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Jhule Lal, Cheti Chand, & the Baharano Sahel

Presented by Minar Ajwani and Dimple Jethani
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Jhule Lal, Cheti Chand, & the Baharano Sahel

Jhule Lal – Lord of Water & Light

- Water is the first principle of life and Fire is the first principle of the Universe. Worship of God is to be done in its blended form of Jal (water) and Jyoti (light); let each one worship the Almighty with whatever name he desires.
- A prayer to Jal (water) and Jyoti (light) can lead his devotees to their worldly and spiritual welfare and bring about the ultimate salvation of their souls.

Interesting Facts About Our Sindhi God

- The Many Names of Lal Sae
 - Uderolal – One who has sprung from water
 - Udaichand - Uday means moonbeams; Light in the Darkness
 - Amarlal – Immortal Child
 - Jhule Lal – Swinging Child
- Lal Sae is the Triumphant Symbol of Righteousness and Divine Benediction

Varun Devta (God of Water)

- In the 10th Century, the evil ruler King Marakhshah of Thato was oppressing Hindu Sindhis. They were ordered to embrace Islam or prepare to die. The terrified Hindus were faced with imminent death.
- They turned to Varun Devta, the God of Water. They prayed from the core of their heart to seek protection.
- They fasted, prayed, offered rice, fruits, coconuts called akho and implored for an incarnation to redeem them from their miseries.
- Varun Devta rose from the river and assured the worshippers that he would relieve them of their problems.
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Jhule Lal, Cheti Chand, & the Bahrano Saheb

Jhule Lal – A Unifying Force

- Jhule Lal bound the people of the land both Hindus and Muslims into a bond of unity and spiritual harmony.
- He wanted to impress upon his followers the truth that all paths ultimately lead to one destination, oneness of God.
- After finishing his purpose on earth, Jhule Lal disappeared in Vikram Sambat 1020.

Significance of Bahrano Saheb

- The ritual known as the *vidhi* of the Bahrano Saheb is symbolic of Lal Sae's worship.
- The *Bahrano* is an offering presented in honor of Jhule Lal to rejoice his birth and presence.
- It consists of ingredients that are fish friendly because it is immersed in the water after the prayers are over.

Procedure

Begin by building the Bahrano Saheb. Continue with Chhej and the Panjras, which are often simultaneous; then the Jhule Lal Aarti followed by the Palau. Once finished, the Bahrano Saheb and the bund degh should be immersed.

Building your own Bahrano Saheb

- 1) Make hard dough from 2 cups of wheat flour and little water.
- 2) Take 1/3 of the dough and make a square oil lamp (diya). Put four cotton wicks and add oil to diyaa. Keep this diya on a stainless steel plate (thaali). Diyaa may be lit at the time of aarti/palau.
- 3) Divide the remaining dough into seven portions. Make a small ball like shape from each portion. On the thaali keep these balls in the form of mountain (pyramid shape). This is known as the Bahrano Saheb.
- 4) Stick 7 cloves and 7 cardamoms on the top of Bahrano, Place 2 agarbatti and sprinkle little sindoor on the Bahrano and keep a few fresh flowers to place around the Bahrano.
- 5) On the remaining portion of thali, make a Ganesh sign with sindoor. On the Ganesh sign keep a mix of 2 tablespoons of rice, 1 spoon of sugar, 2 cloves, 2 cardamoms and little sindoor This is Akho. Often, some will just prepare *Akho* as an offering instead of the Bahrano.
- 6) In a small pan, put 1 cup of rice, 2 cups of water, 1/4 cup of sugar, 2 spoons of unsalted butter or ghee, 2 cloves, and 2 cardamoms. Cover the pan and make the Ganesh sign on the cover. Cook at high setting of range for 2 minutes and lower the setting to low and cook for another 15 minutes. Always keep the pot covered. Do not look inside the pot at anytime. This is a bund degh (closed pot). The significance is to shelter one's faults.

*Cloves & cardomoms represent men & women and equality.
The number 7 represents us as God's creation (wonders of the world)
Agarbatti represents sandalwood, which comes from earth, on fire.
The number 2 represents husband & wife.
Sindoor represents Husband 's hand on you.
All these Ingredients are basic necessities of life for survival.*

Chhej

- Chhej literally means crescendo, flood, or inundation. This dance form is a dance of joy. It requires great vigor, enthusiasm, abundance and rhythm. It is performed with Sobha Yaatra (victory dance) of Jhule Lal's Bahrano Saheb. A circle is formed by Chejaris (dancers) with dandias (sticks) in their hands. They dance in a circle. It resembles Gujrati Dandia Raas.

Common phrases & chants in praise of Jhule Lal, often heard during Cheti Chand celebrations –

*Ayo Lal.. Jhule Lal ...
Jhule Lal Kar Bera Par ...*

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Panjra

A Panjra is a song of worship – and this is a very popular one. Several are available.

Lal Meri Pat

O Lal Meri Pat Rakhjai Bhalaa Jhule Lalan
Sindri-A Jaa, Sewan Jaa, O Sakhi Shehbaz Kalandar
Damadam Mast Kalandar, Dulah Dil Dil Je Andar O Lal Meri, O Lal Meri

*Oh Lord of Sindh, Jhule Lal, and Sire of Sehwan,
The red-robed God-intoxicated Qalandar, glory unto you!
May I always have you benign protection.*

Chaar Chirag Tuhinja Baran Hamesha
Panjo Ma Baaran Aa-eeyaan Bhalaa Jhule Lalan Sindri Ja ... (Chorus)

*Your Shrine is always lighted with four lamps;
And here I come to light a fifth lamp in your honour.*

Mata-Un Jun Laalane Jhulee Bharee-De Niyanriun Ja Kande Bhaag Bhalaa Jhule Lalan Sindri Ja ... (Chorus)

*Let Your Heroic name ring out in Hind and Sindh;
Let the gong ring loud for your glory.*

Peeran Ja Peer Muhinja Peer Ach Seer Te
Nale Alakh Je Bero Par Lagaaye Jhule Lalan Sindri Ja ... (Chorus)

Oh Lord, may you prevail every time, everywhere.

Shah Vasarn Dar Jeko Eendo
Man Joo Mura Doo So Pa-E Vendo
Tinja Kateende Kasht Bhalaa Jhule Lalan Sindri Ja ... (Chorus)

*In the name of Ali, I pray to you to help my
boat cross (the river of life) in safety.*

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Jhule Lal Aarti

Om Jai Amar Lal Sae, Jai Jai Amar Lal Sae
Deen Dayaalo Daataa, Nit Kirpaalo Daataa
Bhagatan Jo Rakhpaal, Om Jai Amar Lal Sae

*Ever Compassionate Lal Sae, Always Gracious Lal Sae
Keeper (Supporter) of Bhagats (Devotees) – Om Jai Amar Lal Sae*

Jal Thal Tuhinjee Jotee, Roshan Raah Kare
Sae Roshan Raah Kare
Jo Jan Dil Saa Dhiyaa-E, So Sansaar Tare Jai Jai Amar ...

*On Land and Water Your Light is the Guide to Divinity (Prime Light)
Whoever Prays with Devotion, Will Be Emancipated Om Jai Amar Lal Sae*

Paath Mirkh Khe Paarhe, Jag Maa Laathu-I Baar
Sae Jag Maa Lathu-I Baar
Hindoo Muslim Gadjee, Kan Thaa Tuhinjee Saaraah Jai Jai Amar ...

*Efficiency Taught a Lesson To Mirakhshah,
Eradicated All Sorrows From the Universe
Thus Hindus and Muslims Together Sing Your Praises
Om Jai Amar Lal Sae ...*

Chaar Roop Dekhaare, Mohee Sabh Jo Too Man
Sae Mohee Sabh Jo Too Man
Jot Akhand Jagaa-E, Dee Dayaa Jo Dhan Jai Jai Amar ...

*Appearing In Four Forms, Attracting Everybody's Mind,
Burning the Eternal Candle (Directing the Path to Emancipation)
Bless With the Virtue Of Charity Om Jai Amar Lal Sae ...*

Je Je Sharan Me Aayaa, Raas Thiyaa Sabhu Kam
Sae Raas Thiyaa Sabhu Kama
Motyo Ko Bhee N Khaalle, (2) De Pooran Vishvaas Jai Jai Amar ...

*Whoever Came to Your Refugee, All Their Desires Are Fulfilled
Nobody Left Empty Handed – Everybody Has Full Faith In You
Om Jai Amar Lal Sae ...*

Jotee Man Me Baare, Kadhhe Andraa Agyaan
Sae Kadhee Andraa Agyaan
Sihat Rakhee Nit Salaam, Sihat Rakhee Nit Salaam Aahe Eehaaee Ardaas
Jai Jai Amar ...

*Dwelling On Your Name (Vision) Brings Peace of Mind
Thus Health Becomes Our Wealth – Kindly Always Elevate Us With Your Mercy
Jai Jai Amar ...*

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Palau

The *Palau* ceremony is performed after singing the songs of worship {*panjras*} and after the *Aarti*. The 'Palau' literally means the end part of a *saree*. We end our prayer with a request to the Lord to fill up the 'jholee' or the Palau, which they hold in their hand in a symbolic attempt to fill it with the goodies that they prayed for and which they expect to drop from Heaven at the end of their ritual. This is done by holding the lower part of the shirt stretched out to beg from the Lord the good and welfare of all. One should also pray for the well being of others before one asks anything for oneself.

Jhalan Jee Mehel Athai,
 Jhaley Vath Toon Jholeee,
 Dyan Vaaro Daataa Mahadev Aahey,
 Palao Jekey Paayey
 Tuhinje Dar Tey Aayaa,
 Unan Joon Toon Aasoon Umedoon Pujaayeen,
 Katey Kashta Tan Jaa,
 Ain Man Jaa Sabheyee,
 Vathee Pehenje Hath Saan Sayen Dar Lagaayeen
 Ehro Naath Muhinjo Mahadev Aahee,
 Bholaanath Aahey Mahadev Aahey

It is Time to Spread Out Your Jholee
 (Palav, to receive)
 The Giver is Mahadev
 Those Who Spread Out Their Jholee,
 And Come to Your Door-Step,
 You Answer Their Prayers.
 You Cure Their Physical and Emotional Ailments,
 And Gently Lead Them to the Right Door.
 Such is my Lord Mahadev
 Such is the Lord Bholaanaath.

Tairni

The parshaad traditionally served after Cheti Chand pooja is Tairni, a slightly sweet saffron and cardamon flavored rice.

2 cups rice	Saffron (Kesar)	Slivered pistachios
4 cups water	Saffron powder (Kasari range)	Slivered almonds
1 stick unsalted butter	Cardamon (Elachi / Foto)	Golden raisins (optional)
3/4 cup sugar		Shredded coconut (optional)

- 1) Rinse the rice, then add water and cook on high heat. Add the saffron, saffron powder, and crushed cardamon. Do not add any salt.
- 2) When 80% of the water has evaporated, turn the heat down to low. Cut the stick of butter into 8-12 cubes, and spread the butter over the top of the rice. Then spread the sugar evenly over the butter. Important – do not stir the butter nor the sugar into the rice, just layer them on top. The idea is for the butter and sugar to gradually seep into the rice. Cover the pot, letting the rice steam and continue cooking for 10-15 minutes until all the water has dried up. The trick to this dish is in the method – if you stir in the sugar, you create a syrup and the rice will not cook.
- 3) Once the water has dried up, turn off the heat and let the covered pot sit for 15-30 minutes.
- 4) Before serving, top with the slivered pistachios and almonds, as well as the raisins and coconut.

Sources:

Saints of Sind by Dr. Dayal Dhameja "Asha" M.A. Ph.D Feb 1996

http://www.dalsabzi.com/Mantras/palav_prayer.htm

<http://www.jhulelal.com>

A comprehensive historical analysis is available at <http://www.YoungSindhiAdults.org/Documents/Jhulelal.pdf>