

Vanik Voice



Issue 21 ~ August 2008

LIVE AND HELP TO LIVE

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Disclaimer

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How you can contact or find out more about the NCVA

www.vaniks.co.uk

www.ncva.co.uk

VanikVoice@googlemail.com

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The NCVA Directory

A message from Dhiru Galani

Namaskar Mitra,

The long wait is over.

The NCVA Directory is now being delivered to all whose entries are in the Directory. We at the National Council are particularly proud of this as a lot of hard work has gone in to produce this.

I would like to take this opportunity to thank all and in particular Manharbhai Mehta, Chirag Bajaria, Jaymanbhai Mehta, Nitinbhai Parekh, Roopalben Punater, Bharatbhai Parekh and Dhirendrabhai Sanghrajka who have spent countless hours on this project.

If you notice that information about your family members is missing or incorrect then, please go online to www.vaniks.co.uk and make the necessary amendments.

Please free to let us know if you wish to make any comments or your views about the Directory. Please make comments to: -

Our chairman Manharbhai Mehta manhar_mehta@hotmail.com

Our Secretary Pareshbhai Gandhi paresh@pgasolicitors.co.uk &

Nitinbhai Parekh accountax2000@yahoo.com

Once again we would like to thank you for your patience but you will agree that it is useful, presentable and the information is very easy to understand particularly with the hierarchy of the family members.

Regards and God Bless
Dhiru Galani

Giving to charities on line. What to be aware of...

A friend of mine sent this information to me. I was skeptical about writing an article on it because what we need to worry about or be cautious of, seems to be ever increasing! Nevertheless I thought it was worth it, what with the recent events in Burma. So have a read and if you can, please let me know if you found it helpful or not.

Charities are coming under increasing attack from fraudsters who try to use their good name to make a lucrative profit. In the light of the tsunami, fraudsters and con artists hit inboxes on a global scale. Scams come in the form of either modified versions of the classic Nigerian scam letter, or in the form of a more sophisticated phishing operation, in which potential donors receive an email luring them into making donations to a fake website.

These email scams are engineered to exploit the generosity of people who have rushed online to donate money to the relief effort, only to find out that not only does the donation not reach the beneficiaries but further amounts are likely to be taken as well as the identity of the card holder.

Reduce the risk:

If you receive a suspicious email purporting to be from a bona fide charity which requests personal details in relation to a donation, do not reply to it

If you receive a link from an email purporting to be a bona fide charity then don't click on it - contact the charity direct using either a number or web address you know to be genuine

Use official channels, such as the Disasters Emergency Committee's website at www.dec.org.uk

If you find the email is bogus, report it to the police and the charity concerned

Be vigilant at all times

<http://www.heenamodi.com/2008/05/12/giving-to-charities-on-line-what-to-be-aware-of/>



Groups affiliated to the NCVA

Aden Vanik Association
UK
Digamber Jain Visa
Mevada Association UK
Jain Association of UK
Jain Samaj Europe
Jain Samaj Manchester
Jain Sangh Birmingham
Jain Sangh of Europe
Mahavir Foundation
Navnat Vanik Association
UK
Navnat Youth Association
Oshwal Association of UK
Shree Jain Sangh East
London & Essex
Shree Navyug Jain Pragati
Mandal,
Shree Sidhpuria Vanik
Samaj
Shrimali Soni Mandal
London
Vanik Association UK
Vanik Business Group
Vanik Samaj Leicester
Vanik Samaj Coventry
Vanik Samaj of UK
Brighton
Vanik Samaj
Southampton
Veerayatan UK
Young Jains

Groups Established by NCVA

Vanik Professional Group
Vanik Business Group



Parushana is coming up. Is it time to give up white sugar?

Is white sugar has been MADE white with animal bones?"

I was told a while back that sugar was bleached white with animal bones. Being vegetarian, I stopped using it. I told other people but I was not believed so I thought I'd write to the [Vegetarian Society](#). The email conversation is shown below: -

Conventional sugar is typically bleached with bone char (a charcoal filter made from burned animal bones) or with chemicals. The organic process instead uses slaked lime, an organic agent made from limestone, and the harsh chemicals typically used in the refining process of conventional table sugar are not allowed.

http://www.culinate.com/articles/features/sugar_types?page=1&pageSize=1

Is animal bone char used in the production of sugar from sugar cane or beets?

Bone char is not used in the production of sugar from sugar beets. However, bone char is used for decolorizing cane sugar syrups.

<http://www.rogerssugar.com/faq/index.html>

Refined sugar is avoided by some vegetarians because its processing may involve a bone char filter. An activated carbon filter, sometimes made of bone char, decolorises sugar to make it white through an absorption process. While the bone char filter is used by some major sugar companies, it is not used to produce all refined sugar.

<http://www.vrg.org/journal/vj97mar/973sugar.htm>

What many people, especially vegetarians, don't realize is that the filtering process that removes a lot of the color is through charcoal made from animal bones. (Therefore, vegetarians and vegans may decide to refrain from eating it.)

<http://askville.amazon.com/refined-sugar-made-white-added-make/AnswerViewer.do?requestId=8464011>

Chris from the the [Vegetarian Society](#) wrote back saying: -

Basically some cane produced sugar is treated with charcoal made from animal bones, and some isn't. Sugar produced from beets does not go through this process at all.

Chris Olivant

Information and Customer Services Manager

The Vegetarian Society

Direct line: 0161 925 2022

Web site: www.vegsoc.org

Registered Charity: 259358

I then replied asking: -

Yeah I wonder how we're supposed to know whether it's vegetarian or not as they don't have the 'V' sign on it

Chris from the the [Vegetarian Society](#) wrote back saying: -

I'm afraid the only way to find out if you identify an ingredient which can come from multiple sources is to contact the manufacturer.

Chris Olivant

18th June, Chris writes: -

No. Though most manufacturers in the UK use sugar from the big free UK sugar companies, none of whom use activated bone charcoal.

Chris Olivant

So do any of you know how to find out which sugars are made white with animal bone? Do you know? Are you vegetarian? Can you stomach consuming sugar that's been bleached with animal bones? Remember they can be any animal. Mind you, I guess it shouldn't make a difference should it? An animal is an animal right?

<http://www.heenamodi.com/2008/06/17/how-do-you-know-if-white-sugar-has-been-made-white-with-animal-bones/>

The [Jain](#) community like other communities throughout the world celebrates several social and religious functions annually such as Diwali and the superb festival of “Paryushan Parva”.

‘Paryushan Parva’ (“Paryushana”) is one of the most important Jain festivals and is celebrated every year during the auspicious month of ‘Bhadrapad’ (mid-August to mid-September in the Hindu calendar). It is a festival of fasting and forgiveness; a time of reflection and repentance for Jains worldwide.

The meaning of Paryushana:

The word “Paryushana” has different interpretations:

1. Pari + Vasan = ‘Pari’ means from all sides and ‘vasan’ means to stay. Here Paryushana means to stay closer to our own soul from all directions.
2. Another interpretation is – Pari + Ushan = ‘ushan’ which means “to burn” therefore Paryushana means shedding or burning our all bad karma.
3. The word ‘Paryupashamana’ is also used for Paryushana. Therefore a third interpretation is Pari + Upshamana = upshamana which means “to suppress” referring to suppressing negative emotion such as anger, ego, deceit and greed.

The collective meaning of Paryushana is to purify the soul by staying closer to it, shedding bad karma and suppressing negative thought, word or deed.

The most important part of Paryushan is the practice of daily meditation and prayer providing an opportunity to look inward and outward, towards the teachings of the enlightened Jain Tirthankaras, for religious guidance.

The origin of Paryushana:

The origin of Paryushana is related to monks halting in one place for the rainy season termed "[chaturmasa](#)". This word refers to the length of the rainy season of about four months. The minimum duration of Paryushana is around 70 days. As monks settled in towns for a longer duration, householders could renew their faith by listening to the statement of the Dharma and by meditation and vratas (self-control).

The festival of Paryushana

Jain scriptures make reference to [Lord Mahavira](#), the 24th enlightened Tirthankara, starting Paryushana on [Bhadrapada Shukla Panchami](#). The date for the Paryushana festival is, therefore, the fifth day (“panchami”) of the Shukla (“bright”) phase of the Bhadrapada month for both major Jain sects – the Svetambaras and the Digambaras.

Svetambara Jains celebrate an 8-day festival ending with Bhadrapada Shukla Panchami. The last day is called Samvatsari. Since it coincides with Paryushana, the terms "Samvatsari" and "Paryushana" are sometimes used interchangeably.

During the 8-day festival, the [Kalpa Sutra](#), a scripture which recounts the life of Mahavira - the fourteen dreams of his mother before his birth, followed by the story of his birth, his life, and his liberation is recited. The Kalpa Sutra also recounts the lives of other Jain Tirthankaras and the rules of Paryushana.

The [Digambara](#) Jains observe Paryushana over 10 days starting from Bhadrapada Shukla Panchami. During this time, the “Dashalakshana Vrata” which celebrates 10 characteristics of dharma such as gentleness, austerity, truth, renunciation, chastity and humility is undertaken. The Tatvartha-sutra of Umaswati is recited.

Overseas, various Jain centers have been established with the presence of samans and samanias (monks and nuns) who are part of a new order created especially to attend to Jain communities residing outside India as well as established scholars to encourage participation in the festival and rituals and keep their faith alive.

Jains often take time off from daily chores during this period and eat a much simpler diet. They add to their normal vegetarian restrictions by avoiding such foods as potatoes, onions, and garlic to avoid eating that which entails killing the entire plant instead of just taking its fruit. Many Jains also fast during Paryushana, some for the entire period and others also observe the Paushadha Vrata, the practice of monkhood for a day or more while fasting.

A special indication to celebrate Paryushana

- Practice ‘Samayika’ i.e. equanimity
- Control food intake
- Read spiritual books (minimum 15 minutes)
- Speak less and use kind words (observe 1 hour silence)
- Meditate for minimum 20 minutes
- Control your anger
- Send vibrations of friendliness to all living beings everyday

By following such a life-style, one can develop spirituality within the self. These activities purify one’s emotions and thereby consciousness. Paryushana is the time to fill the qualities lacking in our lives. The process of shedding our karmas really begins by asking for forgiveness with true feelings, and by taking the vow not to repeat mistakes. The quality of forgiveness requires humility (absence of ego) and suppression of anger. One of the great aphorisms to ask for forgiveness is:

Khamemi savva jive, Savve jiva khamantu me
Mitti me savva bhooesu, Veram majjha na kenai.

I grant forgiveness to all living beings, May all living beings grant me forgiveness; My friendship is with all living beings, My enmity is non-existent. Let there be peace, harmony, and prosperity for all.

The conclusion of the festival leaves behind a deep impression in the heart and minds of every Jain wherever they may be in the world.

Jain Vishva Bharati, London, conducts an 8 day Paryushana program including "Pratikraman – The Ritual of Forgiveness" in English. It has also published a "Pratikraman" ("renewal meditation") set including DVD/CD and Book in three languages – English, Gujarati and Hindi which is very helpful specially for children and youths.

JVB London conducts special workshops on Sunday 24 Aug 2008

Who for? - "Adults"

What? - Importance of "Paushadha Vrata"

Timings - 10:30am to 12:00noon

Who for? - "Youths"

What? - PARYUSHANA: What Why and How

Timings - 11:30am to 12:30pm

Venue - Sayer Centre, Oxgate Lane, Cricklewood, London NW2 7JN

Workshop includes Samanijis' lectures, Discussion and Question/ Answer.

You are requested to confirm your name to Samaniji by 17 Aug, Sunday



What is up with a Jain female not being allowed to go into temple when it is that time of month?

The historically acknowledged "reasons" for menstruating women being prohibited from temples come from the Vaishnav faith in which it is important to observe "prayatatmanah" or physical purity; thus preventing bleeding persons (of either gender) from engaging in temple worship: specifically with regard to touching the deity. As a zealous method to uphold this requirement, Vaishnav women do not attend the temple during menstruation. Through association, Jains and Vaishnavs commonly assume the same rules apply; in fact they do not.

The "Atma" (soul) is the true form of a Jain, not the body; therefore in identifying ourselves with our bodies and aspects of this material realm we only bind karma. When we attend a temple, or "derasar", we consciously seek to focus our minds on shedding karma through meditation and introspection because the temple is designed and maintained for that purpose. Why should an educated Jain woman embodying progressive thinking and seeking freedom from bodily attachment (particularly during her period!) be kept out of the gates of Palitana, in 15 different languages no less?

A woman in menstruation experiences changes in body and brain chemistry as well as energy. These changes disturb the meditation of others in proximity and therefore such an act is considered contrary to the concept of "ahimsa", thus negating the benefit of being there. The implication is that if a menstruating woman does not cause harm to others in this way, she is free to worship wherever appropriate to do so.

What does this mean practically during a time where men and women are educated enough to question so called "traditional" beliefs and viewpoints? Jainism teaches us to be considerate toward others; in this light, the sign at Palitana is neither a barrier to entry nor an act of sexual discrimination: in fact it is a reminder to us all that the road to self-realisation becomes shorter if we consider and accommodate the other beings walking the same road alongside us.

Provided by Chirag Bajaria

Navjivan Vadil Kendra

Grand Picnic: After doing trips to the sea side, temples, cathedrals etc. it was decided to try to new idea this time where members do not have to walk or exert themselves, but where we all can be together and play games and enjoy ourselves. With this in mind a grand picnic has been planned for Tuesday 15th July. The venue is the beautiful Runnymede Pleasure Park, Egham. Coaches will take the members to the park. One coach will pick participants from Wembley Triangle at 8.30 in the morning.

All coaches will leave from Harrow leisure Centre at 9.00 a.m.

We will perform open air yoga in the park after arrival.

Breakfast will be served soon after the yoga.

Late lunch will be served at about 2.00 p.m. and then fruits will be served at 4:00 pm.

Members, their children or grandchildren up to the age of 12 will pay £5.00 per head.

Guests and non-members will pay £10.00. Please give your name and money to either Surendra Mehta or Vinod Parekh. We have already received 132 names.

Those coming in their own cars will pay £5 each, whether member or not.

Bring your own tea and coffee, ground mats or sheets, folding chairs if you require them, games and cards.

We will be organising lots of group games.

If you wish to sponsor any item at this picnic, contact Surendra Mehta or Mahendra Kothary. Rasilaben and Prabhudas Shah have sponsored the breakfast of Gathia Jalebi.

Come and Enjoy this Grand Picnic.... And Make it an event to remember.

Gujarati Play: With a view to encourage our members to take part in cultural events, we have again arranged for Gujarati comedy play (Kamal Patel Vs Dhamal Patel) tickets at subsidised rate of £10 for £15 tickets. More and more members are taking advantage of this service. The show is on Sunday 20 July. Please contact Surendra Mehta, if you are interested.

Lunch Sponsorship : We now have 221 members and the attendance is over 130 members. As such our lunch costs have increased and now lunch sponsorship will cost £201.00 . Our waiting list is still open and we already have fifty names in the waiting list.

Yoga Retreat: After some last minute cancellations (eight applicants cancelled for one or other reason.) due to health reasons, 59 participants went to this beautiful venue in Wales. The venue was wonderful, the national park and the scenery was stunning. Food was excellent and everyone complained of weight gain. In the morning yoga session started at 6.00 a.m. Prior to that some enthusiastic participants started a warm up with surya namaskars. Yoga session lasted till 8.30 a.m. After a good breakfast, a walk was undertaken each day in different direction through mountains, forests, and green fields, and along a river. Practical lessons in massaging and reflexology were the highlight of the afternoons, followed by two hours of yoga in the evening. After dinner there was entertainment which culminated on the last day with garba and dandia which lasted till almost 11.00 p.m. Late night bridge by the enthusiasts was a daily feature. Dipak Jashapara, who inspired the organisation of the retreat, and his wife Sushilaben were the yoga tutors. Dipakbhai imparted his knowledge on massage techniques and reflexology, and had prepared charts to illustrate his methods. Rita Shah undertook organising the evening entertainment, and Indrakant Bakhai excelled with his talents in the kitchen and the entertainment. Others also chipped in whenever help was needed. Overall it was a wonderful experience and calls for another such retreat were heard on the last day. We have already received requests from members to put down their names for the next retreat.

Farewell & Best Wishes: When we started Navjivan Vadil Kendra in early 2007, we planned to start regular Yoga sessions, and we had a choice of two tutors. We selected Dipak Jashapara. With his extensive qualifications and knowledge in Complementary Therapies, and a good grounding in yoga, we had made a perfect choice. His method of teaching yoga, combined with warm up exercises, Chinese massage and oil massage on the face, made him an excellent tutor for our members. Initial one hour session was soon extended to two hours. When Dipakbhai went to India for six weeks, and left his wife in charge of the yoga sessions, there were some murmurs, but soon every one realised that she was as good, if not a better, yoga tutor. With a calm composure and very systematic but simple instructions, everyone found her style very impressive.

Dipakbhai suggested and encouraged us to organise a yoga retreat. A suitable venue was found and the very first yoga retreat was organised in November 2007. It was fully subscribed and a resounding success. Every one enjoyed and demanded that their names be put down for the next retreat. An even better venue was found in Wales, and the second yoga retreat took place last month – again a resounding success.

Dipakbhai always made a point to say that complimentary therapy was his speciality, and the field in which he had qualifications and the field in which he lectured in many universities. He took up yoga tutoring as a passion. However, with many plans for his Mother Nature Unlimited project, and as life got busier, he expressed his desire to quit yoga lessons, and concentrate on complimentary therapies. Ultimately, during the last yoga retreat, he declared his final decision which we all had to accept reluctantly.

While Dipakbhai and Sushilaben will be missed by us all, it is important that we should respect his wishes. We, all the members of Navjivan Vadil Kendra, wish him and Sushilaben a wonderful future, with a healthy life and lots of joy and happiness. We hope and wish that his dreams may come true, and that he may fulfil all his dreams and plans. Both are members of NVK and we hope that they will still continue to participate in our activities.

Ramayan Painting Exhibition – There is an exhibition of paintings based on the book of Ramayana. There will be a guide to show around the exhibition. The planned visit on 8th July to the British Library for a guided tour of this exhibition has been fully subscribed. If more interest is shown then another group can be taken at a later date.

Our Sincere Condolences: It is with great regret that we note of the sudden death of one of our original members – Davendra V Shah. He attended every Thursday regularly, and took part in yoga. He was always willing to help in any work that needed to be done. He had applied to come to the yoga retreat. His sudden death has left a vacuum for his family and his friends, and on behalf of NVK, we wish to convey our sincere condolences to his family. May his soul rest in peace. Om Shanti Shanti Shanti.

Yoga Lessons – Please bear with us while we arrange for proper yoga teachers. Yoga is one of our most important activities. We will endeavour to ensure that some sort of yoga teaching continues every week. Soon we will have professional yoga tutors – but until then please accept teaching from some of your committee members.

Palitana Donkey Relief Project

This article was given to me by Ila Shah. It explains why so many Jains visit Palitana, how hard it is to reach the temples there and the cruelty that the donkeys suffer in the process.

This is quite ironic because Jainism focusses a lot on non violence and compassion so I am surprised that I have not heard anyone tell me about this situation before. (I have not been there so I was unaware of it until now). Anyway, better late than never right?

So here's where you come in! Can you help us keep people in employment whilst ensuring better treatment of these donkeys?

Here's more info from Ila: -

Amongst all the Jain temples, the Palitana temples are considered to be the most sacred. Located on Shetrunjaya hills, Palitana houses perhaps the largest cluster of Jain temples with over 1,200 temples. The path winds through 3,950 steps for a trying 3.5 km up the Shetrunjaya Hills. Much of the track is unshaded and the higher you climb the more the heat haze skimmers across the plains from below.

Because of its sanctity, every devout Jain aspires to climb to the top of the mountain at least once in his lifetime. The journey is arduous. The walk up the stone stairway hewn into the mountain face takes on average about an hour and a half. For those unable or unaccustomed to the strain, sling-chairs are available for a cheap price.

But, for the donkeys that work on the Shetrunjaya hills, there is no sling chair to take the strain!. They carry heavy loads (often too heavy which breaks their backs) up to the hills, sometimes many times in one day and often ill treated by their owners/keepers and not treated for medical conditions. The donkeys suffer greatly and we have seen them actually crying! Their suffering is shameful and regrettable in a sacred pilgrimage place for all Jains, who believe in Ahimsa.

So, please help us do something positive about the terrible plight of the donkeys of Palitana. We do not plan to stop the owners from making a living – we want to educate them to treat their donkeys better, get medical care when needed, and above all, treat them with kindness.

We have already had blessings from Pujya Shilapiji and Pujya Vijyashen Vijay Maharaj/Pujya Hemprabha Vijay Maharaj in Palitana and, as well as support from Kastur Dham in Palitana. The enthusiasm and kindness of people who have heard about the project has overwhelmed us and we have had good wishes for a successful project from everyone.

But, now the Palitana Donkey Relief Project needs YOUR financial support to help the donkeys and reduce their suffering at one of the world's most beautiful and sacred religious sites. Our first camp providing veterinary care and education for the owners is planned for 15-18 November 2008. Sufficient funding in future will ensure that these camps take place on a regular basis.

Please send any contribution by cheque. Please make it payable to: SHIVSAKTI SEVA TRUST (registered charity No 1114378) and send it to: 3 Hervey Close, Finchley Central, London N3 2HG.

For further information, contact:

Ila Shah Mobile 07983 633 132 Email: ilashah95@hotmail.com

<http://www.heenamodi.com/2008/08/04/palitana-donkey-relief-project/>



Harrow elders group

Harrow elders group gets a grant for **£9932.00** to be used specifically for the promotion of bridge. With this grant let us hope that the members of harrow elders group will enhance their bridge skills with more lessons.

Please circulate and inform.

Jayant doshi
Secretary

Navnat Vanik Bhagini Samaj

Organises a trip to Wales temple
Due to public demand

On Monday & Tuesday 18th & 19th august 2008

Departure from Harrow leisure centre at 11pm on Monday night
Arrival late Tuesday evening

Price: £30 members & £31 non members
For further details please contact

Saroj varia 0802 445 6305 or Ela shah 0208 9023117

NVBS reserves the right to cancel any programme without prior notice

Treat knee pain with creams call

Gels or creams containing painkillers are better than tablets for chronic knee pain, NHS research suggests.

A study of almost 600 patients aged over 50 found the anti-inflammatory creams worked as well as the oral versions and had fewer side-effects.

And although they cost more initially, topical treatments may save the NHS money in the long run, the Queen Mary University of London researchers said.

It is estimated that a third of over 50s suffer from knee pain.

In half of those the problem is classed as severe.

The most common cause of pain in the knee is osteoarthritis - a condition caused by abnormal wearing of the cartilage.

A total of 585 patients from 26 general practices around the UK took part in the study which looked specifically at non-steroidal anti-inflammatories (NSAIDs) - a class of drugs which includes ibuprofen.

Both tablets and creams containing the drugs had the same effect on knee pain, the study showed. But those treated with oral medication had more minor adverse effects such as indigestion, increased blood pressure, or worsening asthma.

Uncertainty

NSAIDs are well-known to be associated with sometimes serious side effects but the topical preparations deliver a smaller dose directly to the affected area and so are less likely to cause such problems. Patients also preferred the gels and creams, the study which is published on the National Institute for Health Research website.

Study leader Professor Martin Underwood, who has since moved to Warwick University, said there had been uncertainty about which to use. "There has been quite a lot of discouragement about using topical NSAIDs because it was thought they were more expensive and there was not good evidence they were beneficial." He added that patients with more widespread pain may find tablets are better and should discuss the choice with their GP.

Royal College of GPs chairman Professor Steve Field said he had always been of the view that oral NSAIDs worked better.

"This is an important message for GPs and patients - that they should consider topical treatments to avoid side effects."

An Arthritis Research Campaign spokeswoman said GPs had probably under-prescribed topical creams in the past because they did not believe they were as effective. "But this new research appears to show they both as effective and safer, with fewer of the side effects associated with NSAID tablets," she added.

The National Council of Vanik Associations(UK) registration form - matrimonial register

NAME IN FULL (Mr/Miss/Mrs).....

Whether Unmarried/Separated/Divorced/Widowed (Please do not use the word 'Single').....

Place of Birth Date of BirthHeight..... Weight.....

Academic Qualifications.....

Full Address:

.....
Post Code:

E-Mail Add.....

Telephone No. Home.....Work..... Mobile.....

Present Nationality.....Present Occupation.....

Country of Residence Future Settlement plans

Town & Country of OriginLast Country of Residence

Hobbies & any other relevant information.....

Full Name of **father**..... and **mother**

We, the undersigned, hereby authorise the National Council of Vanik Associations (UK) to record the above particulars in their Matrimonial Registers and publish some of the details in its Newsletters for the purpose of enabling prospective candidates in finding suitable matrimonial partners.

We have no objection in allowing these particulars to be revealed or communicated to such candidates, their parents/guardians, the Office-bearers and Committee members of the National Council permitting them to take any notes from the same and for communicating with the Council for any further information they may need.

We also have no objection to recording of above particulars on the computer files maintained by the National Council under the Data Protection Act in force.

We, hereby, confirm that all the above particulars are true and correct to the best of our knowledge.

.....
 Signature of the Candidate

.....
 Signature of the Parent/Guardian

.....
 Full Name In **BLOCK LETTERS**

.....
 Full Name in **BLOCK LETTERS**

Date

Registration Fee £10

Please make the cheque for the registration fee payable to the National Council of Vanik Associations (UK) and send it with the completed form to the Administrator :

Mr. Jaymanbhai Mehta, 33 Brampton Grove, Kenton, Harrow HA3 8LD. Phone 020 8907 2428.
Telephone calls only between 5.30 p.m. and 7.30 p.m. on Monday to Friday please.

Your entry is valid for a period of one year and can be renewed yearly by making a payment of £10.00

Office Use:

Receipt No.						
Valid Till						