



Vanik Voice

November 2015

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EDITOR'S REPORT

It is very apparent from the successful celebration of various religious and cultural activities during the busy summer period that our community are having all the facilities and enjoyment they need to uphold their traditions cultural and religious values. There is no doubt when comparing some of our celebrations such as Diwali and Navratri between UK and India, that we are still adhering to our root traditions and values which in India are now fading or being changed to some western modes.

We also had various scholars from various parts of the world giving us the essence of our religious goals and values. It is very heartening to note that our younger generation are now more active and participating in events such as Paryushan, Janmastmi and Navratri.

It is equally essential that we respect, understand and participate in the activities of the community and country we are living in. It is quite common for our children to participate with interest in events such as Halloween or Guy Fawkes and Christmas.

NCVA had its Biennial General meeting and the election results are published in this issue. As a national organization NCVA had a fair share of problems and hard work to ensure that the various bodies affiliated are well informed and participate actively in the various services being offered. This task may get easier with the implementation of video conferencing for members to participate in committees and general meetings. It is hoped that this will enable a more active participation and contribution from regions who find it difficult to travel to meetings involving long distances. One area where NCVA desperately seek assistance and contribution is in Spiritual care for Jains in various hospitals and nursing homes. We need more volunteers to be trained with commitment of only half day a week towards this noble cause.

We wish all our readers a happy Diwali and healthy new year.
Anil Parekh

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Affiliated Associations

Freedom from bondage of Karma

LIBERATION AND SELFLESS ACTION.

Swami Rama

Knowledge alone liberates. As a blazing fire reduces a pile of wood to ashes, so the fire of wisdom reduces all actions to ashes, says the *Gita*. Wisdom or knowledge does not nullify actions, only their binding power. Wisdom and knowledge purify the way of life and action. A rope can bind no more when it is burned, though it may still appear as a rope of bondage. Similarly, actions bind man, but if they have been tempered by the fire of wisdom, they may retain the appearance of action but will no longer have the power to bind. The energy that finds expression in the action has been transformed into knowledge and wisdom.

How are we to create in us that fire of knowledge in which to burn the *samskaras* which motivate our actions? We cannot escape our actions by trying to run away from them. Closing our eyes or running away from an action does not make it vanish. It will still be there when we open our eyes again. Life's problems are not to be avoided. They have to be faced and accepted. Coming to grips with life and karma by meeting their challenges with knowledge, spiritual strength and skilful action done selflessly is the only way to be free from karma. Very often people believe in doing good and adopt it as a philosophy of life. This cannot go very far if it is only an outward expression. Belief only in what one considers good is a superficial philosophy. It proves inadequate when confronted by the trials of life. The greatest strength comes only from a deep selflessness in life, and that is expressed through mind, action, and speech. One must not forget that the source of this strength is Atman, the very soul of oneself. After careful self-examination, having pondered the meaning and significance of life, one must try to live performing actions selflessly to the last breath of one's life. Inaction leads to inertia, and selfish actions can become a bondage which tightens the rope of karma.

Selfishness is the negation of spiritual awareness. Animals are meant to be selfish for they have no experience of their true selves. The world of objects comprises their sole sphere of awareness. It is only in human beings that subjective awareness is found. Control and discipline and knowing the art of doing one's action in harmony with one's psycho-physical personality are means for man to deepen his self-awareness and realize himself as pure Atman, the eternal self-illuminated, ever-free Self. Trying to save or protect one's physical existence in the external world is to commit spiritual suicide by losing the opportunity to unfold one's being-state in its totality.

What we call fate is also man's making. That which is done by man in the past becomes his fate. By knowing the art of living and by acting selflessly we can go beyond time, space, and causality. The human mind defines objects and events of the world of experience in terms of space and time. What exactly is space and time? They have no absolute reality in themselves. They are only relative concepts. When the mind is made one-pointed it moves to a higher dimension of awareness where there is no time, space or causality, and there freedom from *samskaras* becomes possible.

Grief and delusion come as a result of self-identification with limited physical and mental states. Identifying with the body, sense, and mind, which are only minor dimensions of our being, we remain

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weak, helpless, and limited, cut off from others. In such a state of weakness we make all sorts of mistakes which reinforce the rope of karma and add to the samskaras that commit us to endless rounds of births and deaths.

Lacking awareness of the Truth (Self, God, Unity of All Life) we separate ourselves from the whole and thus create a small personality, a personal mask for ourselves. Selfless actions done to the best of one's abilities lead to a state of tranquillity. It is only a tranquil mind that can experience all levels of consciousness and finally attain liberation.

Samskaras can also be seen as the consequences of the primary sin of ignorance which cuts us off from the mainstream of life. A river cut off from its mainstream becomes stagnant; the man cut off from the mainstream of life, degenerates and falls into grief and delusion.

The capacity of awareness grows in the human mind by the disciplined practicing of social awareness as a citizen and by following an inner discipline as a spiritual seeker. Total discipline helps man in achieving freedom from all cords, gross, and subtle, of karma and samskaras. When one learns how to perform selfless actions, one simultaneously expands the mind and goes to transpersonal levels of mind. This leads to an awakening to the basic unity of existence and consequently to liberation. Thus, by doing one's duty selflessly one is practicing spirituality in daily life.

When equality and diversity does not remain an unsolved riddle in the human mind, then salvation will be possible. There will always be differences of opinion regarding what is the best karma, but such differences will only be on the surface. Deep down there is only one unity. Whatever work or action man does, whatever his position in life, he contains within himself an integral value, the spiritual value proceeding from his soul. When man learns to spiritualize his actions, thoughts, and desires he will be able to perform actions and duties without bondage. Then the subtle traces of samskaras will not germinate at all.

Thus when we want to avoid the sufferings and sorrows arising from *samskaras* we should discipline our senses, organs of action and mind at all levels but being careful not to ignore our duties.

Man pays his karmic debts only by performing selfless actions. Without paying our karmic debts to the people with whom we live, for example, or to the family into which we are born, we will have no way of attaining freedom. So it is absolutely necessary for one to discharge one's duties and thus to remain free from the obligations of karmic debts.

Actually, we choose our parents and they choose us. Like attracts like. Working to perform our duties conscientiously and sincerely among the people, with whom we live, helps us in not creating further bondages and obstacles in the path of enlightenment. The fire of knowledge burns on the fuel of selfless action, and thus karmic debts are met. To gain freedom from past actions and karmas one should learn to act so that karma becomes a useful tool rather than an obstacle on the path to enlightenment.

The knower, the known and the process of knowing comprise the three-fold nature of the drive to action. Instrument, activity and event are the three-fold components that accomplish action. Each of these three divisions is in accordance with the three qualities of sattva, rajas, and tamas. The universe contains many beings. Each being is unique. Variety is the nature of the universe. In this

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diversity, one feels the presence of oneness; this is due to sattva-endued knowledge. The site of the undivided reality is known because of sattva. For example, the ocean has many waves and they are distinct from one another, yet they are all made from the same water. To see the same water in different waves is sattva-endued knowledge. Gold is made into various ornaments, but the presence of gold is common to them all. To see this oneness in different forms is sattva-endued knowledge. There exist in the world many religious faiths - Hinduism, Buddhism, Christianity, Judaism, etc. Yet in spite of this multiplicity, one can see in them all a oneness of being and can accordingly relate in one way towards all of them. This results from sattva-endued knowledge. Human beings, birds, beasts, and insects are all different, yet they possess the one life principle in common. To regard them all as alike is due to sattva-endued knowledge alone.

Rajas-endued knowledge enables one to realize division and variety of forms. The variety of aspects in each object is seen by rajas-endued knowledge. This sort of disposition which fastens on diversity alone is due to rajas. It frustrates all efforts towards seeing unity in diversity.

Tamas-endued knowledge actually obscures the relation of causes and effect and is completely unable to reveal Truth. It is the cause of attachment to a part as if it were the whole. Is the cause of ignorance which confuses cause and effect? It is false knowledge, sheer ignorance, and impure ideas and is contrary to enlightenment. This is the defect of tamas-endued knowledge. Tamas-endued people take a part for the whole and attach themselves to that part. They even lead themselves to destroy the whole. This level of knowledge leads to destruction and attachment.

Thus, sattva-endued knowledge sees unity in diversity, while tamas-endued knowledge sees diversity even in unity. Sattva-endued knowledge inspires one to perform actions with the goal of self-realization while tamas-endued knowledge leads to self-degradation. That action is called sattvic-endued which is done without attachment, without lust or hatred and without a selfish desire to enjoy the fruit of one's own actions. Lust and hatred make the mind waver, and pleasure leads to self-enjoyment. They all make the mind extremely agitated. They must be renounced if one is to pursue the tranquil mind.

An action that is done with a tranquil mind is a sattvic action; but an action that is done with the desire to selfishly enjoy the fruit, with a view always to keep it for one's own enjoyment, ignoring its cost in labour and effort and with overwhelming confidence in one's own ability, that action is rajasic. Sattvic actions are performed without egoism, without thought of enjoying the fruits, without attachment, lust or hatred. Rajasic actions are permeated with all of these negative qualities. Actions done without the desire to enjoy the fruits will undoubtedly lead to greater happiness. Rajasic actions can lead only to greater misery. Tamasic action leads only to degradation. It happens without thought to what damage or injury it might cause. Therefore, one should observe oneself carefully to guard against performing tamasic actions.

The type of actions a person commits is determined by his disposition. One, whose steadiness of mind remains undisturbed in doing actions and duties, is indeed a balanced human. He who is not elated with success or disappointed with failure is a sattvic man. Such a man possesses courage. No anxieties about success or failure worry him. He is neither puffed up with success nor downhearted with failure.

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The characteristic of a rajasic man is that he is given to enjoyment. He has a keen desire for pleasure. At the root of all his activities lies the drive for enjoyment. He naturally seeks enjoyment from the fruits of his own action. He who is attached to pleasure is bound to be greedy. Having gotten some pleasure, he yearns for more pleasure; having lost them, his grief is beyond description. Joy and grief swing his mind one way or the other. Thus, he is perpetually agitated. Such a restless man finds it difficult to really enjoy any pleasure. On the spur of the moment he can become violent; especially if he confronts any obstacle in the way of his enjoyment; he may even react and try to destroy it. This increases the hatred and violence in a rajasic man. Violence is always accompanied by uncleanliness of body and mind. Where enjoyment, greed, and violence dwell, it is impossible to maintain the body, speech, and mind in serenity.

The characteristics of a tamasic man are ignorance and delusion, for he has no competence to do anything skilfully. A tamasic man is devoid of good conduct because of his very ignorance; only a man of good conduct can become a good human being. A tamasic man is completely devoid of true knowledge. Filled with delusions, he cannot contribute in knowledgeable discussions, nor perform any activity with skill, nor propagate good ideas. He remains lazy and dull in all circumstances. In the absence of inspiration, there is no possibility of self-advancement through action, work, or duty. When unable to grow through one's own actions, duties, and efforts, the mind begins to run in crooked avenues of tamas, and one always grieves over failure. Such a man begins to hate others; he never rejoices at other people's success. He is always sad, gloomy, and hateful.

Of the various functions of the mind, *buddhi* - or intellect, is the highest. It is *buddhi* which decides, discriminates and judges. This *buddhi* can also be classified into three categories:

- Sattvic *buddhi*,
- Rajasic *buddhi*,
- Tamasic *buddhi*.

Sattvic *buddhi* correctly and rightly shows to what one should proceed and from what one should keep away, what causes bondage and what dispels the bondage of the aspirant. The rajasic *buddhi* is involved with the selfish motivations only and runs through the avenues of pleasures. The tamasic *buddhi* cannot discriminate between duty and non-duty, bondage and freedom, independence and dependence, and always presents false pictures. This deludes the aspirant; he forms a perverse view of things and does not see anything in its true colours at all. A tamasic man cannot decide what to do and what not to do.

Pleasures can also be classified as sattvic, rajasic, and tamasic. The sattvic pleasures in the beginning seem to be painful, but their results are beneficial in the long run. They bring serenity of mind, knowledge, penance, control of the senses, and self-purification, which results purify the way of the soul. Sattvic pleasure finds joy everywhere, in all conditions in life, in the control of the mind and in self-realization, as well as in doing actions selflessly for the sake of humanity as worship to God. Rajasic pleasure is produced by contact of the senses with their objects. It vanishes when the object vanishes. Rajasic pleasure ends painfully. Tamasic pleasure is pain which produces misery. It increases sleep, laziness, and inactivity. A tamasic man does not feel like doing anything. He feels pleasure in laziness. A rajasic man feels pleasure in balanced, tranquil, and serene conditions.

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All things that appear on the face of the earth and in the universe are endued with the three qualities of sattva, rajas, and tamas. The whole universe is a play of these three qualities. These qualities are found in the subtle traces of *samskaras* and determine the life course here and hereafter. If anyone wants to examine one's own disposition, he can do so by examining the quality of his mind. If one starts observing himself impartially, he can find out whether his disposition is sattvic, rajasic, or tamasic, and thus determine the future course he has to take. He can also find out which rung of the spiritual ladder he stands on.

To attain freedom from the rounds of birth and death and from the bondage of karma, one should learn to do his duty whole heartedly. A man attains perfection and achieves perfect eminence by devotion to this proper work and duty. If he gives up his own duty and does what is not his duty, he cannot rise. The question is: "What is one's duty?"

One's duty is that which is determined by one's inborn qualities or *samskaras*. For instance, if man has the quality of sattva in a dormant state he should practice tranquillity, control of the senses, etc. If he has sattva-dominated rajas, his proper duty should be to follow the path of action and practice meditation in action. In this way a man can succeed in doing his duties by studying his inborn qualities or *samskaras*.

Karma is inevitable; work is worship. By worshipping that Absolute One from whom all beings have sprung and by whom all this universe is pervaded, a man attains right perfection.

The soul is the inner dweller of this body. He who pervades the body and has spread His power into the mind, eyes, ears, and other senses is the object of worship of the senses. It is He whom the senses worship by means of their works - the legs by their movement, the arms by their work of protection, the stomach by its work of digestion, the heart by the circulation of blood throughout the body, the mind by contemplating, the intellect deciding and so on. All the senses and organs are thus always worshipping Him, each in its own particular way. The worship of the soul is carried on within oneself by one's own work. None of these senses gives up its own work and does another's. Each contributes to success by doing its own ordained work well. The power that pervades the whole universe pervades mankind too. We all are parts of that same Omnipresence. Therefore, it is He whom we serve by our proper work.

It is not possible for anyone to live without doing his own action, duty, or karma. Karma is the only way to cleanse the life process, and without cleansing we cannot attain perfection. The universe is the manifestation of the unmanifest eternal Truth. We see a ripple arise and play on the surface of the lake; it lasts for an instant and then disappears. Whence did it come, what was it, and where did it go? From water it came; having come, it is water still, and unto water it returns in the end. The real nature of that momentary existence, the ripple, is water. Similarly, Truth is the real nature of the universe. When one is caught up in the trivial waves of passing sense experience, then one finds change, death, destruction in every phase of life, and no safe structure of life can be erected. When awareness is developed and the eternal is realized in the midst of the non-eternal, then eternal peace dawns.

To see the eternal in the midst of the non-eternal is the purpose of karma yoga. By affirming the eternal and negating the non-eternal, we pass to the other shore of life. Affirmation and negation should both be present if we are to enjoy this world. What supports us is not what we renounce, but

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what we possess. This world is worthy of enjoyment, and we should know the art of enjoying. Before we can enjoy this world, we have to learn the correct approach. Duty done out of selfish motives is far inferior to that done with a detached attitude. *Petty minded are they who are motivated by selfishness. They bring upon themselves suffering and misery.* Renunciation is an eternal maxim. There cannot be real enjoyment without purification through renunciation. In our lives it is in interpersonal relationships that we derive the greatest joy and not by affirming our little selves. When we deny our little selves through renunciation of selfish motives, desires and attachments, we identify with the Self of All and make contact with real life. Negation leads to a larger affirmation.

Karma teaches us the ethical and spiritual values of life, the art of living and enjoying life. When the mind is yoked to the ultimate good through cultivation of detachment, which is the highest form of love, then one takes delight in loving all and excluding none. Nothing is evil, but without yoking the mind to the soul and cultivating dispassion for the unreal, real compassion is not possible. To develop an ethical nature becomes easy when one starts enjoying and working selflessly for others, and once the habit is formed, one cannot live without doing so. By dedicating the fruits of actions and negating the sense of ego, one fulfils the real purpose of life. ***Without achieving freedom from the spirit of exploitation, one cannot enjoy life.*** The world around us is nothing but blissful Atman, and we are here to enjoy it. It does not appear to us in its profound and true form because we remain caught up in selfish sense enjoyments. Life does not need to be changed; only our attitudes do.

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Election of office bearers and EC member's

The following office bearers and committee members have been elected from the recent NCVA election. The vice chair for midlands will be declared at a later stage.

| Position | Name | Proposed by | Seconded by |
|---------------------|----------------------|---------------------|-------------------|
| Chairman | Manharlal Mehta | Kirit Batavia | Bharat Mehta |
| Vice Chair North | Kiranbhai Mehta | Manharlal Mehta | Mahesh Gandhi |
| Vice chair Midlands | | | |
| Vice Chair London | Vijaybhai Sheth | Jayeshbhai Shah | Bina Holden |
| Vice chair South | Harkishanbhai Mehta | Jayeshbhai Shah | Bharatbhai Mehta |
| General Secretary | Mahesh Gandhi | Harkishanbhai Mehta | Shashibhai Shah |
| Joint Secretary | Bharatbhai Mehta | Manharlal Mehta | Mahesh Gandhi |
| Treasurer | Jayeshbhai Shah | Mahesh Gandhi | Vijaybhai Sheth |
| | | | |
| EC 1 | Shashibhai Shah | Jayeshbhai Shah | Vijaybhai Sheth |
| EC 2 | Rameshbhai Shah | Manharlal Mehta | Mahesh Gandhi |
| EC 3 | Virendrabhai Bakhia | Vijaybhai Sheth | Kiritbhai Batavia |
| EC 4 | Saroj Varia | Asha Mehta | Vijaybhai Sheth |
| EC 5 | Bina Holden | Asha Mehta | Vijaybhai Sheth |
| EC 6 | Kiritbhai Batavia | Bharatbhai Mehta | Manharlal Mehta |
| EC 7 | Asha Mehta | Chetna Desai | Bina Holden |
| | | | |
| Co-Opt 1 | Chirag Balaria | | |
| Co-Opt 2 | Jaymanbhai Mehta | | |
| Co-Opt 3 | Bhupenbhai Vasa | | |
| Co-Opt 4 | Dhirubhai Galani | | |
| Co-Opt 5 | | | |
| | | | |
| Editor Vanik Voice | Anilbhai Parekh | Manharlal Mehta | Mahesh Gandhi |
| Honorary Auditors | PSJ Alexander and Co | | |

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Sub Committees for 2015-17

| Activity | Coordinator | Committee Members | | |
|--|----------------|---|--|-------------------------------|
| Speed Dating (Patra Parichaya) | Ramesh Shah | Jayman Mehta Chirag Bajaria Mahesh Gandhi | Roopal Punater Saroj Varia Bharat Parekh | Asha Mehta Shashi Shah |
| Matrimonial Register | Jayman Mehta | Ramesh Shah | Chirag Bajaria | Manhar Mehta Mahesh Gandhi |
| Jain Spiritual Care & Vaishnav Spiritual Care | Shashi Shah | Manhar Mehta Mahesh Gandhi | Jayman Mehta | Bharat Mehta Bina Holden |
| Web site | Chirag Bajaria | Dhiru Galani | Manhar Mehta Jayman Mehta Bhupen Vasa | Mahesh Gandhi |
| Vanik Voice | Mahesh Gandhi | Manhar Mehta Anil Parekh | | |
| Community Health (Health & other seminars) | Harshad Mehta | Manhar Mehta Mahesh Gandhi | Kirit Batavia Bina Holden | Bharat Mehta Saroj J Shah |
| Jain Funeral rites | Manhar Mehta | Jayman Mehta Shashi Shah Hitesh Rayani | Jayantibhai Ghelani Vijay Sheth | |

*Families are like fudge – mostly sweet with a few nuts.
~Author Unknown*

Gandhiji on Ahimsa

Gandhi's ideas about non-violence can be found in the following article which was published in the Modern Review, October 1916.

There seems to be no historical warrant for the belief that an exaggerated practice of Ahimsa synchronizes with our becoming bereft of manly virtues. During the past 1,500 years we have, as a nation, given ample proof of physical courage, but we have been torn by internal dissensions and have been dominated by love of self instead of love of country. We have been swayed by the spirit of irreligion rather than of religion.

I do not know how far the charge of unmanliness can be made good against the Jains. I hold no brief for them. By birth I am a Vaishnavite, and was taught Ahimsa in my childhood. I have derived much religious benefit from Jain religious works as I have from scriptures of the other great faiths of the world. I owe much to the living company of the deceased philosopher, Rajachand Kavi, (Shrimad Rajchandra) who was a Jain by birth. Thus, though my views on Ahimsa are a result of my study of most of the faiths of the world, they are now no longer dependent upon the authority of these works.

Jain Funeral Rites Services

Performed by the volunteers of The National Council of Vanik Associations (UK)

Death in a family is the time when support from friends and community is most needed. Bereaving family is emotionally suffering the loss of the beloved one, yet has to run around to get all formalities completed to get the dead body cremated.

Every community in the world has a set procedures laid down by their religion for conducting last rites. Hindu families employ services of priests (Brahmin Pandits) to conduct last rites but Jains have no priests to conduct such services.

In the Jain community, it is a practice to request the support of an experienced person to conduct last rites (*antim Vidhi*) at home and at crematorium.

There has always been a few in the community who were willing to offer their voluntary support to the bereaving family by conducting the cremation rites.

In the past late shri Babulal Ratanshi Mehta, Late shri Pranalal Vithalji Parekh, shri Jayantilal Mulji Shah and others were helping bereaving families by conducting Antim vidhi.

NCVA, as a part of its Jain Spiritual Care (Hospital Chaplaincy project), is providing service for conducting funeral rites for Jains.

Currently the following people are offering their voluntary services and are fully knowledgeable in conducting *Antim Vidhi* at home and at crematorium. They are listed by the area they live in with their respective contact telephone number indicated.

When required, please contact the person in your area, if he is not available then contact others on the list

| | | | | |
|------------------------|---------------|--|------------------|---------------|
| Harrow /Brent : | | | Watford: | |
| Jayantilal Ghelani | 020 8357 4029 | | Vijay Sheth | 01923 446673 |
| Manhar Mehta | 020 8952 1165 | | | |
| Kishore Shah | 07950 295 690 | | Ilford: | |
| Ramanlal Shah | 020 8200 5761 | | Hullas Mehta | 020 8590 4342 |
| | | | | |
| Barnet: | | | Leicester | |
| Hitesh Rayani | 07779 164 134 | | Jayesh Shah | Jain centre |
| | | | Shashikant Mehta | 0116 254 1150 |

The community needs more Volunteers in London and other areas of the UK

Please contact any of the above volunteers to join the team.

JAIN Pre-funeral vidhi at home

Performed by the volunteers of The National Council of Vanik Associations(UK)

Please note that for performing Jain Vidhi the following is very important

According to Jain Dharma when Atma leaves this body, it takes nothing with it to its next life except its Karma. Old tradition of placing Laadu, Coconut etc. is not that of Jain Dharma.

Hence

- we should not put in the coffin any coconut, laadu or any items that the person had liking for.
- We should not use root vegetables (Kandmul) in Chhaash Rotla dinner, this is to avoid any new karma attaching to the departed soul.
- If you agree to follow this, then only Jain Vidhi is fulfilled.

The items required for vidhi at home and at the crematorium are as follows:

- 2 pieces of white cloth, each 2.25 meters
- Sukhad Haar
- Sukhad Powder
- Kanku (only for a woman survived by husband)
- Small quantity of rice and mag (mung beans)
- 1 pkt agarbatti (for home and uthamnu at crematorium)
- diva (kodia) (1 for home and 1 for uthamnu)
- cotton vaat with ghee (for both diva)
- thaali
- 2 vatki
- Matchbox
- 1 white handkerchief (for collecting donations at the uthamnu)

From the above items, please take the following with you to the crematorium for Uthamnu.

- Some agarbatti
- One divo, with vaat and ghee
- Matchbox
- White handkerchief
- Person's photo

Dry gulab jamun recipe - Sukha gulab Jamun recipe



PREP TIME

15 mins

COOK TIME

30 mins

TOTAL TIME

45 mins

sukha gulab jamun - dry gulab jamuns made with khoya (evaporated milk solids) and paneer.

AUTHOR: dassana

RECIPE TYPE: sweets, dessert

CUISINE: north indian

SERVES: 36 to 38 dry gulab jamuns

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INGREDIENTS (measuring cup used, 1 cup = 250 ml)

for the jamun balls:

- 250 grams soft khoya or 1 cup tightly packed khoya/mawa/dried evaporated milk solids
- 100 grams paneer or ½ cup tightly packed grated paneer/cottage cheese
- 3 tbsp all purpose flour/maida
- 1 tbsp milk
- oil or ghee for deep frying

for sugar syrup:

- 300 grams sugar or 2 cups sugar
- 1.5 cups water
- ¼ tsp lemon juice
- 1 tbsp rose water
- ½ tsp cardamom powder
- 12 to 15 strands of saffron/kesar for coating:
- 2 to 3 tbsp fine sugar or desiccated coconut

INSTRUCTIONS

making jamuns:

- In a bowl, take 250 grams of khoya or mawa. The khoya used for gulab jamuns is the soft khoya also known as daap ka khoya or chikna khoya. This is a soft khoya, so it mashes and kneads very well.
- Mash the khoya very well with your hands. Keep aside. There should be no lumps or small bits or pieces in the khoya. You can also grate and then mash the khoya. The mashed khoya should not feel granular.
- Grate 100 grams paneer and keep aside. 100 grams paneer yields about ½ cup grated paneer. Use a fine grater to grate the paneer.
- now add the grated paneer and 3 tbsp all-purpose flour (maida) to the mashed khoya.
- Add 1 tbsp milk.
- Gently mix everything very well.
- Bring together this mixture and form into dough. Do not knead the dough. Just mix and gather to dough. if the mixture looks dry and does not cling together to a dough, you can add 1 tbsp more of the milk
- Now pinch small marble sized balls from the dough and roll them in a round

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shape between your palms. Roll lightly and not heavily.

- Roll all the jamuns this way and keep them covered with a cotton kitchen towel.

making sugar syrup:

- Take 2 cups sugar in a pan and add 1.5 cups water.
- Keep this pan on stove top on a low to medium flame and stir so that the sugar begins to dissolve.
- When all the sugar is dissolved add $\frac{1}{4}$ tsp lemon juice. The lemon juice does not allow the sugar syrup to crystallize.
- Cook the sugar syrup on a low to medium flame till you get $\frac{1}{2}$ string consistency or the syrup becomes sticky.
- Switch off the flame and add $\frac{1}{2}$ tsp cardamom powder and 12 to 15 strands of saffron, crushed. Also add 1 tbsp rose water.

frying and soaking jamuns:

- When the sugar syrup is cooking, you can begin frying the jamuns. as when you add the fried jamuns, the sugar syrup needs to be hot. Heat oil for deep frying in a kadai or deep pan on a low to medium flame.
- For testing, slid a tiny dough ball in the hot oil. The ball should come up slowly and not quickly. This is the temperature at which we will fry the jamuns.
- Keep the flame to a low and fry this tiny jamun ball.
- Fry this small jamun till it becomes golden. If this jamun ball breaks, then add a few tsp of flour to the dough and mix well again. Before you begin shaping the jamuns, you can do this test.
- Now gently slid the jamuns. The flame should be low. Do not crowd and add the jamuns as per the size of the pan.
- When you see light golden spots, turn over the jamuns gently. the jamuns fry very quickly, so do be attentive.
- Keep on turning them in the oil, like a gentle swirling with the slotted spoon, so that they brown evenly.
- When frying the jamuns have to feel light and not heavy.
- Fry till they turn golden. Remove with a slotted spoon and place them on paper towels to remove excess oil.
- Whilst they are hot, quickly add them to the sugar syrup. fry all the jamuns in the same way and add them to the sugar syrup. Note that the sugar syrup has to be hot. To maintain the hot temperature, you can keep the sugar syrup bowl or pan on a hot water bath. Cover and allow the jamuns to soak in the sugar syrup for about 2 hours.

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- After 2 hours, gently strain the jamuns from the sugar syrup. then take each jamun and roll it in a small plate consisting of 2 to 3 tbsp sugar or 2 to 3 tbsp desiccated coconut.
- Roll them well, so that the sugar or desiccated coconut coats evenly. Place them in a bowl or container. Close with a lid and refrigerate.
- Serve dry gulab jamuns as a dessert or sweet. You can garnish with some sliced or chopped pistachios or blanched almonds while serving.