enrolment and any other queries. All children are encouraged to bring in an artwork of their favourite deity during the next pooja or send a copy by email anytime. Watch this space for our favourite picks!