

LORD JHULELAL: AN ANALYTICAL STUDY

Synopsis of the Thesis

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BY

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UNDER THE GUIDANCE OF
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Annexure IV

CERTIFICATE OF THE SUPERVISOR

It is certified that work entitled “Lord Jhulelal : An Analytical Study” is an original research work done by Thakkar Harish Gopalji Under my supervision for the degree of Doctor of Philosophy in Indology to be awarded by Tilak Maharashtra Vidyapeeth, Pune. To best of my knowledge this thesis

- embodies the work of candidate himself/herself
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Annexure III

Tilak Maharashtra Vidyapeeth, Pune

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I Thakkar Harish Gopalji am the Ph. D Scholar of the Tilak Maharashtra Vidyapeeth in Indology subject. Thesis entitled “Lord Jhulelal: An Analytical Study” under the supervision of Dr. Manjiri Bhalerao

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Chapter 1

Chapter 1

Introduction

1.1 Background:

Lord Jhulelal: the name evokes a feeling of peace, tranquillity and serenity if one looks at the life history and teachings of this deity revered by Sindhis in India and equally or even more by Sindhis who have made their homes outside India.

He is a binding force for the Sindhi community who had to leave Sindh before and during the partition of India and had to travel long distances and settle at many places in post-partition India. They had to leave their own land, the motherland Sindh, from which the name Sindhi is derived. The vicissitude brought them from riches to rags in just a moment of time. The change of fortune forced them to travel with only a pair of clothes they were wearing and a handful of belongings leaving behind their ancestral properties and wealth earned by the generations of their family.

The circumstances under which the Sindhis had to forcibly migrate from Sindh is not easy to describe. On one hand, there was a threat to their lives and on the other, there was all the fortune, wealth and property which was a fruit of hard work of generations. Despite finding themselves in such a dilemma, they showed tremendous courage and migrated to post-partition India and they were looking forward to starting a new life in independent India. Subsequently, their rehabilitation was done by the Government of India at many relief camps at various places in independent India set up by the Government of India. (Ed. Abraham-Asrani 2013:43-44) The places of rehabilitation were totally new to Sindhis having a different language, climate, food habits and geographical location. Above all, they had no work to earn their livelihood when they reached those places.

Looking at the Sindhi community which is spread all over India and abroad as well, a strong force is found, binding them, bringing them together, keeping them in touch with their own culture and with each other, and it is undoubtedly Lord Jhulelal. (See plates 1 and 2)

He is the North Star for Sindhis, he is like a magnet bringing all Sindhis wherever they are under one roof. He is a binding force for Sindhis spread all over the country and abroad as well. This can be witnessed on the occasion of auspicious day

‘Cheti Chand’ when the entire Sindhi community gathers at Jhulelal temple to celebrate. It is believed that Lord Jhulelal is an incarnation of Vedic Deity Varuna, the river God. (Ed. Abraham-Asrani 2013:54). This day is celebrated for two reasons. One, that it is the first day of the new year as per Indian calendar and the second is, this day is the birthday of their Ishtadeva and saviour Lord Jhulelal who was born on this day. (Vaswani 2008:135)

People of the Sindhi community, wherever they are, on this day leave all other activities, visit Jhulelal temple and celebrate the birthday of their principal deity with great enthusiasm. Lord Jhulelal can, therefore, be called a force that binds them together, a guiding star which is even today keeping this community attached to their age-old culture and helping them to preserve it. Therefore, the topic of this thesis assumes great importance in the life of the Sindhi community which is an integral and a large part of India.

1.2 Choosing the topic:

The topic of the thesis is chosen keeping in mind that Lord Jhulelal is such an important deity of a large section of Indian population. In spite of this, in many parts of India, there is very limited information available about this deity and there exists a need to make more people aware about life and teachings of Lord Jhulelal. This would help in supporting the Indian spirit of unity in diversity and diversity in unity and help people of India to move towards greater harmony. A deeper analytical study into the life, work, teachings and influence of Lord Jhulelal would certainly help to know more about him.

There is a need to undertake research on this topic of great importance which encompasses the life of an important community in India, which has a distinct presence in diverse fields of our society. While the Sindhis are a predominantly business and trading community, they have eminent personalities in many other fields, such as educational, spiritual, social and philanthropic activities. There is a keen desire in every human being to find his/her own roots, the conduit that takes to understand their forefathers and ancestors, their history, the demographics, the

geographical part where they lived and earned their livelihood, the situation under which they progressed and flourished.

All the above factors combined together make the culture of a society and the desire to work on them in greater detail has been an important reason to choose this topic for research.

The researcher visiting the temple of Jhulelal and Dariyalal on the auspicious occasions of Cheti Chand and Chaitri Beej which is the new year day for celebration, resulting in curiosity and quest to find more details about the deity, have been the reasons for choosing this subject for research. In addition, the desire to explore the history and culture of Sindhis and Lohanas is a reason to choose this topic for research. To study in greater details about the life and teachings of Lord Jhulelal and how his teachings fit into today's context have inspired the researcher. There has been a great influence of this deity on his followers. The study of how his teachings have influenced followers is also an inspiring factor.

During interaction by the researcher with some Sindhi scholars and some prominent personalities, it was noted that there is a definite need for preparing a comprehensive document which would cover the many aspects of Lord Jhulelal, his life and teachings and influence. The material which is available, is, however, not found at one place. It is scattered in different forms. There is no organised repository of information available on Lord Jhulelal and his direct and indirect influence on the fabric of society.

Therefore, there is certainly a need to carry out research and to make it available in a single document. This would be of easy reference for anyone who would be interested in this subject. It would provide the details along with supportive evidence. It would also be of help to those who want to do more research on this deity. Furthermore, a strong desire to work in greater details on Lord Jhulelal has been a dominant reason to undertake research on this topic.

The Lohanas and in particular Kutchi Lohanas are residents of Kutch. The Kutch, a part of Gujarat state is a territorial neighbour of Sindh, though Sindh is not a part of India anymore. The Lohana community also strongly believes that Lord Jhulelal is their community deity. They call him by a different name such as Lord Dariyalal. It is no different than the name Jhulelal. In India, Lord Krishna is called by

many names. Whether he is called Mukund or Madhav, Govind or Gopal, it is one and the same entity. Similarly, when one refers Jhulelal or Dariyalal in other regions even by some other names, such as Uderolal, Udayalal, Zinda Pir, Khwaja Khizr, Masta Kalandar; it is used for the same deity.

1.3 The concept of Avatar:

The concept of incarnation or 'Avatar' is quite familiar to the people of India. Whenever Adharma tries to overpower Dharma, there has been a manifestation of an Avatar and as believed by the Sindhi and Lohana communities, Jhulelal is one such. People of India strongly believe that God comes to earth in some form to rescue people from Adharma situation.

India is the land of Avatars. God himself comes in some form on earth. As per 'Dashavatar' theory, there are ten Avatars of Vishnu viz. Matsya, Kurma, Varaha, Narasimha, Vamana, Parshuram, Ram, Krishna, Buddha and Kalki. It could be in the animal form or human form or a combination of both as seen in Narasimha Avatar. Lord Jhulelal is believed to be Avatar of Vedic deity Varuna.

It may be noted that Lord Krishna himself has said in Shrimad Bhagavad-Gita in chapter 4, verse: 7-8

*Yada Yada Hi Dharmasya Glanirbhavati Bharata
Abhythanamadharmasya Tadatmanam Srijamyaham
Paritranaya Sadhunam Vinashaya Cha Dushkrutam
Dharmasansthapanarthaya Sambhavami Yuge Yuge¹*

This verse has been spoken by Lord Krishna himself. The meaning of the same is, whenever one finds the weakening of Dharma on earth, and the rise of Adharma, there is a manifestation of an Avatar. As believed by Sindhi and Lohana communities, Lord Jhulelal is one such! Historically it has been proven to be true time and again. It is applicable to all mankind and can be applied in case of Lord Jhulelal as well. A saviour God appears on earth to remove the sufferings of people and helps them by showing a way towards spiritualism.

¹ Non-English texts have been typed in Italics

Even though told many centuries ago by Lord Krishna, the time and situation when incarnation of Lord Jhulelal took place in Sindh has been aptly described in above verse.

India is also considered as the land of Sages. Many Sages like Maharshi Ved Vyas, Vasishtha, Valmiki, Patanjali and many more have gifted the world with knowledge and new ideas helping to enrich human life. The example of Sage Valmiki stands out prominently, who once upon a time was a dacoit. At a golden moment he turned from a dacoit to a humble worshiper of Lord and what happened then is known to everyone. The tradition of Sages and Avatars has helped to enrich the lives of Indians in many ways.

1.4 Faith and Devotion:

It may also be noted that Lord Krishna has said in Shrimad Bhagavad-Gita that whatever a devotee offers me, be it a leaf, flower, fruit or even water, with Shraddha (faith) and Bhakti (devotion), it will reach me.

It is the Shraddha and Bhakti of the people that give a certain deity a special place in their hearts. In the same way, similarly the Shraddha and Bhakti of the Sindhi community that has conferred a place to Lord Jhulelal of paramount importance. Sindhis do worship many other Gods, but the place of Lord Jhulelal is unique in their heart. When the deity has such a strong and large following it is worthwhile to do research on this deity and understand different facets.

Rishi Vasistha, a learned sage, has shown the importance of Bhakti in the seventh mandala of Rigveda. There is a group of hymns which are connected with Varuna which can be considered as an earliest literary source of the doctrine of Bhakti. This is indicative of the fact that the concept of Bhakti seems to have Indian origin and has not been borrowed from any source outside India. According to scholar R. N. Dandekar, certain hymns in the seventh mandala of Rigveda about Varuna are sufficient to show the characteristics of Bhakti. The two aspects of Bhakti have been explained as follows. On one hand: the Bhakta (devotee) understands that there is a great distance between the Bhakta and God due to the vast difference between two of them and on the other, there is longing by Bhakta to have a personal relationship with God. This concept has been put forth in VII.86 in the first two stanzas of Rigveda.

Sage Vasishtha was an ardent devotee of Varuna. With the help of Bhakti, it can be said that the distance between the God and his devotee can be overcome and the reason for which is said to be a burning desire and longing by the devotee to attain oneness with God. (Dandekar 1971:78)

The researcher feels that the concept of Bhakti is in existence from the Vedic and epic times. Sage Vasishtha should be given due credit for having shown the characteristics of Bhakti which dwells in the Indian heart from ancient times. The Bhakti (devotion) described by Sage Vasishtha also contains some elements of mysticism in which a devotee feels to have directly come in contact with God. Thus, he sees God and he directly perceives that he speaks with God and establishes a close contact with the God. A well-known example is of Bhakta Prahlada who was rescued by Lord Narasimha² owing to his strong faith and devotion towards the Lord. Another example is that of Saint Namdev from Maharashtra, owing to his Bhakti God Vitthal himself is believed to have eaten the Prasad offered to him by Namdev.

This is the same Bhakti that Hanuman had for Lord Rama, Arjuna had for Lord Krishna, Saint Tulsidas had for Lord Rama, Saint Tukaram had for Vitthal. On similar lines, one can put the Bhakti of the Sindhi and Lohana community towards Lord Jhulelal, their community deity. By worshipping the Ishtadeva, the endeavour of the devotee is to ask for his grace by which he can imbibe in him even a minuscule portion of the divine qualities of the Deity. The longing for a strong relationship between the devotee and God existed during Vedic times and continues to be the goal of sincere devotees even today, which would help them achieve and experience a certain degree of calmness in the chaos of this modern world.

1.5 Postal Stamp:

The importance of the deity Lord Jhulelal can be judged from the fact that the Government of India issued a postal stamp to commemorate 'Jhulelal Sahib' in his honour in the year 2013 calling him the community God of the Sindhi community and describing his greatness in the brochure, also released on the date of issue of the stamp and the first day cover i.e. 17th March 2013. (See plates 3,4,5 and 6). The brochure states that Lord Jhulelal was loved and revered by people of all strata and communities.

² An Avatar of Vishnu who manifested as part man and part lion.

1.6 Lord Jhulelal's teachings:

and values are very significant even today as they teach people of different faiths how to live in harmony and peaceful coexistence. Today as the world is getting smaller due to globalisation, there is a need to have a sense of brotherhood and the values and teachings imparted by him would help in achieving this noble task. His teachings being followed by a large community today have helped in bridging the social and cultural gap that exists between the people across the globe.

The Sindhis, wherever they live, celebrate the birth of Lord Jhulelal with an exuberance and devotion and an unwavering faith that makes one believe that the teachings and message given by him more than one thousand years ago are of great significance and importance even today.

One may question the rationality of Lord Jhulelal's place or value in today's modern society and how his teachings influence and affect the Sindhis in India and also spread over a large geographical area around the world.

The key answer lies in the fact that festivals like 'Cheti Chand' are celebrated with great aplomb and fervor by the Sindhi community even today even after about more than a thousand years after his birth everywhere in India and many parts of the world such as Bangkok, Hong Kong, Spain, UK and USA.

1.7 Cheti Chand:

'Cheti Chand' is the day on which Lord Jhulelal was born. It is the second day of the Shuddha or Shukla Paksha of Chaitra month in Indian calendar. On this very day, Sindhis also celebrate their new year. It marks the beginning of an auspicious year ahead and this day coincides with 'Chaitri Padva' or 'Gudi Padva' celebrated as a new year day in Maharashtra and 'Ugadi' which is the beginning of a new year in Southern part of India.

Today Lord Jhulelal is a guiding star for the Sindhi community which had to undergo severe hardship due to the partition of India in the year 1947. They were forced to leave their motherland i.e. Sindh which became a part of Pakistan after the partition and had to migrate to many parts of India. They had to rely on Government to provide them with basic needs like food and shelter even though they were owners

of huge immovable properties and were a wealthy community back in their hometowns in Sindh.

This political upheaval had uprooted their faith in humanity. They were going through a severe identity crisis. Their sufferings were endless in spite of leaving their home and wealth behind in Sindh. At such time they had no idea where they could look for a respite.

Lord Jhulelal emerged as a knight in shining armour during this difficult time. He can be rightfully called a guiding star and a binding force for Sindhis. For the Sindhis scattered all over the world who were circumstantial victims at the hand of fate, who felt utterly helpless after migrating from Sindh, many of whom were caught unaware, found a uniting force in Lord Jhulelal.

The Sindhis were a close-knit community in their homeland Sindh. They were great believers of Lord Jhulelal at home. The celebrations of Cheti Chand and worship of Lord Jhulelal, visiting his is a temple and offering prayers to him, chanting his name through Bhajan and Kirtan were an integral part of their culture and day to day life in Sindh. After migration when Sindhis were given shelter in temporary colonies which were specially established by Government of India, they once again reposed and re-established their faith in their Ishtadeva Lord Jhulelal. This gave them strength and power to overcome the misery that they were facing in a new environment that they were placed into. Their trust in Lord Jhulelal provided them with much needed mental fortitude and tenacity to face difficult times and situation.

Keeping faith in him and chanting his holy name, somehow, they were able to complete the journey which brought them to India, they were only thankful to the Lord. Upon arriving at the place where they were directed to by the Government authorities it might have occurred to their mind that they must have a place to pray and offer their thanks to Lord Jhulelal who had brought them from Sindh to independent India, as not all were successful to migrate and many had to sacrifice their lives on way to India. Many could not survive the migration.

They wanted to have a place of worship at the first available opportunity where they could go and pray to their deity. This is for the simple reason that people in India and people of many other faiths all over the world believe that the prayers by

devotees with a pure and sacred heart are not only heard but are answered by the Supreme Lord.

With this belief, the elderly and experienced folks of the community might have thought to create a place of worship, however small or even a makeshift or temporary structure, by placing the idols and pictures of Lord Jhulelal which some had brought with them even in the crisis, and started visiting and offering their prayers to their beloved deity. Some of the earliest places of worship constructed after migration can still be seen in some Sindhi colonies.

When one enquires with a Sindhi citizen about the greatness and divinity of Lord Jhulelal, the quick answer would be that it is their ardent love, devotion and faith for their deity and that it serves as a guiding force for them.

A popular greeting says it all in just two lines.

Jeko Chavando Jhulelal,

Tahinja Theenda Beda Paar³!

The simple meaning is ‘Whosoever utters the name of Jhulelal, will attain salvation. (Vaswani 2008:136)

Talking about the Sindhi community today in a modern society in India and abroad one can associate almost the entire community with vibrancy and dynamism and a sense of sound business acumen, one has to take cognizance of the great influence of Lord Jhulelal on Sindhi community.

Just like a phoenix obtains life by rising from ashes, the Sindhi community has risen from a somewhat similar situation, made huge progress and proved themselves as a strong and successful community in many walks of life. This is after going through various hardships during their difficult journey from Sindh to newly established colonies. They have emerged as a charismatic and a potent force in the face of adversity. Their driving force has been Lord Jhulelal.

That is why it becomes imperative to have a closer look and a deeper and analytical study of Lord Jhulelal, his life and teachings and influence and belief in Jhulelal and how this historical impact has created a pathway for the future generations.

³ A Sindhi greeting

During the research, going back in the history, the information about the Sindhi community could reveal some aspects not covered before. How and where this community lived and flourished, their heroes, the acts of bravery, their fight with the invaders at the borders and frontiers of Sindh would also be dealt with in this research in coming chapters. The origin of word Jhulelal, Uderolal and many other names by which he is called, their meaning, origin, where these names are found in Gazetteers of India, books related to history, academic publications, religious books and literature would be of interest in this research. The references to Lord Jhulelal are found in literature in Gujarati, Hindi and English as well.

Similarly, the information and research on the Lohana community would also be covered in this research. The word Dariyalal by which Lohanas call him, its origin and the significance will form the part of this research.

1.8 Data Collection Sources:

There are many types of sources available for collecting evidence:

- 1) **Gazetteers:** These are Govt. documentations recording various facts and findings by the officers of the ruling Govt. (here the British officers during British rule over India). Gazetteers become concrete evidence about the belief in the existence of the deity. It also gives a detailed account regarding various celebrations in Sindh related to Lord Jhulelal.
- 2) **Books related to History and academic publications:** Many books are written by Indian and foreign scholars where the references and mention of Lord Jhulelal are found by names like Jhulelal, Uderolal, Lal Udero or some other names by which he is known like Khwaja Khizr. There are academic publications by scholars as well. There is a book by a Christian missionary wherein there is mention of Uderolal, a child saint revered by Hindus and Muslims.
- 3) **Oral traditions:** These are mainly religious types and are in poetic forms passed from generations to generations orally. These could be Bhajans, Saakhi, Dohas, Chopayees, Pallo (Pallav) etc. Oral tradition would also include folklore and folk tales about the deity and are carried to future generations. These are age-old traditions which would be in existence even when printing technology was not available. Subsequently, they were transferred into written form for the

convenience of the people. Obviously, all the written sources are initially oral sources and later on they become literary sources.

- 4) **Fiction:** Stories and Novels are available in Gujarati, Hindi and English. Some literature is available in the form of fiction or stories for those readers who are interested in knowing about Lord Jhulelal in such a form. This form of literature consists of a mixture of the imagination of the writer and some events of past woven together making it interesting for the reader.
- 5) **Encyclopedias:** Encyclopedias such as ‘The Encyclopedia of Religion and Ethics’ and ‘The Encyclopedia of Religion’ provide valuable inputs and references for the research.
- 6) **Films and DVDs:** Film is a powerful medium to reach people. It is an audio-visual technology that is powerful and effective. When one talks about films in India, it is generally believed that these are Hindi, English or regional languages in which films are made for the entertainment of people. At the same time films of different types such as historical, religious and informative are also made in large numbers with a specific purpose in mind.

The films are powerful in captivating the attention of the human mind, the reason being their audiovisual sensory input. This has more impact on the minds of human beings.

Many films on Lord Jhulelal have been made and are available to the viewers. These are mostly made keeping in mind that religious people would be interested in watching the films on their favourite deity. Therefore, the purpose of these films is to reach out to people of the Sindhi community with the story and teachings of the deity. Nowadays films are available in DVD form and a wide choice of films is available to devotees.

A documentary film on Lord Jhulelal was made by Films Division of India (FDI) about three decades ago which was quite informative. Those days the documentaries were made by Government of India through FDI on important topics related to culture and history and were very much appreciated by the audience. The importance of the deity Lord Jhulelal is reflected by the fact that such a film was made on the subject by FDI.

1.9 Aim and Scope:

There are some basic questions which would arise in the human mind at some point of time in one's life. The human quest is to search for the answers to questions such as:

- Who am I?
- Why am I here?
- Where have I come from?
- What is the meaning of human life?
- What is the goal of human life?

India's wealth of knowledge which is revealed by scriptures like Vedas, Upanishadas, and Shrimad Bhagavad-Gita speak about a universal consciousness which is like an ocean and an individual is like a tiny drop of the same ocean.

The existence of absolute consciousness is like realizing the presence of God in every breath that one takes. At the same time, this Brahman is 'Nirguna' and 'Nirakara'. It is difficult to imagine or perceive that, which is formless, therefore the idea of 'Saguna' and 'Sakara' seems to have come into existence. The worship of Gods and Goddesses in various forms like Viṣṇu, Shiva, Gaṇesh, Lakṣhmi etc. could have evolved due to diverse belief systems, faiths and traditions followed in India.

The worship of 'Ishtadeva' which is devotion towards Ishwar (God) in one of his Avatar (incarnation) is a common religious practice in India among Hindu population. The 'Ishtadeva' is worshiped by a community according to customs and traditions handed down by their ancestors. It is a channel through which one can connect with the supreme consciousness on a spiritual level through religious practices that are followed by the devotees.

For a community, their 'Ishtadeva' is an incarnation of God which is the divine force that would guide them on the path of enlightenment and fulfillment.

The process to connect with the Supreme consciousness is an important journey. It begins with self-inquiry and answers to the meaning of life get unlocked through the surrender of one's ego and one's desires at the feet of the 'Ishtadeva'.

This research is undertaken with an intention to understand the history and essence of the 'Ishtadeva' of Sindhis and Lohanas and the significance of customs and traditions practiced by followers of Lord Jhulelal. With the help of the study of

literature on the deity, one gets an insight into his teachings and one learns to rise above caste, creed and race and anything that discriminates one human being from another. Therefore, it is imperative to understand the origin and history of their beliefs and the inculcation of the same into the new generation which would be responsible to shape a beautiful future for the wonderful world.

The objective of this research is to study the glory and divine power of Lord Jhulelal, unravel the values and teachings he wanted to impart to people, appreciate and inform the readers about the festivals, traditions, rituals, temples and shrines and knowledge about Lord Jhulelal and the impact it would have on generations to come.

The desire to explore the culture of Sindhis and Lohanas, and also to know more about Lords Jhulelal's teachings and further to see whether his teachings fit in today's context have been inspiring factors for taking up this thesis.

The basis of research is as follows:

- To collect the authentic information about this deity
- To study the influence on the personality of this deity
- To study the influence of this deity the Sindhi society.
- To study the teachings and influence of this deity
- Lay the foundation for further research for people interested in this subject

It was noted while interacting with some scholars and devotees from Sindhi and Lohana communities that there is a lack of comprehensive documentation about Lord Jhulelal in one place. The material that is available is scattered in many different forms such as small booklets, religious books in prose and poetry forms, historical books, fiction, etc. As such, if the available information is compiled in a single document it would serve as reference material for readers and those who would be interested in this subject.

There still appears a need to find more information about such an important deity which is revered by a large population of Sindhi and Lohana communities. This has also been a driving force to take up this project. The research would throw light on an important deity who is revered so deeply and why he is such a great influence on the Sindhi community.

In addition, the research would explore the various nuances of Lord Jhulelal. It would also illuminate the path and bring greater clarity about the deity Lord

Jhulelal. The study of his teaching and influence would also help in knowing that how did he manage to convince the ruler to treat all his subjects equally and what reforms happened in the society. It would also help to know certain aspects about Lord Jhulelal's association with Vedic deity Varuna, his association with other religious systems, Sufism and its influence on Sindh along with other mythological deities outside India.

It is an interdisciplinary study involving various streams like literature, religion, philosophy, iconography, mythology, architecture and history making the research interesting, rich and multi-dimensional.

The following temples of Sindhi and Lohana communities and Sadhu Vaswani Mission were visited by the researcher:

- Lord Jhulelal temple of the Sindhi community at Wanowarie, Pune.
- Dariyalal temple of the Lohana community at Bhavani Peth, Pune.
- Dariyalal temple of the Lohana community at Dariyasthan Street, Mumbai.
- Lord Jhulelal temple and Seat (Gaddi) of Shri Pugar Saheb in Chembur, Mumbai
- Dariyalal temple of the Lohana community at Kochi.
- Sadhu Vaswani Mission at Pune, a well-known organization for its social work and educational activities.

The festivals of Sindhis and Lohanas viz. Cheti Chand and Chaitri Beej during the time of writing of this thesis were attended by the researcher every year in person. The researcher witnessed the same and made a careful observation of the rituals and celebrations by both these communities. In addition, information has been gathered from scholars of both the communities by personally meeting them, and also discussing various aspects of this subject. Appropriate photographs and plates have been included in this thesis after the text.

Chapter 2

Chapter 2

Literature Review

One finds Jhulelal in oral tradition and in literature in many forms. The many facets of Lord Jhulelal can be seen in literary and oral traditions which are available, and they contribute to the research topic.

All the traditions are initially oral traditions and subsequently, they are transferred into literary traditions. It is obvious that when the process of printing was not developed, everything was carried orally from generation to generation. This might have continued for many centuries until the technology for printing was developed and became available to people. The classic example is Vedas which were carried generations to generations in oral tradition alone, without any documentation, and in spite of that, they were carried without any mistakes or faults. They were only printed at a much later period when printing technology came to India. Today, the printed versions of Vedas are available, and at the same time, the oral tradition still continues in India with the Vedic students who study Vedas and recite them scientifically.

Similarly, the traditions of Jhulelal would have also come in oral form initially and subsequently, they would have been transferred to the literary traditions. Once the printing technology came into practice, these must have been transferred into that format.

2.1 Information about Lord Jhulelal:

The information about the Avatar of Lord Jhulelal is available in various forms. It can be found in print in the form of small booklets of a few pages, sometimes in the form of books devoted to the story and acts of Lord Jhulelal.

While some are giving general information about Sindhi community, their activities in their own town or city, matrimonial opportunities available within their community, celebrations and upcoming events and the information about their Ishtadeva Lord Jhulelal is found along with all other information.

Some more information about Lord Jhulelal is found in the form of poetry, Bhajans, folk songs, stories (in prose form), prayers etc. The prayer to this God is often in the form of 'Pallo' or 'Palav' which is a kind of folk singing with complete

surrender to the Lord. The ‘Pallo’ is generally a non-separable part of rituals and prayers offered to Lord Jhulelal and is very popular.

The small booklets published by Sindhi and Lohana Community describing the story and greatness of Lord Jhulelal are often distributed during the celebrations in Jhulelal temples. These are in the Sindhi language with Devanagari or Arabic script, in Gujarati language and Gujarati script.

There are a few publications in Gujarati on Lord Jhulelal published by Lohana community. One such publication is one hundred years old named Shri Amarlal Charitra and it has been published from Pune. The composer of the book is Shriman Thakkur Visanji Chaturbhuj, and the translator is Thakkur Narayan Visanji. This was published by Gujarati Printing Press, Bumbai (i.e. Mumbai) in the Samvat Year (S.Y.) 1973 i.e. 1917 A.D. This book is a mixture of prose and poetry, the prose part being the translation of the poetry section. Even after a century has passed since its publication, the book is in fairly good condition and easily readable.

University of Bombay (Mumbai) publication titled ‘Sindhi Culture’ by Dr. U. T. Thakur provides a good deal of information about Sindhi Culture. Another very important reference about a river God is found in Gazetteer of the Province of Sindh by E. H. Aitken. This is a Government publication dating back to the year 1907 A.D.

There is a recent but lesser known publication which provides a rich source of information about Lord Jhulelal named ‘Shri Amarkatha - Shri Jhulelalji’. It is published in the year 2015 from Ulhasnagar (Maharashtra). Though the word Amarkatha is found in the title of this book, it is a totally different publication from Amar Chitra Katha storybooks and comics for children. The book is similar to ‘Purana’ and it describes along with the life story of Lord Jhulelal, many important places of pilgrimage, the importance of Bhakti (devotion), rituals for ‘Pooja’, everyday rituals etc.

The narrating of ‘Puranas’ is generally in a story form. There are main stories and sub-stories in the chapters. There are miracles in Purana stories making all this very interesting to read. Therefore, it can be said that this book would appeal to a large section of the community which believes in Lord Jhulelal. While appreciating that the book might result in gaining a readership, it is still necessary to go deeper into the subject while doing the research on the deity.

Referring to some other books which are mainly of religious nature, one finds information about Lord Jhulelal. They are descriptive in nature and more like story books. It is the opinion of the researcher that more work needs to be done on this subject. There are many aspects which need to be looked into greater details.

There is a possibility that some work done in the past might be out of print by now, became extinct or not traceable. This is not an uncommon phenomenon while studying a branch of linguistics viz; Manuscriptology. It is often mentioned that a certain manuscript or work has become extinct when the same is not available in the present times, but it is known that at some point of time in the past it was available.

The material gathered during research may reveal some information which might have gone unnoticed in the past and could help to know more about the deity.

2.2 The sources are mainly:

- 1) Oral sources
- 2) Literary sources

Oral sources:

The oral sources are mainly traditional. They would be of religious nature and describe the greatness of the deity. There are many forms such as Akhyan (Saga), Kirtan, Story, Drama, Aarti, Stotra, discourse etc. and these would be in regional languages. These are carried from generation to generation and along with devotion, have some element of folk lore making them very interesting for the listeners. These can be divided further into: Poetry and Prose.

Poetry: Bhajans, Sakhi, Doha, Pallo, Chopai, Kirtan and Sumiran in poetic form.

Prose: Akyan, Story, Kirtan and Drama. The latter two could be a mixture of prose and poetry.

Literary sources:

- Govt. Gazetteers and Records
- Religious books
- Academic publications
- Historical Books
- Fiction

- Philately (Postal Stamps)
- Films
- Encyclopaedias:
 - (a) Encyclopaedia of religion and ethics and
 - (b) Encyclopaedia of religion

2.3 Importance of Literature review:

A literature review is a very important tool for any type of research. Once the researcher chooses a subject for research it is important that the researcher should make a comprehensive list of the literature to refer that would help to carry out the research.

There are many different sources of history. When archeological sources are not available the literary sources become very important. There are oral traditions also in every culture. They are carried from generation to generation. They are extraordinary and unique. They attract the imagination of people which turn the matter into a legend or weave the webs of myths around the core fact. It is necessary to decipher the mythological part from the factual matter or truth. Therefore, more attention and prudence are to be used while studying the literary sources. To find the truth underneath the web of myth, the literary sources are necessary to be studied by the researcher. Attention should be paid to oral traditions as well, because after a certain time they are written down and may become literary sources.

In religious studies, one can find 'God' in making. In folklore, initially, the God is like common people, he is one of them. After a while the deification takes place. When one refers a religious book he already appears like a God and is powerful like a God.

The study of literature or literature review helps the researcher to open these paths and gives a better understanding of the subject. The work done previously is printed and published by the scholars and made available to people. The researcher benefits from the work already done and he can analyze it and utilize it in his research wherever applicable. It is also an art to select the appropriate work which is related to the subject and choose the relevant portion for the study and review.

The literature review offers many advantages for a researcher such as:

- Work done in past is readily available

- The views and opinions expressed by scholars could give some direction to the researcher
- Evaluation of the research done so far
- While preparing the thesis, the researcher gives various references to published material, which reveals that the researcher has done elaborate reading related to the subject.
- The researcher would either take the support of the published material, agree fully or partially or disagree with it, giving the researcher's own findings and opinion. All the above process indicates that the researcher has studied the subject very well.
- It also gives a feeling to the reader that the researcher is well-studied, and the findings are based on a good foundation.
- It also gives a feeling to the examiner like the one above. It indicates that the researcher has gone deep into the subject.
- Research can assess the insufficiency of research work done up until now.
- The study of literature increases the confidence of the researcher and helps to move ahead.

2.4 Oral tradition and literary religious sources:

The religious sources are derived from oral tradition. It is customary in India to offer respect to God in many ways. It could be singing, dancing, make an offering to God, do penance, Pooja, Aarti etc. The most common being singing and clapping. The singing of Bhajans is found to be very popular in rural and urban India in the temples of practically every God. The Bhajan, of which singing is the main part, is accompanied by musical instruments like harmonium, Tabla, Dholki and Taal and Chipali (especially in Maharashtra). It helps the mind and body to relax and also takes one away from the rut of day to day monotonous life. The other types of singing also involve Sakhi, Doha and Pallav or Pallu, especially for Lord Jhulelal. This all would have probably appeared initially in the oral form and then they were noted down to make them available in the written form.

Some people are known to go into a trance while doing the Bhajan, they become one with their favourite deity, they forget about the material thing and worldly matters in such a state. There are examples of many Saints in India who are

known to have attained such a state. Some examples are Saint Kabir, Saint Tukaram, Saint Namdev and practically from every state of India one can find numerous examples.

There are a number of Bhajans available describing the greatness of Lord Jhulelal along with other poetic forms such as Doha, Sakhi and Pallav or Pallo. The Pallav is a very popular mode of worship of Lord Jhulelal which is generally sung at the end of Bhajans. It is meant to offer full surrender to Lord Jhulelal and spread a handkerchief or a small square piece of cloth or a part of dupatta or sari by a devotee in front of Lord Jhulelal and to ask for his grace unto the person offering the prayers.

Bhajans are a daily ritual in most of the temples of Lord Jhulelal during evening time, when people visit the temple to offer their prayers and respect to Lord Jhulelal. The Bhajan could be in Sindhi, Hindi, Kutchi or Gujarati or any regional languages. Sometimes they are composed in such way that they follow or copy some popular songs, tunes or Bhajans from Hindi cinemas of 70's and 80's.

Many books comprising of Bhajans are published by the devotees of Lord Jhulelal for free distribution. Some of these are as old as sixty to seventy years. During celebration and festivals such as Cheti Chand, the singing of Bhajan, Kirtan and Sumiran form an important part of cultural program.

The religious work includes many small books and booklets, which are distributed free of cost to devotees visiting the temples during festivals. At the same time, it is observed that there are religious books which are much larger in size than booklets. These may range up to a few hundreds of pages. They include some photographs of deities as well. Some books are found which are quite large in their size as well as in a number of pages resembling 'Purana', the one by the name 'Shri Amar Katha - Shri Jhulelalji' can be included in this category.

2.5 Literature Reviews:

Shri Amar Katha – Shri Jhulelalji:

The book 'Shri Amar Katha - Shri Jhulelalji' gives many more details of Jhulelal and the traditions followed by Sindhi community. The opening of the book says that this book is narrated by Pugar Saheb who happens to be a cousin brother and first disciple of Lord Jhulelal. It describes the total life history of the deity. It is written in the style of Purana and it is known that Puranas are open-ended books.

Therefore, it is quite possible that some additions might have been made from time to time to this book before it has been printed in the present form.

The book is in Devanagari script and the language is Hindi, therefore easy to understand for people who possess the knowledge to read and follow Hindi. For people living in the province which is the area of influence and spatial geographical spread (See plate 7) of Lord Jhulelal and understand Hindi, this book can be termed as an important source of information on Lord Jhulelal.

It is also noted that because the format of the book is that of a story or Purana, repetition occurs in this book quite often and one finds the information of similar nature repeated therein. The Purana style of narration makes the book very interesting for the reader. This book has other characteristics of Purana in it. One finds stories, sub-stories, miracles and knowledge. It is a mixture of stories and teachings embedded in prose and poetry with a lot of interesting events happening continuously in the book. It is in a story form which keeps flowing from chapter to chapter. Many new characters keep coming, whereas some keep going and the flow of the story is uninterrupted making it very interesting. (Thakkar and Bhalerao 2017:2).

It describes the Amarlal Sahasranam in praise of Lord Jhulelal or Amarlal stating his various names. This is similar to the popular Vishnu Sahasranam¹ which mentions the various names of Lord Vishnu and is composed to praise him. A detailed description of Panchopachar Pooja is also found in this book i.e. worship by offering five things is also found in this book. (Thakur 2015:358). Some more rituals are found in this book such as Varundev Stotram, Ashtak of Shri Uderolal Sahib, Amar Vandana, Aarti, Pallo, Palav and Amar Chalisa. (Thakur 2015:374). The meter is similar to that of Hanuman Chalisa.

The book 'Shri Amar Katha - Shri Jhulelalji' is the book by Pugar Saheb himself and it gives a detailed information about all the rituals connected with Sindhi community. As such one finds details about 'Cheti Chand', Baharana, Chaliho, Pallav, Panjado and evening prayer 'Akho' etc. which are the valuable traditions of Sindhi society that are being followed in the current times as well. In spite of such great contribution by Pugar Saheb people have not been able to understand his greatness.

¹ Literally means one thousand names of Lord Vishnu

The author touches the concept of ‘Guru Parampara’(uninterrupted succession of Masters) and ‘Guru Mantra’ (sacred chanting given by Master) and explains its importance. In introduction he says that the rift in the society due to religious intolerance, lack of peaceful atmosphere and materialism are dominating factors today. If his literary effort could contribute even in a small way in awakening spiritualism in society he would feel grateful.

The book narrates complete life story of Thakkar Guru Pagar Rai (Pugar Saheb) in details which are not found in other literary sources. The other literary sources do not have details of the life story of Pugar Rai, they only mention that he was the first disciple and descendent of Lord Jhulelal. Whereas this book has many more details. There is a story about the birth of a son to Thakur Pugar Rai and his wife Nirmali Bai. The birth of son took place at the somewhat older age of Pugar Rai. The son was named as Budha Thakur. As the story goes ahead, Budha Thakur received Vidya (knowledge) from a teacher and Guru Mantra from his father.

The Budha Thakur inherited the Gaddi (seat) after Pugar Rai discarded his body. In due course of time, Budha Thakur was married and he had three sons, who also continued to serve the ‘Gaddi’ and propagate the teachings of Pugar Rai in areas like Gujarat, Maharashtra, Punjab, Multan, Dera Gazikhan and Kathiawad.

The relationship between Aroras of Sindhi community and Pugar Rai has been explained in the book as Thakkar Pugar Rai was born in Arora Rajput caste and Tinna sub-caste. Some people believe that the surname Tanna in Lohana community has been derived from Tinna.

While concluding the book the author touches the concept that since the time of R̥igveda, the Mul Tatva (origin) is one, though people might worship them with different names like Indra, Mitra, Varuṇa or Agnidev. At the end, the importance of Jal (water) and Jyot (fire) is described stating that they both are symbols of Lord Jhulelal and those who worship them will live a fruitful life. The message at the end of the book says that the believers and followers of Iṣṭadev Lal Sahib (Lord Jhulelal) and Sadguru Thakkur Sai (Thakkar Pugar Rai) can get their wishes fulfilled by worshipping them. The book makes an interesting reading for the devotees as it has many details and exciting narrations. There are many quotes in the form of poetry embedded in the prose matter. The poetry is similar to Chowpayee of Saint Tulsidasji and sounds sweet to the ears.

In addition to religious source ‘Shri Amar Katha – Lord Jhulelalji’, a list of some more books referred by the researcher are listed below:

- 1) Jai Jhulelal, Life and teachings, An Illustrated Graphic Novel, supported by Institute of Sindhology, Adipur, (Kutch), Gujarat.
- 2) Bharat Ekatmata Strotra,
- 3) Jai Jhulelal Beda E Par.
- 4) Dariyalal Charitra.
- 5) Varunavatar Dariyalal Jhulelal by Mayur.
- 6) Shri Uderolal Sahib, by Pandit Devadatta K. Sharma
- 7) We, the Sindhis, foreword by Dada J.P. Vaswani, contributors Alka Keswani and Meghraj Talreja,
- 8) Jhulelal Sindhu Sanskriti Ke Gaurav, by Dr. Subhash Chandra Sachdeva 'Harsha'
- 9) Sind and The Sindhis by Sadhu T.L. Vaswani, with Foreword by Dr. C.J. Daswani, Head of the Dept. of English, University of Poona.

Fiction:

The fictions are literary work produced as the imagination of a writer.

It may be based on some true-life incident or pure imagination. The writer could have taken inspiration from a historic event or an event that has taken place in the recent past, or even from the current situation or the circumstances prevailing at the time of writing. However, it cannot be called a true narration of the events, as it is not a documentation of the facts. At the same time, fiction may include in its contents the places, the characters, the chain of events or as solitary event which could remind the reader of such similarities.

Dariyalal by Gunvantrai Acharya:

There are two books by name ‘Dariyalal’. First, the original in Gujarati language and script. The second, a translation of the same book into English by Ms. Kamal Sanyal keeping the title ‘Dariyalal’ unchanged. Both these books are referred to in details in the literature review in this chapter.

Bhagwan Jhulelal by Prof. Netrapal Sinh:

This is a historical novel by Prof. Netrapal Sinh. The language is Hindi, and the script is Devanagari spread over in twenty-four chapters and number of pages are two hundred eighty-seven. Lord Jhulelal is the main character of the book as the name suggests and the contents describe the life story and teachings of the deity making it an interesting reading. This book is listed in the literature review in this chapter elsewhere as well.

Government Gazetteers and records:

This part mainly consists of books which do not fall either into religious or fiction category. It consists of government records such as Gazetteers and Census reports by servants of British rulers during that period. It is noteworthy that some foreign scholars, some civil servants during British rule and Christian missionaries have mentioned about the Sea Lord with different names such as 'Child Saint', 'Uderolal' and 'Infant' (Saint) in their books which are different names of Lord Jhulelal or Uderolal. In the opinion of the researcher, these are quite important threads contributing to the research. Details of the books and authors:

1. A History of Indian Literature (Sindhi Literature) by Annemarie Schimmel
2. Gazetteer of the Bombay Presidency (1904) Hindu Tribes and Castes (1879) by Rev. M.A. Sherring
3. In the land of the Sindhi and the Baluchi, A report on Catholic activities in Sind and Baluchistan by Rt. Rev. Mgr. Alcuin Van Miltenburg
4. Sufi Saints and State Power, The Pirs of Sindh (1843-1947) by Sarah F.D. Ansari
5. Gazetteer of the Province of Sind (1907), by E.H. Aitken
6. A Gazetteer of the Province of Sind by A W Hughes

The researcher would like to state here that these foreigners were good observers and sincere with their work that they have taken sufficient cognizance of the character of Lord Jhulelal (by the same or any other name) in their writings and they have clearly mentioned about him in their work.

Literary Traditions: Prose and Poetry:

Some more literary traditions are listed below:

- 1) Sindhi Ain Sindhyat by Ram Panjwani
- 2) Thakkur Guru Pugar Rai - By Thakkar Kharayati Lal, M.A. Retd. Lecturer
- 3) Janam Saakhi Shri Amar Uderolal Saheb - By Shri Kimatrai Tejaram Somai Thakur
- 4) The Sindh Story by K. R. Malkani,
- 5) Uderolal Sahib Katha: By Dr. B. Manghani
- 6) Pujya Jhulelal Janam Saakhi A Biyo Bhado Amar Vaani, Chief Editor: Vaidya Devaki Naval Rai Bachani,
- 7) Bhagwan Jhulelal by Prof. Netrapal Sinh, Publisher: Tilak Prakashan, Lucknow,
- 8) History of Sai Jhulelal: By Motilal Bhakt, Freedom Fighter
- 9) Aradhya Dev Varunavtar - Jai Jhulelal (Parichay Granth) by Mayur,
(A Gujarati Book)
- 10) Shri Uderolal jo Avatar Vathnu, writer name not found
- 11) Saints of Sindh by Dr. Dayal Asha P.
- 12) Trials and Triumphs of Sindhis, by Advani.
- 13) Sindhi Land of Hope and Glory by Ram Amarlal Panjwani and Savitri Kotuma Mansukhani.
- 14) Kalamjo Sipahi, A collection of poems in Sindhi by Goverdhan Sharma ‘Ghayal’
- 15) Shri Uderolal Akhyan athava Shri Amarkatha, by Haridas Maharaj and V.P. Dvivedi.

1) Sindhi Ain Sindhyat:

A write up by the name Jhulelal forms an independent chapter in this book by Ram Panjwani. It touches every aspect of the life of Sindhis and explains what is ‘Sindhyat’ i.e. the way of life of Sindhis and many more aspects of Sindh.

In fact, it can be said as well as witnessed that Sindh is no longer seen on the map of India as it has merged into the region of Pakistan, but the concept of Sindhyat

elaborates the fact that although Sindh is no longer seen on the map, Sindh still exists all over the world. This existence can be seen through the Sindhis who are found even in the remote places of the world. Sindhyat reflects the culture which is indirectly spread through the Sindhis all over the world.

2) Thakkur Guru Pugar Rai:

This book describes the story about Thakkur Pugar Saheb who was the cousin brother of Lord Jhulelal and his first disciple and descendant. The book is a mixture of prose and poetry, the script is Devanagari and the language is Hindi. There are 130 pages.

The name of the writer is Thakkar Kharayati Lal, his qualification is M.A. and he is a retired lecturer. The year of publication is 2001.

The book begins with ‘Lalu Devaṣṭakam’ which is in poetry form and it is in the praise (Stuti) of Lord Jhulelal. It seems that this Aṣṭak is quite popular and seen in many books. It has eight stanzas and therefore called ‘Aṣṭak’ and the ninth stanza is the one which describes the rewards that are received on the recitation of this ‘Aṣṭaka’.

The special features of this book are:

- An introduction by Dr. Thakur Rooplal Varma, M.A. Ph.D., retired senior Professor, Dayalsinh Evening College, University of Delhi, New Delhi.
- Dr. Thakur Rooplal Varma has stated in the introduction that he is the descendant of Lord Jhulelal and was, therefore, requested to write an introduction to this book by writer Thakkar Kharayati Lal.
- The writer Thakkar Kharayati Lal is stated to be a descendant of Thakkar Guru Pagar Rai.

There is a Nivedan (preface) by the writer as well in the beginning, which says that the writer has visited many temples of Lal Sai (Lord Jhulelal), attended many seminars and conferences, but he has not come across pictures or writings of Pugar Saheb and there is lack of awareness about Pugar Saheb among the followers of Lord Jhulelal.

3) Janam Sakhi Shri Amar Uderolal Saheb:

The book can be called bilingual as some part of the book is in Hindi. The book is divided into two major parts. Part (Bhado) one is Pooj Jhulelal Janam Sakhi and part two is ‘Amar Vani’.

Before going on a voyage by sea, the Sindhis offer their worship to Uderolal for their safe return to home. Therefore, they worship Jhulelal or Uderolal as the incarnation of the God of the waters and as their own ‘patron deity’. It may be noted that the words ‘patron deity’ are found to be used here for Jhulelal. This chapter of this book needs to be given a special cognizance. The information herein is very useful and valuable to study Sindhi deity Jhulelal.

This book describes the life story of Lord Jhulelal also known as Uderolal Sahib. It has one hundred and thirty-six pages, the script is Devnagari and language is Sindhi. After the life story, a few pages have been devoted to various poetic forms in praise of Lord Jhulelal such as Stuti, Shri Amarlal Ashtak, Panjada, (also known as Panjaro) Aarti, Palau (Pallo) and Bhog which is sung while offering Prasad to the Lord.

4) The Sindh Story:

Author K. R. Malkani is a well-known writer, a journalist and historian. His book ‘The Sindh Story’ is considered to be one of the popular books on History. It gives an authentic account of various events which took place during partition and independence of India in the year 1947.

This book stands out amongst many which are related to Sindh. It is divided into twenty-three chapters and covers many different topics in one book which is commendable. The author has covered a vast array of topics on a huge canvas of time, related to this province, starting with river Sindhu, Mohenjo-daro, the invasion of Alexander and extends up to the rule of King Dahir of Sindh. There are pictures from Mohenjo-daro and its civil structures. He is highly learned and has been educated in various places starting from Hyderabad in Sindh, then Mumbai and Pune. He has worked in different capacities such as sub-editor and an editor for prestigious newspapers and periodicals. He has been a Harvard fellow during 1961-62, a member of parliament and a delegate in Indian peace contingent to China. At the apex of his

career, he was appointed the Lieutenant Governor of Pondicherry. His vast experience in varied fields has enriched this book.

The subsequent chapters deal with important events in the history of India mainly concerning Sindh. He has taken cognizance of the freedom movement in Sindh in a separate chapter and the situation prevailing at the time of the partition. He has thrown light on the suffering of the Sindhi population during the partition period and the great hardships they had to undergo during their journey to the Indian side and their plight.

A chapter has been dedicated to Sindhi society and culture which helps the reader to understand the mindset of the Sindhi community right from the early period of the invasion of Sindh. Further, he talks about the Sindhi revival as well after their settlement in India.

An independent chapter with the name 'Jhooley Lal' has been included in this book. He says there are two figures which are dearest to the hearts of Sindhi people, one has been mentioned as 'Jhoolay Lal' and the other as 'Lal Shahabaaz Qalandar'. Both these names appear in the famous song 'Ho Lal Meri Pat Rakhiyo'² described elsewhere in this thesis.

Lord Jhoolay Lal is known by many names such as Udero Lal, Lal Sain and Amar Lal and is revered by the Sindhi community. The author says that he was the saviour of the Sindhi community in the tenth century when they faced persecution at the hands of Mirkha Shah, a fanatical ruler of Thatta region in Sindh. The Sindhi community went to the banks of Sindhu and prayed to Lord Varuna to send a saviour and protect them. In answer to their prayers, a child was born to Rattan Rao Luhana and his wife Mata Devaki in the town of Nasarpur. This miraculous child saved the Sindhi community by performing a number of miracles. He emerged as a warrior from the Sindhu river and convinced the ruler to treat all his subjects with equality. The silver swing or Jhoola or Peengho in which he was seen as a child is responsible for his name. He is also seen in a flowing white beard seated on a fish. The author specifically states that he was a great youth leader who was a saviour of the Sindhi community before a thousand years. Even today, temples are built in his honour and to describe his glory a particular five-line poetry which is known as panjaras is sung.

² A popular Sindhi spiritual song

The author K. R. Malkani has described the essence of the legend of Lord Jhulelal in this book. A black and white picture of Lord Jhulelal has been included in this book proving the importance of this deity in the life of the Sindhi community.

People interested in studying about Sindh, Sindhi people and their culture would definitely find this book an important tool which covers a wide panorama with the perspective of a learned scholar who has been a witness to the journey of Sindhi people from Sindh to independent India. It describes their suffering and their woes and their subsequent revival from ashes to prosperity. The book provides a lot of information to students and researchers alike.

5) Shri Uderolal Sahib Katha:

This is a small book of about thirty-two pages in two scripts, Arabi and Devanagari and language for both is Sindhi.

The Devanagari section has a story of Uderolal Sahib Katha and four Bhajans and one Pallav. It appears that the Arabic Script also has the same contents as the number of pages are identical. Those who want a quick look at the story and bhajans of the deity could refer to this book.

6) Poojya Jhulelal Janam Saakhi E Biyo Bhado Amar Vani:

The book has been published from Ajmer, Rajasthan in the year 2007. During and after the partition of India the Sindhis who were residing in Sindh province of undivided India migrated in large numbers to partitioned India. They were settled in many states as directed by the Government of India. Many colonies in various cities were established to accommodate them. There were many parts of India where such arrangements were made and some of them were Gujarat, Mumbai (both a part of Bombay state during 1947), Rajasthan, Madhya Pradesh etc. Even before the migration, the Sindhi community was found in many large cities of India. As such, a large population of Sindhi community in Rajasthan would be benefited by this religious book giving a good deal of information about the Ishtadeva Lord Jhulelal.

The book is divided into two parts.

Part 1: Poojya (Pooj) Jhulelal Janam Saakhi

Part 2: Amar Vani

It has two hundred and eighteen pages and its Chief editor is Vaidya Devaki Bachani who is an *Ayurvedic* doctor as mentioned at the beginning of the book, talks about her literary qualities as well. The book is written in Devanagari script and Sindhi language with a couple of articles in Hindi. It is a rich collection of poetry about Lord Jhulelal. This publication is certainly praiseworthy for such a large collection of poetry on Lord Jhulelal.

Part 1: Poojya (Pooj) Jhulelal Janam Saakhi

The first part is of one hundred and twenty-two pages and the entire matter is in prose form except for only one page which is ‘Lalu Devashtakam’³ and it is in the form of poetry. The rest of all the pages are in prose form. It has thirty-one small chapters and each chapter has a heading about its contents. The chapter number two titled ‘Jala Pooja Evam Upasana’ gives a detailed description about Jal Pooja, its importance, the greatness of Sindhu river and quotes by renowned writers and scholars like Swatantryaveer Savarkar, Sahityacharya Pandit Sitaram Chaturvedi and a quote from Maṇḍal 10, Sukta 75 from R̥gveda about Sindhu river which is translated as ‘Oh Sindhu! In the beginning, Lord Varuṇa made a way for you to flow’.

The chapter further describes many characteristics of Sindhu river and the people who made their homes on the banks of Sindhu and about the Sanskruti (culture) and Sabhyata (civilization) which flourished and came to be known as Sindhu or Indus valley civilisation for which quotes from India’s well-known archeologist Dr. M. R. Rao have been included in this chapter. Along with his quotes, there are some more quotes found in this chapter by some scholars which include Dr. Erkamoula (Finland), Prof. Frankfurt (France), Western scholar Pokak, Prof. Vaiselor (Russia) and Prof. Hasmukh Sankalia (India), Historian Gangaram Samrat (India), Prof. Bogart and Levin (both from Russia), Historian Dwarkaprasad Sharma (India) and a Sindhi writer Tajas Betas (Pakistan).

The author has quoted Mahatma Gandhi’s opinion as well and the chapter is concluded by the quote from a well-known Archeologist Vishnu Shridhar Wakankar, all about the greatness of the Indus valley civilisation and these are quite relevant to the subject.

³ Ashtakam is generally a prayer in poetic form comprising eight stanzas composed in praise of a deity.

All the subsequent chapters are in Devanagari script and Sindhi language and the topics covered are mainly about the glorious history of Sindh, Sindhu river, Sindhi people and their methods of worship, Sindhi language, Uderolal (Jhulelal) Avatar, Thakur Pugar Rai, place of worship and pilgrimage etc. The first part concludes with two writings in Hindi, one about 'Cheti Chand' the Sindhi New Year and another a message from Swami Advaitanand Sagar.

Part 2: Amar Vani

The second part starts on page number one hundred and twenty-three till page number two hundred and twenty. The special feature of part two is that the entire part is in poetry form except a page or two which also would be a part of the chapter to explain some details. This appears to be the largest collection of literary sources in the form of poetry in the opinion of the researcher. Many prayers to be recited at different times such as at the time of having food while offering Prasad to God, daily prayers and rituals are found in the second part.

Part two can be described as a huge collection of the poetic form of worship and some are mentioned as follows:

- Jhulelal Chalisa
- Shri Amarlal Japu (Japa)⁴
- Bhog
- Arti Jhulelal (Varunadeva) Ki
- Arti Poojya Amarlal Sahib Ki
- Arti Poojya Lal Sahib Ki
- Akhe Sahib Ka Mantra
- Jyoti Jagane Ka Mantra
- Sandhya Ka Pooja Path
- Rat Ko Sone Samay Ki Pooja Path

⁴ Repeated chanting of the name of a deity or a Mantra generally with the help of a rosary

There are fifty-two chapters in the second part and most of the chapters consist of poetic literary sources in the Sindhi language in Devanagari script.

The script being Devanagari, it is easy to read the contents, at the same time to understand the meaning of contents, the knowledge of Sindhi language is necessary.

The efforts taken on the writer can be understood by a large number of poetic forms which are included in this part.

Some poetic forms not found elsewhere and some not very easily available these days are also found in this section of the book. Some of which are mentioned below.

- Dhuni
- Dulah Shah Jha Doha.
- Madaha Shri Uderolal Sahib Ji
- Chandu
- Bani
- Dohido
- Choubolo

7) Bhagwan Jhulelal (Hindi), Author Prof. Netrapal Sinh:

As mentioned by the author this is a historical novel. It is the life story of Lord Jhulelal written in twenty-four chapters and two hundred and eighty-seven pages. It gives a full account of the life and teachings of the main character of the book i.e. Lord Jhulelal. The writing style is attractive, the language is simple Hindi and easy to understand. It takes one to the era in which these events have taken place. The script is Devanagari and language is Hindi.

The author being a professor, seems to have a good command over the Hindi language which is reflected in his detailed description of various events taking place during the course of time narrated in the novel. The imagination of the author is also to be complimented as he has woven the story around the characters in an interesting manner. It is a good reading for people who enjoy historical fiction.

8) History of Sai Jhulelal:

A small booklet of about twenty pages in English and Hindi with Aarti and Pallav. Such booklets are printed with the purpose of distribution to devotees who visit the temple of Lord Jhulelal and on occasions such as Celebrations of Lord Jhulelal and festivals like Diwali, Dussehra, Ram Navami etc. These books are handy for devotees to refer for Aartis and Pallav whenever necessary. These are distributed free of cost, are generally kept in the temples and devotees pick them up during their visit.

9) Aradhya Dev Varunavatar:

As Gujarat state shares a proximity with Sindh some literary sources in Gujarati are also found about Lord Jhulelal. This book is divided into twelve small chapters, each chapter with a heading. After the prose matter, a small section is devoted to poetry which includes Jhulelal Stuti, some Bhajans and an Arti. The script and language both are Gujarati, with a purpose to reach the Gujarati speaking followers of Lord Jhulelal. The prose part is in the Gujarati language, whereas for Jhulelal Stuti and Arti the language is Hindi and the bhajan Damadam Masta Kalandar is in the Sindhi language.

Due to captions given to each chapter, it becomes easy to know the contents of the chapters and one can revisit a specific chapter to find any reference when needed. The book starts with the chapter titled 'Sindh Desh-Sindh Nadi', giving some information about geographical location of Sindh, Sindhu river and Mohenjo-daro. This is followed by a brief history of Sindh starting from first century A.D. till the recent times of independence and partition of India in 1947. Starting with chapter two until chapter ten, the entire life story of Lord Jhulelal is narrated in an interesting manner that it would attract the readers of any age group to read the contents.

Use of right size of the font, simple language and maintaining the good flow the book is a good publication for the Gujarati population to understand the deity.

As stated earlier, Lord Jhulelal is also Iŝṭadev of Lohana community. The Kutchi Lohana community uses Gujarati script and Gujarati language due to the absence of Kutchi script, whereas the other two Lohanas also use Gujarati script and Gujarati language. As such this book would serve as a good source of information for Lohana community and the contribution by this book needs to be appreciated.

Chapter ten in the book gives information about Pugar Saheb, a cousin brother and first disciple of Lord Jhulelal.

10) Shri Uderolal Jo Avtaar Vathnu:

This book has ninety-seven pages. The script is Devnagari and the language is Sindhi. In the first twenty-five pages, it gives the story of Lord Jhulelal, whereas the next seventy pages have poetry which describes the greatness of Lord Jhulelal. The later part of seventy pages gives the reader a glimpse of the rich heritage of poetic literature such as Amar Chalisa, Chopai, Doha, Ashtaka, Mantra, Akho, Sandhya Puja, Ratri Puja, Bhog, Dhun etc. There are many Bhajans listed in the book.

The meaning of the title of the book is taking of Avatar by Shri Uderolal. The book describes in about twenty-four pages the life story of Lord Jhulelal. Right from the time and the situation when the Sindhi community went to the banks of Sindhu to pray Varuna who is known as Lord of the seas and water bodies. The sequence that follows is the proclamation by Akashwani, the birth of Lord Jhulelal, his Leelas (various acts), the ruler learning a lesson from him and so on.

At the end different names of Lord Jhulelal are mentioned which are :

- Varundeva (Varunavatar)
- Uderolal
- Jhulelal
- Udayachandra
- Amarlal
- Zindapir
- Dariyashah
- Ratnani
- Jalapati
- Lal Sai
- Pallevaaro
- Ghodevaro

- Zandevaro
- Chalihevaro
- Jyotiswaroop (Jyotiyan Varo)

Some of the names mentioned above such as Ratnani, Jalapati, Zandevaro, Ghodevaro etc. are noted for the first time in this book which are relevant to the description of the deity. The first part of the book is in Sindhi language and script is Devanagari.

The next part of the book is in Hindi and gives information about the greatness of the Lord and also about the importance of Chalisa⁵ ritual (Chalisa Vrat Mahotsav Ki Mahima). Initially, the story is narrated briefly and thereafter the Chalisa Vrat Mahima details are given. While observing this ritual, the devotee has to adhere to certain conditions. These are like eating simple vegetarian food, wearing simple clothes, avoiding dark colours, not to shave, eating only one time, observing constraint and not to indulge in material pleasure, not to wear leather footwear, not to consume intoxicating material like tobacco, alcohol etc. and not to eat non-vegetarian food. In short, one has to observe simplicity during the forty-day ritual. For all the forty days the devotee is expected to visit the temple twice a day and light a lamp and offer Pallav (Palo) prayer. In this chapter, it is also noted that Friday is the special day of Lord Jhulelal, whereas Sunday is the day on which Pugar Saheb was initiated by Lord Jhulelal.

Subsequent pages consist of the poetic version of praise of the deity, many Artis, Jhulelal Chalisa, Dohas, Akhas, Bhogu, the prayers to be recited at the morning and evening times, Pooja Samagri for Deg and Baharana and many more poetic literary sources for the deity. It is a rich collection and one finds that there are innumerable ways which a devotee can find to worship one's Isthadev. The efforts in collecting such a large number of poems deserve appreciation.

The book concludes by printing some beautiful pictures of Lord Jhulelal sitting on a swing and Lord Hanuman lifting a mountain to take medicine for Lord Rama's brother Lakshmana. The popular 'Hanuman Chalisa' and 'Hanuman Ashtak' is also found in the book.

⁵ A prayer in poetic form comprising forty stanzas in praise of a deity

11) Saints of Sindh:

This book gives an elaborate information of about eighteen saints from the province of Sindh. Lord Jhulelal is included in this list and it has an independent chapter with caption ‘Jhulelal’ which describes his life story. The book is in English.

12) Trials and triumphs Of Sindh:

An article appears in this book by title ‘Jhulelal: The Savior, Ishtadev of Sindhis’ though small, is quite informative. The writer has narrated many details of Sindh and Sindhi community throwing light on the way of life of Sindhis. According to the writer, the Hindu legend of Jhulelal or the river deity has a historical significance based on the theory of incarnation which every Hindu has believed since ages and which has also come to be accepted by the west after many scientific experiments, explorations and experiences. The article is in English and has a map of Sindh and worth a read.

13) Sindhi land of hope and glory:

This book depicts an attractive front cover with the pictures of an earthen pot and the priest-king from Indus Valley civilisation. It is a narrative of partly Lord Jhulelal’s life history and partly the miracles with a story. It describes the ‘Leelas’ and miracles of the deity Jhulelal such as the acquisition of a large piece of land and compensating the owner by way of jewelry.

The documentary evidence reiterates the faith in Lord Jhulelal, the principal deity of Sindhis and Lohanas.

14) Kalamjo Sipahi: A collection of poems in Sindhi by Goverdhan Sharma ‘Ghayal’:

This is a wonderful collection of Sindhi poems by a renowned Sindhi poet Goverdhan Sharma ‘Ghayal’. In this collection there is a beautiful and descriptive poem on Cheti Chand and the festivities associated with it. It also speaks about the greatness of Jhulelal and has captured the vibrant spirit and essence of the celebrations of the Sindhi community in honour of their deity. The word used to describe the festivities is *Mela*, which would indicate a carnival like atmosphere with the fervour and gaiety usually associated with a religious gathering. The poet further says that the devotees are happy and blessed to partake in the consumption of *Sukho*

which is a sweet drink made with almonds and sugar. This is enjoyed with *Sesa*, a sweet and yellow rice preparation with saffron and dry fruits. On this day a special *Pudina Chutney* with *Dodha* (thick Roti made from Jowar flour) is also enjoyed with Papad, followed by some water to complete this special meal. The devotees sing, pray and rejoice and bask in the glory of Lord Jhulelal.

15. Shri Uderolal Akhyan athava Shri Amarkatha, by Haridas Maharaj and V.P. Dvivedi:

This book is in Gujarati language and Gujarati script and as name suggests it describes the ‘Saga’ of Shri Uderolal and is a blend of prose embedded with poems in between. A special feature noted in this book is that the poems are based on Indian Ragas such as Malkauns, Kanada and *Lavani*. The writer is a Gujarati and the language of the book is also Gujarati, in spite of this one finds the poems in ‘Lavani’ form which belongs to the genre of Marathi Folk songs.

2.6 Under Literature review, some more documentary evidence is mentioned below:

Dariyalal by Gunvantraai Acharya:

There are two books by name ‘Dariyalal’.

First, the original in Gujarati language and script. The second, a translation of the same book in English by Ms. Kamal Sanyal keeping the title ‘Dariyalal’ unchanged.

1) Dariyalal in the Gujarati language: The author has stated in the introduction that one may call this writing a historical one or a folklore which is the base of this Gujarati book. He had a deep impression of the folk stories on his mind which he had heard from the sailors and seafarers of Mandvi from Kutch, Porbandar and Veraval from Gujarat. Along with the experiences of adventures of those sailors and seafarers he has blended his story writing skills to such an extent that this book becomes a memorable one and a very popular one in the Gujarati language. This is evident from the fact that the first edition of the book is dated back to the year 1938 A.D. and the present one is the seventeenth edition.

The mention of Dariyalal, another name of Lord Jhulelal is found at several places in this book. In fact, the name of the book is ‘Dariyalal’, which is a good proof that even in the year 1938 i.e. eighty years back Dariyalal was a favorite deity and a

novel was written by that name. It became so popular that in eighty years, many editions of the book have been brought out. The present one is seventeenth and is printed in the year 2013.

An eighty-year-old publication which is included in the category of fiction is an outstanding source to understand the antiquity of Lord Jhulelal. As stated earlier Lord Jhulelal is known by many names and Dariyalal is a popular name by which he is fondly called which shows his close relationship with Dariya (sea).

The writer Gunvantarai Acharya has to his credit a large number of books which are novels and have a historical background. This is indicative of the fact that they are based on some historical events. The writer has expanded the subject and presented it to the readers making it very interesting.

In the preface, he has mentioned it clearly that certain names mentioned in the book are taken from the true characters which were in existence during the period when the events of the novel take place and they coincide with the occupation of some Asian and African countries by the Britishers. In addition, he has taken the support of some memoirs by some writers, some history books, the list of which is given at the end of the novel. The author has clearly mentioned that he has taken the support of following books to write this story (novel). Some of the books mentioned therein are as below:

- History of Indian ocean
- Zanzibar by Mr. Dany
- Ships and sailors by Stanley Rogers
- The Cradle of Culture by Votkins
- My memories by Le Rex
- A short history of catch by Le Votkins
- Pirates of the sea by Clarke Russel

The book would introduce the reader to Dariyalal or Jhulelal and it would also give an account of the era which is covered in the book and how Dariyalal was revered in those times.

2) Dariyalal by Gunvantrai Acharya in English, translated by Kamal Sanyal.

This is the English version of Gujarati novel of the same name i.e. Dariyalal which is published by Dictum, Calcutta in March 2000. It is mentioned that this book Dariyalal (Lord of the seas) by Gunvantrai Acharya is translated into English from the original Gujarati. The English version has One hundred and thirty pages divided into twenty-seven chapters. The Gujarati version also has twenty-seven chapters and the number of pages is two hundred and seventy-two. The difference in the number of pages could be because of two reasons. One, that the size of pages in the English version is about one and a half to two times larger than the Gujarati edition and second, that the English version is somewhat condensed in nature.

The translator has given full justice to the contents of the novel and has not distorted or changed the essence of the story. The captions of many of the chapters remain unchanged and the names of the characters are also identical as per the original novel.

Another fact that the English version has many illustrations which make the reading more interesting and helps in understanding the environment of East Africa where the events of the story take place. The language is such that it does not appear to be a mere translation, but it catches the core and substance of the story very well.

The story is so interesting that the reader would remain glued to it and even if one has to keep it down for some reason, one would keep on wondering about what happens next? The original writer of the novel is from Gujarat and the language and script of it are Gujarati. Today one finds that more and more people are turning towards English medium for their primary and secondary education, hence they find it difficult to understand the writing in their mother tongue. In the current situation, this book would be useful for those who do not understand Gujarati and still they can enjoy the novel. The illustrations in English version would attract young readers and the objective of attracting them seems to be fulfilled. The publisher has stated that it is an effort to bring classics in translation for young readers.

Ms. Kamal Sanyal, the translator has done a commendable job by bringing this classic into English and making it available to a large number of readers. It is

stated on the back cover of the book that the writer has translated stories and plays from Gujarati and Marathi as well for readers and she is the winner of prestigious 'Katha' award for her work. The work needs to be applauded and more and more such works should be translated into English and regional languages opening up this treasure to the readers of all age groups. Though it is stated that this novel is 'Children's Classic', it is, in fact, classic for not only children but for all.

The title of the book is 'Dariyalal', the meaning of which is Lord of the seas, and the front cover picture of a large ship with sails, both are so attractive that anyone would be tempted to read it and once taken in hand, it is difficult to put the book down. The fact that it introduces the reader to 'Dariyalal' who is believed to be lord of seas by Lohanas of Kutch and Saurashtra to this day.

The tales of adventures on the oceans, the Mariners and seafarers, the pirates, the ships and sailors, the strange lands and strange people, all this makes it very interesting. At the same time, it introduces to the reader the glory of our past and the ancient sea God Dariyalal.

Such efforts to bring classic stories from regional languages to translate into English and other regional languages of India should be encouraged. The private publishers or educational departments of State Government or Central Government should take interest and help in such endeavours. The former U.S.S.R. was known for such work and had made available hundreds of books translated from Russian into English and many other world languages which opened a treasure of rich Russian folk tales and their traditional stories to everyone.

In India, such efforts are not seen and therefore Indian population remains deprived to a certain extent of the rich heritage and culture of its own. The Puranas can make a very interesting reading if made available in regional languages along with illustrations for Indian readers.

The English translation would provide to the reader an introduction to Dariyalal also known as Jhulelal and the respect and reverence of the people, especially the Lohana, Bhatia and Sindhi community who were known to be seafarers, towards their deity.

2.7: Specific Reference of History of Sind (From ‘A Gazetteer of The Province of Sindh’ by A.W. Hughes Published on 31-12-1874 by G. Bell & Sons)

Ancient Hindu Dynasty in Sindh: According to the Chapter 'Early History of Sindh' in the Gazetteer, C.713 AD the Sindh was ruled by a Hindu dynasty. The capital of this dynasty was at Alor on the banks of Indus. Some of the Hindu rulers have been mentioned as Rai Diwaji followed by Rai Siharas, Rai Sahasi, Rai Siharas II and Rai Sihasi II. This dynasty was supposed to have ruled over Sindh for over 137 years. Chach, a Chamberlain to Rai Sahasi II, usurped the throne. His brother Chandar succeeded Chach and thereafter Dahir, who was the eldest son of Chach. (Hughes 1874:23-24)

Mahomed Kasim Invasion and conquest of Sindh: It was during the reign of King Dahir that Mahomed Kasim invaded Sindh C. 712AD. During the battle, the Hindu king Dahir's army was defeated and the king was killed at fort Rawar. His family was taken away as captives except for his son Jaisya who fled. Mahomed took over Thata, Brahminabad. Alor, the capital of Sindh was captured C. 713AD followed by Multan.

Yazid succeeded Mohamed Kasim followed by Habid. Habid carried on the war with Jaisya, the son of the King Dahir who had regained Brahminabad along with much of the territory from Arabs. The Arab rule over Sindh progressed steadily. By C. 908 AD there was a decline in the power of Khalifahs. In a few years, two Kingdoms of the Multan and Mansura were established in Sindh. (Hughes 1874: 24-26).

An Arab Governor ruled Sindh under the Khalif C. 1019 AD. Around this time the Sultan Mahmud of Ghazni invaded Hindustan. Sindh was conquered by his Vazeer Abdur Razai C. 1026 AD. (Hughes 1874: 27)

Sumra Dynasty: Very soon, C. 1032 AD, foundations of the Sumra dynasty were laid down by Ibn Sumar, the ruler of Multan. They preferred their independence from Ghaznavi rule after C. 1051 AD. Ibn Sumar was succeeded by his son who was followed by other princes in his line. One of the succeeding King Khafif seems to have made Thata his capital. His kingdom spread from Katchha to Nasarpur. The power of Sumra Dynasty waned after the death of Khafif. (Hughes 1874: 27,28)

Samma Dynasty: The Samma Dynasty, under its first king took over the throne of Sindh by killing Ussuh Mehl the last ruler from Sumra Dynasty C. 1351AD.

Firoz Tughlak the king of Delhi invaded the Sindh C. 1372 AD and the ruler tendered their submission, though nominally. The Samma dynasty ruled Sindh from C. 1351AD to C. 1521AD. Jam Firoz was the last to rule under the Samma dynasty. (Hughes 1874: 28,29)

Arghun Dynasty: Arghun Dynasty started ruling Sindh in about AD 1521 by Alghun Khan Tarkhan the grandson of Halka who was the grandson of Changiz Khan. The Samma were completely defeated during these times under the ruler Shah Beg. Mirza Shah Hussain succeeded him. When Shah Hussain approach Thatta, Jam Firoz started preparing to collect an army and retreated to Kutch. Shah Hussain defeated Jam Firoz and his army. He later marched to Katchh where he defeated a chief named Khangar. During the reign of Shah Hussain, the Mughal emperor Humayun twice attempted to take over Sindh but was unsuccessful. Shah Hussain died in C. 1554 AD and Arghun Dynasty ended with him. (Hughes 1874: 29,30)

The Arghun dynasty was followed by the Tarkhan dynasty for a brief period. The army of Mughal emperor Akbar defeated Mirza Jani Beg, the ruler of Thata C. 1592 AD. Mirza Jani Beg was in the emperor's service thereafter and was granted the rule of Thatta by the emperor. (Hughes 1874: 30)

Daudpotras (Sons of Daud Khan): After Akbar's death in C. 1605 AD, the Daudpotras (Son of Daud Khan) founded Shikarpur after defeating Sher Khan, the leader of the influential tribe of Mehars. (Hughes 1874: 30)

Kalhora Dynasty: The Kalhoras under Nazir Mahomed Kalhora began to assume the role of governing the Sindh from C. 1658 AD. Yar Mahomad Kalhora took over Shikarpur C. 1701 AD. He obtained from the Mughal the Subhedari of Dera District and the title of 'Khuda Yar Khan'. He expanded his territory and was succeeded by Nur Mahomad who took over Nhar District from Daudpotra tribe. His authority reached as far as the desert C. 1736 AD. (Hughes 1874: 31)

C. 1739 AD, the Persian King Nadir Shah annexed all province westward of Indus including Thatta and Shikarpur. Nur Mahomed Kalhora surrendered and had to agree to pay tribute C. 1739 AD. As a compensation, he received the title 'Shah Kuli Khan' and he extended his authority in South Sindh C. 1746 and 1747 AD. (Hughes 1874: 32)

C. 1748 AD upon the death of Nadir Shah, the Kalhora King had to pay tribute to Ahmad Shah Durani of Kandahar and received a new title 'Shah Nawaz Khan'. The ruler of Kandahar marched towards Sindh in C. 1754 AD to enforce the tribute which was not being paid regularly by the Kalhoras. Shah Nawaz Khan fled from Sindh. His son Mahommed Murad Yab Khan succeeded him and regaining favour with the Kandahar ruler, received the title 'Sar Buland Khan'. He was dethroned as being too oppressive to his subjects C. 1757 AD. His brother Gulam Shah later held the throne C. 1758 AD. He received the title 'ShahVirdi Khan' from Kandahar rulers. His son Sarfaraz Khan C. 1772 AD succeeded him. Sarfaraz Khan C. 1775 AD made the East India Company withdraw the factories they had established at Thatta C. 1758 AD during the rule of his father. (Hughes 1874: 32,33)

C. 1777 AD Ghulam Nabbi Khan became the ruler, who was killed by Mir Bijar Talpur in a battle. His brother Abdul Nabbi Khan with Mir Bijar as his minister succeeded him. C. 1781 AD Mir Bijar defeated an invading army from Kandahar. Mir Bijar was assassinated at the behest of Abdul Nabbi Khan who had to later flee and Mir Bijar Talpur's son Abdula Khan Talpur took over along with his cousin Mir Fateh Khan. Abdul Nabbi with help from Kandahar ruler tried unsuccessfully to regain power repeatedly. His death brought upon the end to Kalhora dynasty and the resultant rise of Talpur Dynasty. (Hughes 1874: 33)

Talpur Dynasty: Mir Fateh Ali Khan from the Talpur Dynasty was established as ruler C. 1783 AD. The Talpurs were divided into three separate families, the Haiderabad family in central Sindh, the Mirpurs ruling Mirpur and the Khairpurs ruling Khairpur. Fateh Ali was head of the Haiderabad Mirs. They took over Karachi C. 1792 AD and Umarmkot C. 1813 AD. The territories were left to the surviving brothers of Mir Fateh Ali upon his death C. 1801 AD. The brother Karam Ali died C. 1828 AD. The brother Murad Ali died, succeeded by two sons Nur Mohamed and Nazir Khan. C. 1841 AD Nur Mohammad died succeeded by his two sons Mir Shahdad and Hussain Ali. (Hughes 1874: 34)

During this period the Khairpur branch and Mirpur branch also went through their successions. The first dealings with the British took place during the Kalhora Dynasty, which was brought to an end in C. 1775 AD by Sarfaraj Khan Kalhora. An attempt to open a commercial mission by British again met with a failure during the rule of Talpur Mirs in C. 1799 AD. (Hughes 1874: 35)

However, later C. 1809 AD the rulers of Sindh and the British Government agreed on a treaty of friendship to prevent French from settling in Sindh. (Hughes 1874: 37) One more treaty was executed in 1820 and renewed in 1821 to avoid frontier disputes. C. 1825 AD the British held a demonstration of 5000 strong force to stop Sindhi tribes from their incursion in Katchh. (Hughes 1874: 35) The Mirs had driven out the Afghans from Shikarpur which was their last hold.

The British and the Mirs executed some more treatise C. 1832 AD for commercial passage for traders along the rivers and routes of Sindh. C. 1835 AD the British through Colonel Pottinger got the permission to survey sea coast and Delta of Sindh. C. 1838 AD though it was prohibited to use the river for military purpose, it became necessary for the British to send troops through that route. The provisions of the earlier treaty were suspended by the Governor General Auckland owing to the situation of emergency, (Hughes 1874: 36) This prohibition and obstructions were removed after the use of coercive methods by the British.

Occupation of Sindh by a British Force: The resistance observed by the British during the above period prompted the British to station a reserve force in Sindh C. 1839 AD and take Karachi fort. Thereafter the British and the Mirs signed a treaty providing for the presence of 5000 British force to be stationed in Sindh for which part of the expenses was to be borne by the Mirs and also abolishing tolls on trading boats on the River Indus. The Khairpur Mirs and the Sher Mahomed of Mirpur also concluded with similar arrangements with the British. This maintained peace in the region and allowed the unimpeded movement of British vessels on the Indus river. (Hughes 1874: 36,37)

C. 1841 AD Major Outram was given the political authority over Sindh. This was followed by Sir Charles Napier taking military and political authority over territories of lower Indus in September 1842. (Hughes 1874: 37) He proposed new terms for a treaty superseding all previous treaties stating that certain towns viz. Karachi, Thatta, Sakhar, Bukhar, Rohri were to be given to British perpetually and all tolls were to be abolished. (Hughes 1874: 37)

Major Outram was recalled to urge the Mirs to accept the terms proposed and avoid bloodshed as Sir Charles Napier was ready with his force prepared for a battle. The treaties were signed by the Mirs 8th and 12th February 1843. But the Balochis

from the Mir's army dissented and attacked the British Residency on 19th February 1843. Major Outram defended the residency but later retreated to one of their vessels on the river. Major Outram travelled upriver to join the force under Sir Charles Napier. They battled the Mir's army near Miani which is nine miles from Haiderabad and defeated them. Though the British were outnumbered, the Battle was decided by the troop of horse-mounted Artillery of the British and their 22nd regiment according to the account given by Sir Charles Napier. (Hughes 1874 :38,39,44)

Thus, the battle of Miani was a very major point in the occupation of Sindh by the British. Subsequent to this victory, the towns of Mirpur and Umarmkot also fell into British hands without much resistance. The Sindh was thus declared as a territory conquered by the British and was added to the British possessions in India. After this, the Talpur Mirs lost their power over Sindh. The Talpur Mirs were made state prisoners in 1843. However, in 1854 they were given permission to return to Sindh and reside in Haiderabad. Sir Charles Napier was appointed as the first Governor of Sindh in 1843. The Mirs who had ruled the Sindh were given cash pensions and were allowed to hold the lands as Jagir. All other Jagirdars numbering to about two thousand offered their alliance to the British Government and were allowed to hold their Jagirs upon certain concession promised. (Hughes 1874: 45,49) British, the new rulers quickly established revenue and Judicial system for governance.

2.8 Historic temples in Pakistan:

A book titled 'Historic temples in Pakistan, A call to conscience' is a detailed account of the present-day temples in Pakistan. As the name suggests it takes into account most of the temples that still exist, especially after partition.

Each temple is of immense importance for the students and scholars as well who would be interested to peep into the glorious past of their religious monuments or structures which were once a part of undivided India, but today they are not. Still, they reveal a lot of information even after they have been found to be in a condition that is not desirable. In fact, they could be declared as national archives and their brief history be made available to visitors to enable them to get the information for such shrines and to know their importance in the culture of Sindh.

A special feature of the book is that it is conceived by two female journalists. The text is by Reema Abbasi and photography by Madiha Aijaz. A UNESCO award winner, Reema has described important features of these temples in her text without going for unnecessary expansion. Madiha, an acclaimed photographer, has provided praiseworthy pictures for the book.

There are three temples and some more references in the book which are connected with the subject of the thesis. The three temples are:

- 1. Varun Dev Mandir, Manora**
- 2. Daryalal Sankat Mochan Mandir or Jhule Lal Mandir**
- 3. Sadhu Bela Shrine near Bukkur Island**

1. Varun Dev Mandir, Manora:

This temple is a boat ride of about twenty minutes from Karachi port to Manora Island through the sea.

Lord Varuna or Varun Dev is referred to as Uderolal in Sindh, also known as Jhulelal, referred to as a traveller saint or child saint. He is named as Lal Shahabaz Kalandar in the town of Sehwan Sharif. She says that this is the same place where many centuries ago, Hindus had gathered to pray to Lord Varuna. During the period of forty days, they had performed a kind of penance and had abstained from worldly pleasures. They prayed for forty days singing and dancing in the worship of Varundev.

It is known that their prayers were answered and a saviour by name Uderolal or Jhulelal was born in the town of Nasarpur in Sindh.

As described by the writer in this book which says that the temple though in a bad shape, its pyramid-like tower (what she obviously refers to is the Shikhar) appears to her like a javelin ready to launch into the sky. Further, she says that it's sandstone structure, as if presiding over the Arabian sea, still courts mystery in its majesty, which shows that in spite of the negligence of many decades, it still has retained its grandeur. (Abbasi 2014:94), As reported and as seen in photographs, the temple rests on a platform which is elevated and the structure of the temple above the ground, its style and architecture, are all indicative of the North Indian 'Nagar' style under which this temple can be classified. The structure is made of sandstone which appears to be

yellow and somewhat golden in the pictures, probably with the effect of weathering of long years. At some places, it is stated to be about 2000 years old, however, from the appearance and after careful study, the age of the temple could be 800 years, as opined by Dr. G.B. Deglurkar, a renowned scholar and an expert in this field. Based on the design and style of the 'Shikhar', this temple can be described as 'Shekhari Shikhar' type as explained by Dr Deglurkar.⁶

On the whole, this temple remains un-noticed by the people of India, because of the difficulties to visit and travel to our neighbouring country Pakistan and not being able to even get any news about such beautiful structures still standing though in a very bad shape. Its condition can be described as dilapidated which will not be an exaggeration.

2) Daryalal Sankat Mochan Mandir or Jhule Lal Mandir:

Another temple mentioned by the authors is known as Shri Laxmi Narain Temple which is stated to be about 200 years old. This temple is very important to Hindu community because immersion of idols during Ganesh Chaturthi and Navratri are done here. This temple is also referred to as Darya Lal Sankat Mochan Mandir or Jhule Lal Mandir. Lord Jhule Lal is idolised and revered by Hindus of Sindh. On first Friday of the month a community meal is prepared for distribution as Friday is considered as an auspicious day of Lord Jhule Lal. The fisherman and sailor community also worship at this temple for their safe return from the sea voyage. It is their belief that they would be offered protection and would return safely to their home with the blessings of the Deity. As the name of the temple suggests, this temple is dedicated to goddess Laxmi and God Vishnu. The idols of other Gods like Radha Krishna, Lord Ram Seeta and Hanuman, Goddess Kali, Mata Durga, Panchmukhi Hanuman along with Chamunda and Khodial Mata are also found in the temple. (Abbasi 2014: 118-120).

3) Sadhu Bela Shrine near Bukkur Island:

The Indus river is home to many shrines. One of them is Sadhu Bela in yellowing Alabaster near the island of Bukkur. The river narrows here and this place can be reached by taking a short boat ride from Sukkur.

⁶ As discussed in person with Dr. Deglurkar, an eminent scholar

The beautiful and highly revered shrines of Udero Lal, Jhule Lal and a traveller saint Zinda Pir are found here. (Abbasi 2014: 216)

Since the manifestation of Zinda Pir or Khwaza Khizr in 952 A.D., this place is visited in large numbers by Hindus and Muslims on every Friday. A magnificent image of the saint in a red and blue coat with green headgear riding on a fish is found above the doorway. At Sadhu Bela, there are community feasts along with offerings and rituals accompanied by devotional songs every Friday which attract a large gathering of devotees. The pantheon of river saints is believed to be the protector of an ancient tribe of boatmen and fishermen known as Mohanas from the fiery nature of the river. (Abbasi 2014:217)

A detailed study of these temples could reveal many facts and many mysteries.

2.9 Philately:

A postal stamp of 'Jhulelal Sahib' and the commemorative First Day Cover (FDC) is issued by Department of Post, Govt. of India. The stamp was released by Indian Govt. on 17th March in the year 2013. A copy of FDC and postal stamp can be found in the list of plates and forms a part of this thesis. The FDC says that Lord Jhulelal who is known by many names such as Daryalal, Uderolal and Jinda Pir, is the community God of Sindhi community. His birthday is celebrated with splendour and gaiety and is known as 'Cheti Chand' which falls on the second day or the month of Chaitra of the Indian calendar. It is believed by Sindhi community and as per legend Lord Jhulelal was born in 10th century A.D. at this day in a town by name Nasarpur, Sindh, which is a part of Pakistan now. Lord Jhulelal (Jhulelal Sahib) gave a message of communal harmony and brotherhood which was accepted by the ruler named Mirk Shah and he treated all his subjects with equality. The matter printed on the First Day Cover and the postal stamp to honour the deity is sufficient to portray the greatness and importance of Lord Jhulelal.

2.10 Films:

The film is a powerful medium as one sees and hears at the same time. Films are of three types viz; entertaining, educational and documentaries. Though the majority of the films are made for entertainment, at the same time educational and documentary films are also produced in good numbers today. Lord Jhulelal being a community deity of Sindhi people, many films are produced on this subject. In earlier

times there were cellulite films of thirty-five mm which were used for the production of cinema, whereas today most of the films are produced by using digital cameras and advanced technologies. These are available on DVDs at a very reasonable price. The films produced on Lord Jhulelal mainly involve the story, the miracles, the preaching and are available on DVDs to the devotees. Today the younger generation can benefit from such films as along with the entertainment, they would also deliver the preaching of Lord Jhulelal along with the story and miracles in an interesting manner. Such films are available on DVDs where one finds a population of Sindhi community in Metros and big cities.

2.11 Encyclopaedias:

The encyclopaedias that are referred are mainly related to ‘Religion and Ethics’ edited by James Hastings and ‘Religion’ edited by Eliade Mircea.

- 1. The encyclopaedia ‘Religion and Ethics’ edited by James Hastings:** This encyclopaedia has included the words Sindh and Sindhi at page five hundred and seventy-one and has given the description about Name, History, Ethnology of Sindhi people, invasion of Sindh by foreign powers, worship of Saints, worship of river Indus which provides sufficient information and data useful for research in the subject. At page five hundred and seventy-two appears the name of Hindu Saint Jind Pir (Zindah, the living one), which is known as Khwajah Khidr by Muslims along with a specific mention of Uddhero Lal (or Uderolal) is also found which becomes Shaikh Tahir. Similarly, Lala Jasraj becomes Pir Mangho. Reference to Shahabaj of Sehwan (Lal Shahabaj Kalandar) is also found in this encyclopaedia. One more reference of the name Uddhero Lal (Uderolal) who is known as Vadhera Lal in Punjab is also found on page five hundred and seventy-two. The reference about the worship of Uddhero Lal is also found at page five hundred and seventy-two which states about his rise from river Indus in the form of a superman mounted on a white horse. This description obviously refers to Uderolal or Jhuelal, the Ista dev of Sindhis. He is worshiped at water bodies like rivers, canals and in his honour the Lohanas of Kutch offer sugar candy, rice and fruits. They also light a lamp in his honour. (Ed. Hastings 1915: 570-572)

2.The Encyclopaedia of Religion by Eliade Mircea:

Eliade Mircea, a Vedic Scholar was Romanian by birth. He has to his credit many books of Vedic study along with Encyclopaedia of Religion. Vedic deity Varuna has been a subject of much interest for the researcher as lord Jhulelal is known as the incarnation of Varuna. Mircea's description of Varuna in this encyclopaedia reiterates views put forth by Indian and Western scholars on Varuna.

- Varuna has a thousand eyes and he keeps a watch on human beings about their behaviour, their good and bad deeds and punishes the sinners. In the pantheon of Vedic Gods, Varuna has a stringent ethical outlook. He uses his nose or pasha to bind the sinners. The name Varuna is of Indo European origin.
- Mircea considers powerful Avestan God Ahura Mazda and the Greek sky God Ouranos as parallel to Vedic Deity Varuna.
- Varuna is considered omniscient due to his innumerable eyes.
- A sacrifice known by name 'Varunapraghasa' is a sacrifice for Varuna and the idea of confession is seen here in Vedic literature, as the wife of the sacrificer has to confess her sins to priest of the sacrifice ceremony.
- Varuna is the God of Ruta, which has been interpreted as dharma or truth (Satya) by Mircea whereas many scholars regard its meaning as a cosmic order.
- Varuna is associated with Maya, which is a magical power.
- Varuna's powers appear to have diminished in the later period and he is only regarded as water deity. (Mircea 1987: Vol 15 189-190)

Mircea has also elaborated upon the meaning of Ruta under a separate heading as Cosmic order and universal truth. Ruta the cosmic law or the cosmic order which is responsible for smooth running of the universe which keeps every object in its specified place.

2.12 About the evidence:

History is like an ocean. It is not easy to note down each and everything that has taken place in the past. However, the endeavour of every historian would be such that the maximum account is documented of the events that have taken place. As

such, the mankind should be grateful to historians in a true sense, because it is with their efforts and tireless work that they have done for the future generations that they are able to know about their ancestors, previous generations, their heroes, the brave fighters and warriors who fought for their countries, great artists, kings and queens. The seafarers who crossed the seven seas to set their foot on new lands, scientists who discovered many mysteries of this world, made new inventions to make the life of mankind comfortable. The list would be endless.

At the same time, it is a fact that during the course of time many events have been forgotten or have disappeared behind the curtain of time or have vanished into thin air, leaving behind no trace.

The reasons could be natural or manmade, natural being floods, tsunamis, the eruption of volcanoes, changed courses of rivers, epidemics and manmade reasons like war, hydrogen and nuclear bombs, construction of large dams and reservoirs, destroying of forests by cutting trees, heavy urbanization of concrete jungles and many more.

It may not be imperative that there has to be a written or documented evidence or gross or concrete evidence for everything that has happened in the past, which has been a part of the history. One would say that for many a thing the scholars and researchers have succeeded in gathering the evidence, there are quite a few things for which it has not become possible to gather the evidence to the extent to which a scholar would expect to find.

To certain things, the principle of evidence cannot be applied by a thumb rule as it can be applied to material things or purely scientific experiments in the fields such as physics or chemistry. For matters related to religious studies, which is the topic of this research, the same rule that is applied to scientific experiments and scientific research cannot be applied.

A person who has a deep belief in something, that would be the truth for that person. This principle is sufficient for the researcher for the quest and desire to choose this topic for the research.

What happened in history as a result of this deep belief (Shraddha) around the year 950 A.D. and afterward is important. What was the outcome of that is of the interest and is the subject of the thesis. Faith does not worry about the proof. There

was a couple and a child was born to them in Sindh is a fact. Subsequent events have similarities to the life history of incarnations or saints who appeared on this earth.

It would be of interest to quote an example of ‘The theory of Aryan migration’ which has been studied in such details by many scholars. A heap of many supportive arguments and hypotheses have been put forward and it was considered as a masterpiece of research. However, in recent times a reverse of the hypothesis is being put forward and is being supported by a number of scholars and is a subject of much interest lately. Therefore, the theory accepted by scholars earlier is now not being refuted by many scholars.

This research is the study involving religious topics and Vedic Gods and post-Vedic Gods and therefore the thumb rule cannot be applied to it. Because so much importance is given to the absence of mention of proof, due to which that thing might be doubted. But the absence of mention is not the absence of matter or fact or a person.

The absence of evidence does not lead to any definite conclusion. It would rather leave an open window for the believers who firmly believe in the deity, but those who want to doubt may continue to doubt. But they also would not reach any conclusion unless some new facts are discovered. Sufficient evidence about the subject deity i.e. Lord Jhulelal has been given in this chapter.

In every era, time after time, such entities are born on this earth and they bring about a certain change in the world. The meaning of changing the world is in the sense of change in the thinking of a mass of people. They become a reason for such a change. Their gifts to the world are new thoughts, new ideas and a new philosophy. It may not be wrong if they are called “revolutionaries”.

It is not easy to bring about a change in the society and revolution would be a far-fetched objective. Anything which is new is not accepted easily. It is opposed at the very beginning as soon as it emerges out. It meets a lot of resistance. It has to win over the established method and the established people which are a part of society. Once this is conquered, the subsequent journey is comparatively not that difficult.

The life history of such entities is very interesting. They are called “Avatars”, and they appear on this earth to remove the sufferings of mankind. Some are born in a palace while some are born in a prison. From a very early age, such entities take up

the task of removing the sufferings of mankind and make their lives happy. Some examples are Lord Rama, Lord Krishna and Lord Buddha.

They walk a path of certain principles, and large masses of society become their followers. Lord Jhulelal is a classic example. He was responsible to bring about a tremendous change in the thinking of the then ruler of the Sindh region. How did he achieve this, what was the course of the journey in that direction is very interesting. It forms a part of this research and thesis.

2.13 Sindh and Sindhi people:

Sindh:

Lord Jhulelal is the Community Deity of Sindhi and Lohana Community. His birthplace is a town by name Nasarpur in Sindh region which is a part of Pakistan today, though it was a part of undivided India before partition.

Nasarpur is a town in Sindh as mentioned in the Gazetteer of Bombay Presidency, Volume XXVII published in the year 1904 by the British rulers of India. The longitude and latitude of Nasarpur are 25.5152 ° N, 68.6231 ° E.

It is also mentioned in the Commemorative first-day cover (FDC) postal stamp of “Jhulelal Sahib” issued by the Department of Post, Government of India that he was born in Nasarpur. The stamp was released by Indian Government on 17th March 2013.

To understand the Sindh region and origin of Sindhi people one must take a look at the history of Sindh. Sindhis are a Sindhi-speaking ethnic group native to the Sindh province which is a part of modern-day Pakistan. (Joshi 1976 Vol 9: 798)

In the year 1947 India achieved independence from British rule and in the subsequent partition, it was divided into two parts and Sindh became a part of Pakistan. After partition, most of the Hindu population comprising of Sindhis migrated to India and also to many other parts of the world. As of now, Sindhis form a very small percentage of the population in today’s Pakistan. (Joshi 1976 Vol 9: 798)

The great culture which flourished on the banks of Sindhu and other tributaries between 2800 BC and 2500 BC is known as the Indus Valley Civilization. This culture which was at a Chalcolithic age and prospered for a considerable time in

India. It has been assigned the date by experts somewhere between 2800 B.C and 2500 B.C. though its prior levels of development would push its date back by a few centuries more. It extended to the whole of Sindh, the Punjab, Kutch, Kathiawar and other parts of India and embraced a larger area than contemporary civilizations to the west. Its trade communications appear to have existed with Southern India, Kashmir, Mysore and other parts of India, and with the centre of contemporary civilizations in Sumer, Egypt and Crete by land and sea. (Thakur 1959: 1-2)

During somewhat similar period i.e. during the third millennium B.C. (circa 2700-2000 B.C.) a highly developed civilization known as Harappan Civilization existed along the rivers Indus and Saraswati, Western Uttar Pradesh and other parts of western India all located in the North-Western part of South Asia (Sharma 2007: 39).

After sustaining it for many centuries there was a decline and fall of Indus and Harappan Valley Civilization around the year 1700 B.C slowly and gradually. The reasons for this downfall are not clearly known. Some believe that these were threatened by heavy floods in the river Indus or drying of river Saraswati or suffering of heavy losses in trade from ports like Lothal and Dholavira etc. or interference of man with the environment by cutting trees for fuel and grazing land indiscriminately. (Sharma 2007:85). It appears that either these or some other catastrophic reasons brought an end to this great civilization.

Subsequently, around 1500 B.C., it is believed that a Vedic civilization existed which was founded by Indo Aryans and they were responsible for laying the foundation of Vedic civilization which existed and flourished between the river Saraswati and Ganges.

Coming back to the thread of why the name of the region is Sindh and people are called Sindhis. It is the same land on the banks of Sindhu River where a civilization flourished in the later period which was inhabited by peace-loving people. Since this was on the banks of Sindhu river and the land Sindh, the people living there were called Sindhi people.

The name of this region Sindh has been derived from the River Sindhu (Indus). The people who lived on the banks of this river and in this region were known as Sindhi. The origin of terms Hindi and Hindu come from the word Sindh and Sindhu respectively. In the Persian language, the "s" is pronounced as "h".

Accordingly, the Persian people pronounced them as Hindi people and language as Hindhi. This region was called as Hindh. Thus, this name Hindh or Hind has been used to describe this region since ancient times.

Sindh region was also known by the name 'Meluha' (Ratnagar 2006:53). Sindh is situated on the western side of India and surrounded by Rajasthan, Rann of Kutch and the Arabian Sea, Baluchistan and Punjab. It has a very large area of approx. 75000 to 78000 sq. km. The main districts on Sindh are Hyderabad, Thar-Parkar, Larkana, Sukkar, Nawab Shah and North Sindh etc. (Thakur 1959: 12)

The rains are scanty; however, the land is very fertile because of river Sindhu. Due to the prosperity of the region, many foreign powers invaded Sindh from time to time. These were Palhavs, Shakas and Kushans. Though they established their kingdoms in that region, in due course of time they assimilated and became a part of the local culture. Along with Hindus, Buddhists and Jains were also found in this region.

2.14 Ancient Sindh and Sindhi People:

There has been a lot of information available about Sindh and the great civilization which flourished there. A scholar and a historian Upinder Singh has given many details about the same. Talking about ancient civilization in Sindh, Mohenjo-daro would come amongst important sites where excavation was done and numerous evidence of the existence of a progressive civilization have been found and studied by many scholars.

Mohenjo-daro in Sindh is situated around 5 km from River Indus and there are two mounds at the site. The size of the site is around 200 hectares and the population of the lower city is estimated to be around 41,250 people as per Fairservis. The mound situated on the western side is 12 meters above the ground and is known as the Citadel. The structures that are found here have been built on an artificial mud-brick platform of about 400 x 200 meters in size. The nature of the wall appears to be defensive according to some suggestions, though it does not represent a defensive nature. But it is a design of construction which creates an elevated landscape. The Great Bath is situated in the north along with college of priests and granary as well. The Great Bath is an excellent example of advanced civil engineering techniques. The construction of floors and walls of Great Bath was done using bricks and gypsum

mortar which are fitted in such a way that they become watertight. The waterproofing technique has also been employed in the construction of Great Bath using a thick layer of bitumen at the sides of the tank and at the bottom of the floor. This is a classic example of waterproofing technique which was known to the people of Mohenjo-daro in the ancient times. (Singh 2009:149)

The remains of a large building of the size 69 x 23.4 meters which has many rooms along with a courtyard and three verandas are found on the west of Citadel. This appears to be a place where the chief priest and many other priests might be staying and therefore it is called a college of priests rightfully. To the south of Citadel mound, a large building has been found measuring 27 x 27 meters in size, which is called an assembly hall and is almost square in shape with fine aisles.

The area which is the lower town towards east covers more than eighty hectares and surrounded by a fortification wall and is divided into many streets and alleys running north-south and east-west.

The size of houses found in Mohenjo-daro was different according to the status of the citizens. The main street was sufficiently broad with 9 meters in width whereas the smaller streets were 1.5 – 3 meters in width. In a nearby large building, many seals and broken fragments of a stone sculpture have been found which are of a seated man who has a shawl placed over his left shoulder. This is similar to the sculpture of the Priest-King. The building where the sculpture was found could have been a temple or where some important leader resided. (Singh 2009:150)

Towards the west many double row houses along with a bathroom on the front side and a couple of small rooms on the back side were found. These were probably made to house the workers or could have been shopping as well. In the lower town many shops and workshops doing the jobs of beads and pottery making, copper and shell working were found. (Singh 2009:151)

Looking at Indus valley civilization of which Harappa and Mohenjo-daro were important sites; according to Piggott and partly supported by Mortimer Wheeler, the Harappa was autocratically ruled by priest-kings from Mohenjo-daro and Harappa which were the twin capitals. Due to a lot of commonalities found between the two places regarding civil work both these places show a high degree of urban planning. Common script along with standardized weights and measures systems at both these

places is also noted. The granaries appear to be constructed to maintain a buffer stock of grains which would be utilized during the times of shortages. It is also suggested that there would have been a high level of control by the rulers of these two places. However, some scholars like Walter A. Fairservis, differ in their opinion stating that the evidence of many prominent features associated closely with this culture such as a priest, king, army, court officials etc. is not found. In the opinion of Walter, Mohenjodaro was not an administrative center but a ceremonial one. The absence of large monuments and Supreme Gods does not agree with the concept, that a strong and centralized state was in existence. (Singh 2009:151)

It would be interesting to note that out of the two recent writings, one opines in favor of a Harappan empire. While the other has an opposite view to Walter and Malik, rejecting the theories put forward by them. The archeological evidence along with reference to some early state societies are indicative of a Harappan empire. Another scholar Jim Shaffer has mentioned that large Royal tombs and palaces are absent. The difference in the social structures of the people which were observed in ancient Egypt and Mesopotamia are also absent. There is a distribution of artifacts of different kinds and ornaments made of precious metals and stones and the seals throughout the area. This is a clear indication that the people living in villages and cities had equal access to wealth. This does not support the concept of centralized governance. Despite the non-existence of Royal tombs of large size, palaces and temples of the type found in Egypt and Mesopotamia, the fact that a certain type of state structure existed is evident. Instead of denying the existence of state it could be said that a different kind of state existed (Singh 2009:177)

The existence of a state is evident from the presence of the following

- Artifacts standardization
- Communication system
- Outposts for trading
- Common writing system for different languages and dialects
- Homogeneity in culture

Considering the above factors coupled with cultural homogeneity, use of workers for construction of public work etc. it is apparent that in Harappan civilization central control system did exist. (Singh 2009:178)

2.15 Advancement in Civil Engineering

The houses consisted of toilets and separate bathing areas with bathing platforms. The drains were connected in such a way that they would connect to a large sewage/drainage system at the end. It is discovered in some recent excavation of some Harappan sites that practically every house was equipped with a toilet. Drain pipes of terracotta were used to carry the water of the drainage system at Harappa and Mohenjo-daro. The contents were carried outside the city wall limits into the fields. The drainage system was advanced to the extent that it had rectangular soak pits which facilitated the collection of solid waste. The people were very particular concerning their personal hygienic and sufficient arrangements were made for providing drinking and bathing water (Singh 2009:149)

The details given above undoubtedly prove the existence of advanced construction and civil engineering techniques in the Mohenjo-daro civilization.

Another scholar Dr. U.T.Thakur in his book *Sindhi Culture* has given a good deal of information about the ancient Sindh and the details about the advancement of the people who lived there and the same is stated below :

When one looks at the Indus Valley civilisation, many interesting aspects are noted. Town planning of the city of Mohenjo-daro in the Indus Valley was done skilfully and followed the rules of town planning. The Sanitation system was in existence, the building rules also existed giving a disciplined appearance, the layout of roads and streets and the drainage system comparable to any modern drainage system of today's metro cities was in existence. The layout of houses was well planned with the appropriate division of rooms, baths, kitchens and courtyards along with wells provided for the houses. The English bond used for brickwork appears to have been known to these people.

The presence of a great public bath is an example of the well-developed construction practices. In this civilization, there were also marketplaces, restaurants and big buildings for the Governor of city and offices for public administration of the Government. The sanitary system was looked after very well, and street lighting also existed. (Thakur 1959:2) These are all indications of a well-planned development of the cities in the Indus valley civilisation.

2.16 Agriculture:

The main crops cultivated were barley and wheat, along with cotton, lentils and oilseeds like sesame. This means that the sesame seed oil was in use. It was used in earthen lamps. There is no concrete evidence that the irrigation system was available those days, but one can draw some conclusion from the available information. For domestic water supply house wells were seen, as such there seems to be a great possibility of the existence of wells in agriculture land. At an excavation site in Sindh at Alladino, two wells were found. One of them was found at some distance and was built on a higher plane. It was built in stones and a big pot was found near it and a slope was given to the ground. Surrounding land was covered with baked bricks and it might be possible that the slope was made to facilitate the flow of water to the agricultural land. (Dhavlikar 2012: 39)

During excavation at the sites in Indus civilisation evidence of food grains along with vegetables and fruits has been found. This shows the advancement in agriculture. It may be said that the agricultural prowess was the reason for their economic development. The very fertile land in Sindh and Punjab was responsible for a fast progress in agriculture. From the existence of huge size silos, one can imagine the abundance of crops in this civilisation. (Dhavlikar 2012: 35)

Fish and meat were a part of the diet. The domestication of animals was also done. The clothing of men and women were not much different. The upper garment was a shawl taken over the left shoulder and under the right arm and the lower garment was like a dhoti of modern time. The hair of men and women were decorated in various types and metal ornaments were made of gold, silver and copper along with semi-precious stones which were also used by people. The vessels of bronze and copper along with pottery and furniture was also in use. The transportation was done by bullock carts. They had a basic knowledge of medicine.

Cotton and usual spinning along with dying of fabrics and pottery manufacturing were done. An important feature of this culture was the existence of seals which have been found during excavation.

2.17 Religious and Social pattern:

They followed the mother Goddess and male Gods as well which is seen from the seals, figurines and stone images. According to Sir John Marshall, the deity

surrounded by animals has been identified by him as Pashupati, the Indian God Shiva. It is believed that the Indus valley people cremated the dead and the ashes were immersed into the river. At the same time, it appears that the burial system was also practised by these people. There was a script which is called the Indus Script, of which around 400 signs have been discovered that mainly contains pictographic characters. However, the script has not been deciphered up till now, though there are some claims of having found the meaning which is not supported as the Indus valley population was the Racial mixture of various people and they had contributed to the development of the same. (Thakur 1959:3-5)

To summarise, a highly developed and well-established culture existed in the Indus Valley which is undoubtedly comparable with any modern culture of the urban development of modern times.

This culture had a foundation of a Patriarchal family with total control by the father or head of the family. (Thakur 1959:6). The government system was of monarchy and the ruler was assisted by Sabha and The Samiti which were like a representative assembly and the Priest was also the part of the entire system who accompanied the King to the battlefield. Normally, Monarch was hereditary and if the King was elected, a royal family member was usually chosen for it.

The caste system gradually came to be established without reference to colour. There were also sub-castes and there were divisions of caste according to the trade groups. Different duties and functions performed by people gave particular privileges and status to those people which became rigid and hereditary in course of time.

The social position of women was good, and they had sufficient freedom in choosing their partner for marriage. The ruling class was permitted polygamy, and widow marriage was also found here. (Thakur 1959:7)

The cultivation of barley was done, and they consumed barley, rice, milk and butter preparations along with meat sometimes. (The "Soma Ras" or "Soma Juice" which is widely known as a drink consumed during sacrifice was very popular. However, an upper garment was used along with undergarments at a later date. The female dancers wore embroidered garments along with ornaments like rings, armlets and anklets. The ornaments were worn on the ear by men. The vocal and instrumental music and dancing were also known. The favourite entertainment was chariot and

horse races along with gambling. The elementary knowledge of medicine and surgery was known. The knowledge of Vedic literature and education was given through oral tradition.

Cows and bulls were much valued by these people as they were primarily pastoral people and the cow was treated as sacred by them. Ploughing and cultivation were practised by them. Inland trade and trade by sea (maritime trade) were done by them and Barter system of trade also existed. They also knew shipbuilding and manufacture of chariots. (Thakur 1959: 7-8)

The Gods of Aryans were evolved by the personification of natural phenomenon or natural powers. They classified them into three parts. i.e. Celestial, Atmospheric and Terrestrial Gods. The important ones were Surya (The Sun), Agni (Fire), Pruthvi (Earth) and Usha (Dawn). However, the two Gods viz. Indra and Varuna stand out above all Gods eminently.

Indra was a mighty warrior God (destroyer of demons), whereas Varuna was all-encompassing God. (Thakur 1959:8). Here Varuna assumes the special position and many adjectives are attached to him to describe him. He was the universal monarch, supporting heaven and earth, moving the sun and other heavenly bodies, regulating the seasons and causing the rain. It was believed that through his occult powers, he causes and regulates the flow of rivers.

What is stated in the above paragraph is sufficiently indicative of the supreme position of Vedic Deity Varuna in this period along with Indra. This also shows that the people of this region were staunch believers in the powers of Vedic deity Varuna and Indra.

The mountains and rivers were worshipped as Gods. The Gods were pleased by sacrifices and prayers, but idols were not installed or worshipped. The purpose of performing sacrifices was to obtain a place in heaven. The guilty were punished and sent to hell. In due course of time, with the assimilation of non-Aryans, many changes took place.

Subsequently, there was the assimilation of non-Aryans also in the culture and popular religion included magical rites and formulas to please the demons to receive their blessings for self and curses on their enemies. There was a great importance attached to sacrifices and their performance that developed into a science and it

touched the human life in every aspect. During the Samaveda and Yajurveda period, the sacrificial cult was evolved. The correct performance of rites and ceremonies was very important, and it required technical knowledge by the priests, who became much powerful. (Thakur 1959:8-9). Some new Gods like Shiva and Vishnu were created.

The ever-increasing technicality and intricacy of performing sacrifices created some reaction because the common people were not able to perform and adhere to such stringent and elaborate performances all the time. This brought about a change which was a major shift from the sacrificial system. The simple ceremonies came into practice and Meditation was advocated. The Upanishads played an important role and Brahman and souls were searched and studied.

As the Aryans conquered more regions and moved towards the east, there was a gradual assimilation of non-Aryan elements which were socially different. At the same time, because of limited scope for expansion and isolation to some extent, Sindh did not become rigid in its social structure and preserved its flexibility and liberal nature of its social and religious institutions which represent its culture during the course of this period. Even though it was somewhat secluded its contact with the rest of India were maintained. Its capital was Multan city having an important geographical location and it was a contact centre with the rest of India. The capital city of Multan was a connecting link with Punjab and Kashmir and was so important during this period that Sindhis have been called Multanis till recent times in Mumbai. The Sindhis came in contact with western culture for next four centuries. This was the time when Sindh was invaded by foreign armies one after another.

Sindh was the province of King Darius (525-486 BC) during the invasion of Persian King (Thakur 1959:10). It is seen that Sindh was invaded by a number of foreign powers during the subsequent period which induced the Persians, Greeks, Scythians and Kushans. They did not have much to offer to Sindh. In course of time, they adapted to the local environment and Hindu religion and Hindu names and assimilated in the culture of Sindh.

It is noted that Buddhism and Jainism flourished in Sindh as a reaction to the sacrificial practices and their philosophy was different than Vedic philosophy. The principles they taught were Ahimsa (non-violence), love and peace, brotherhood and

truth. The principles and teachings resulted in people becoming self-centred, lethargic and militancy became weak and unorganised. (Thakur 1959: 12)

There were internal rivalries and people were harassed by foreign invasions and suffered a lot of hardships. This phenomenon once again had a reverse effect on the society and it led the people to come back and pay attention once again to the old Vedic religion. Out of this chaos and re-arrangement, a warrior class called Rajputs came to rise in the society. The Brahmins ensured their dignity and support in society. The Rajputs were certainly the brave community and they can be attributed with qualities like courage, valour, patriotism along with honour, hospitality, simplicity and bravery.

For five generations Rajput dynasty was in power and their capital was Alor. There was peace and prosperity and its boundaries extended from Multan to the sea and to the desert to the hills, including a part of Baluchistan. Sindh is described as follows during this period. "Sindh was a lovely land situated in a delightful climate, in fertile plain traversed by the beneficent Mehran, with large flourishing and populous cities and producing every kind of tree and fruit. It was rich and prosperous country governed by a powerful Hindu monarch and was a flourishing state. Sindh is fully attested to by its own historians. (Thakur 1959: 14)

The people who resided in Sindh were Rajputs, Lohanas, Samar and Sumares along with Saraswat Brahmins and Lakhis. Both the religions, Hinduism and Buddhism, flourished side by side with Brahmin King and a Buddhist Governor. However, the ideological dualism present in the country at that time also had inherent weakness and it resulted in great consequences for a long period of time.

When Muhammad Kasim invaded the Sindh in 711 A.D. it was the darkest period in the history of Sindh. He conquered city after city like Debal, Sehwan, Brahmanabad and Multan in a period of just one and half years and the prosperous Hindu Kingdom and a great civilisation came to an end. The effect of Arab victory brought many changes in the lives of residents of Sindh. The Hindu population was subjected to a tax and there was a conversion on large scale, temples were demolished and converted into mosques. The Arabs learnt from the Hindus the science of Astronomy, Mathematics, Medicine, Chemistry and Philosophy and presented this to Europeans. (Thakur 1959:14-15)

The Hindu population which was thrown out from major cities by conquerors either embraced the new faith or took shelter in the adjoining states with Hindu population. The social life in Sindh was adjusted and the position of women declined, purdah was enforced, infant marriage became common and there were restrictions on the movement of women. There was a transformation in the religion as Buddhism and Jainism became extinct during this period. The 'Dargahs' or 'Pirs' became places of pilgrimage and fairs which were attended by both these faiths, though rival in nature.

There was double character or name to celebrated spots i.e. Raja Bhartari came to be known as Lal Shahabaz, Pir Patto (Pattho) known as Pir Sultan, Jinda Pir became known as Khwaja Khizr, Lalu Jasraj (Dada Jasraj) as Pir Mangho and Uderolal as Sheikh Tahir. (Thakur 1959: 18)

Here, it may be noted that Lord Jhulelal is known by many names and two mentioned above namely Jinda Pir and Uderolal, are the names by which Lord Jhulelal is known. It is difficult to say when and how this transformation occurred but even today in Kutch, one finds such places which are known by two names and are usually worshiped by two sects.

River Indus assumed great importance in the lives of the people of Sindh. The principal religion of Hindus was Indus Culture. The river was responsible to create and sustain the valley and assumed for the people of Sindh a regular food supply as the soil was very fertile. The Indus was worshipped in the form of water and light as the Indus was lifeline to the people of Sindh.

The earliest representation of the God of Indus was found in the form of a human deity sitting on a water lily flower which is placed over a Pala fish. The Pala fish is large sized Salmon fish, unique to Sindhu river. (Vaswani 2008:133) Subsequently, he was represented as a river King (this can be translated as Dariyalal) or a warrior who emerges from the water of Indus river with the regiment of soldiers behind him and is seen holding a sword in his hands along with a flag. He was ultimately identified as Khwaja Khizr by Muslims. His important temples are at two places, at Uderolal (name of the place) and Sukkur. (Thakur 1959: 20)

Every year, huge fairs were held on the banks of river Indus on new year's day and on the Indus flood day. There would be a celebration in the form of procession and Chhej (inundation) dance and light installed in a river temple (Baharana).

This seems to be the earliest manifestation of river God or Dariyalal or Indus God and the place by name Uderolal would have a certain connection with the Deity Lord Jhulelal also called Uderolal.

The river cult had a great hold upon the Indus valley people, the Indus valley civilization and in turn their day to day life, their cultivation of barley and agriculture, their Gods, nature, spirits, the origin of creation, life and prosperity and their concept of life beyond death. Their calendar, their songs and dances, their religious culture and their river God were all based on the phenomenon of inundations of Indus.

It was the principal religion of Lohanas who claimed their origin through the blessing of River God, and at the dawn of history, the Darya itself was also called Lohana Darya as frequently mentioned by Capt. McMurdo. (Thakur 1959: 21). The river cult has its sacred place in Uderolal in Sindh and the civilization which blossomed in the Indus valley has been found extended beyond Sindh, as the same river cult is found all through Punjab and Northern India, even though the location of Uderolal is in Sindh.

In Gujarat, one finds a place in every Lohana village which has been built in honour of this Pir (Darya Pir). In this place, a lamp is kept burning throughout day and night which is called 'Akhand Jyot' which is kept lighted using ghee (clarified butter). A festival is celebrated here in the month of Chaitra.

As stated earlier that Lohana people also firmly believe that Daryalal is their principal deity. The description given above about a place in every Lohana village to honour this Pir (Darya Pir) is sufficiently indicative of the existence of Daryalal as principal deity of Lohanas, in whom they have tremendous faith. In Southwest Punjab also, river worship is common. The priests of this cult are called 'Thakkars' and they pray to Darya Sahib and believe that he can grant them what is desired by them.

The above narration has been taken by Dr. Thakur from:

- Enthoven, Tribes and Castes of Bombay, p 361,
- Elliot, The History of India, Vol. I, p 363, E.H.
- Aitken Op. Cit. p 383

- Census of India, 1911, Punjab Vol XIV, Part I, Report, p 124.

The influence of River God (Darya Sahib) is found so much in Sindh that sometimes people have confusion between Lord Krishna and Darya Sahib. At times, it is the Indus and at times it is Lalji at Sehwan who was the founder of Krishna temple. He is addressed and worshipped as Amarlal, the meaning of which is the one who is Immortal. In Eastern Punjab, the Hindus and Mohammedans equally worship Khwaja Khizra as a water spirit. Some others believe that Zinda Pir was a personification of river God i.e. Darya Sahib. The cult was found to be spread to Marwar as well, however, Multan was the place where the largest number of worshippers of this culture were found. (Thakur 1959: 21).

The amount of information and the description supported by citations of Thakur's Sindhi culture and his citations from various scholars leave definite impression on the mind of researcher that the worship of River God, Water God, Darya Pir, Zinda Pir, Uderolal, Amarlal and some more names by which he is known was in existence from ancient times in Sindh. It was not only restricted to Sindh but had its influence in the adjoining regions or places of this country, such as Kutch in Gujarat, Rajasthan and Maharashtra. The researcher is sufficiently convinced that what the Sindhis and Lohanas rightfully believe that Jhulelal or Dariyalal is their community deity and has a great influence on them even today.

When Sindh was invaded by Arabs in 8th Century, the predominant religion in Sindh was Hindu and Multan was an important city. A Chinese traveller by name Hiuen Tsang had reported eight Hindu temples including one Sun temple in Multan. (Thakur 1959: 18)

In this region, Hindus and Buddhists flourished side by side. There was a Brahmin King and he had Buddhists in Government administration as Governors. It is perhaps due to teachings of non-violence of Buddha, the fighting spirit of the Sindhi people in this region had substantially declined. Around this period i.e. 711 A.D. Mohammad Kasim invaded Sindh on the instructions of Khalifa of Baghdad. The Hindu King by name Dahir was the ruler of Sindh during that time. He gave a brave fight to Kasim. However, due to betrayal by some of his own people from his kingdom he had to accept the defeat. As a result of Kasim's victory, a large number of soldiers of King Dahir were killed. After Arabs, there were Tartars, Afghans, Turks and Mughals who also invaded Sindh region and the native Sindhis had to take shelter

in the nearby region and small towns to save themselves from conversion (Thakur 1959:14-16). Later on, in the 11th century, Muhammad of Ghazni invaded Sindh. However, from 1050 A.D. onwards for next 250 years, Sindh was ruled by Hindu Kings Sumras. They were defeated by Allauddin Khilji.

Next, once again Hindu rulers Sammas ruled this region until 1592 and then King Akbar conquered this region. During the end of 17th century there was Kalhora dynasty here till 1739 A.D. For next one hundred years there was Mir dynasty and in the year 1843 finally the British conquered this region and ruled it till 1947.

Before partition of India in 1947, the majority population of Hindus in Sindh was residing in cities and the rest was spread all over Sindh. However, after the partition, most of the Hindus had to migrate to India for fear of life and due to fear of conversion. (Joshi 1976 Vol 9:799). Before independence, the Sindhis were present in large percentage in Sindh but after partition, they became a minority in Pakistan.

The Sindhi community quickly adapted to these new places. To begin with they started making products that could be manufactured at home which supported them in their initial period after migration. The cottage industries manufacturing hundreds of products ranging from household products to industrial products were established by Sindhi people in such places. (Joshi 1976 Vol 9:798) Slowly but steadily the Sindhi people settled in many parts of independent India earning their livelihood by putting in hard work and efforts.

2.18 Economic Background:

Dwelling in the land of Indus valley which was made fertile by the river Indus which brought prosperity, the Sindhis have always been peace-loving people. (Thakur 1959:14)

They can be described as merchants and traders and enterprising people. They are hardworking and have a great ability to adapt to any changing environment and social conditions, ready to accept a change in lifestyle. In spite of many adversities, they are not only ready to rise above the difficult situation but also show the world that they do not accept defeat in any situation.

Sindhi people have excellent business acumen. There would not be a field in business and commerce which is not touched by Sindhi entrepreneurs. They are ready to take the risk, ready to venture out anywhere in India wherever they find business

prospects. They are found in large numbers outside India as well as practically in every continent and rather every nook and corner of the world.

Be it Metros and Capital cities of the nations or even remote places like Islands in the Pacific Ocean e.g. Malta, they have reached such faraway places and settled there carrying on their business activities for generations together.

They are ready to extend a helping hand to the needy people of their own community and even to the people outside their community. They are also involved in many philanthropic activities. They have many charitable trusts and they donate for the social cause generously, especially for health and education.

2.19 Sindhi Language:

The natives of the Sindh province speak the Sindhi language irrespective of whether they are Hindus or Muslims. Gazetteer of Sind Province by E.H. Aitken has quoted Sir Richard F. Burton, an authority on the subject in his time about Sindhi language as saying:

“The Sindhi dialect is a language perfectly distinct from any spoken in India. It is spoken, with many varieties from the northern boundary of Kattywar as far north as Bhawalpoor and extends from the hills to the west to the Desert which separates Sindh from the eastern portion of the Indian peninsula. These limits will agree with the Moslem accounts of the extent of empire belonging to the *Rae* or *Hindoo* rulers of Sindh. Its grammatical structure is heterogeneous, the noun and its branches belonging to the Sanskrit, whereas the verb and adverb are formed apparently upon the Persian model. The dialect abounds in Arabic words. Dr. Ernest Trump, a greater authority, describes Sindhi as “A pure Sanskritical language, more free from foreign elements than any other of the North Indian Vernaculars,” and “much more closely related to the old Prakrit than the Marathi, Hindi, Panjabi or Bengali of our days.” (Aitken 1907: 188-189)

Sindhi can be written using two scripts, these are Devanagari and Arabic. It is believed that the original script of Sindhi is Devanagari and it is only after Arab invasion and occupation of Sindh the Arabic script came into use. (Hardwani 2013: 4-5). There are many Sindhi Scholars who advocate the use of Devanagari as a script for Sindhi.

In 1948 a modern version of Devanagari script was introduced by the Govt. of India. In India, a person may write a Sindhi language paper for a Civil Service examination in either Devanagari or Arabic script.

2.20 Lohana People:

The Lohana believe that they were originally soldiers and statesmen and when their power declined they took up trade and other callings. (Sherring 1879 Vol. II: 383).

The origin of Lohanas is LOH-RANAS as per the information given on web by Lohana Samaj. As mentioned in Gazetteer of the Bombay Presidency, Volume XXVII, published in 1904, Lohana is described as ‘caste of traders in Gujarat’. They claim to be direct descendants of Lord Rama and they are originally ‘Kshatriyas’ or ‘Rajputs’. There are two types of Kshatriyas in history which are Suryavanshi and Chandravanshi which means that they worship Sun and Moon respectively. The Lohanas call themselves Suryavanshi Kshatriyas.

They claim that their origin goes to King Luv or Lava (son of Lord Rama) and therefore directly with Lord Rama. The name Luv Rana means the Luv King, that is how they are called Luvranas or Lohanas. The other branch of King Kush (twin brother of King Luv) is called Kushvahas of Rajasthan.

In “Hindu Tribes and Castes” by Sherring, first published in 1879, there is a clear mention about term ‘Lohana’. It says that: The term Lohana is said by some to have come from Lava, son of Ram, the well-known hero of the Ramayan, from whom Lohanas claim descent.

There is another tradition regarding the origin of the term, which says that the subdivision of Kshatriyas known by the name of Rathors was by reason of relentless persecution obliged to take up arms against Jaichand, Raja of Kanauj; being conscious of their weakness they prayed to God Varuna and invoked his blessings. God Varuna, being pleased with their devotion, granted their prayer and spoke to them thus:

“Early tomorrow morning at a distance of a kos (about 2 miles) and quarter you will see a big iron fort. Go and take shelter inside it and after sixteen days you will subdue your enemy. After that time, leave the fort, which will disappear after twenty-one days. Then build another fort and tower and settle there and you will henceforth be called Lohanas instead of Rathors.” (Sherring 1879 Vol. II: 381)

Originally Kshatriyas, ruling the region of Afghanistan, Lohanas fought bravely against invaders from North West such as Persians, Macedonians and Huns etc. Subsequently also between 7th and 11th century A.D. Lohanas stopped Muslim invaders from entering India by putting a brave fight against them.

The followers of Islam around the same time went out in many directions with an intention to spread their religion and turned towards India as well. The Lohanas gave a brave fight. However, due to the betrayal of some people they had to accept the defeat. Sindh fell into Muslim hands and Lohanas disintegrated into small segments in Sindh. They finally migrated to Saurashtra and Kutch in Gujarat.

Later on, sometime around mid of 10th century, a great entity by name Jhulelal or Uderolal was born in Nasarpur which is about 90 miles away from Hyderabad in today's Pakistan. The life and work of Lord Jhulelal are described in this thesis.

2.21 Cultural groups of Lohanas:

There are three different types or cultural groups in Lohanas due to their residence in three different regions in Sindh, Kutch, and Gujarat. The three different groups are:

- Sindhi Lohanas which migrated from Sindh after the partition of India
- Kutchi Lohanas living in Kutch
- Gujarati Lohanas living in Saurashtra in Gujarat

There are two subgroups of Gujarati Lohanas which are called as Halai Lohanas and Ghoghari Lohanas. They speak Gujarati and they also believe in Lord Dariyalal. Halai Lohanas are large in numbers as compared to Ghoghari Lohanas.

It is also noted that a large number of people from Lohana community from Gujarat and Kutch ventured out and migrated to the British colonies of East Africa especially Kenya, Uganda and Tanzania. This was during the early part of the 20th century i.e. between 1880 – 1920 A.D.

The Gujarati Lohanas in East Africa are known to be great entrepreneurs and businessmen carrying on business activities in these countries for more than a century. In between some time during the 1970s, many of the Gujarati businessmen from Uganda had to flee from there due to the dictatorial regime of Idi Amin and his unfair

policies towards Indians. Some of them moved to Kenya and most of them moved to Great Britain.

The Lohana people are generally known as Thakkars which is a common surname used by most of the Lohana community. There are of course many other surnames used by them, but Thakkar is most widely used. Lohanas have also migrated to UK and United States for the purpose of education and business and they are found in many major cities of both the above countries.

2.22 Kutchi People:

The Lohana community from Kutch region of Gujarat and speaking Kutchi are known as Kutchi people. Kutchi is only a spoken language as there is no script for it due to peculiar pronunciations of this language. Kutchi people use Gujarati language and Gujarati script for education and official purpose.

Kutchi people are generally known as merchants and traders. During the British rule over India especially between 1850 to the 1940s, a large number of Kutchi community migrated to important commercial centers of undivided India like Kolkata, Mumbai and Karachi and Hyderabad (both these cities are a part of Pakistan today) for the purpose of trade and commerce. Many Kutchi people migrated to adjoining states like Maharashtra, Madhya Pradesh, and Rajasthan and Kerala (Kochi and Ernakulam) for the same purpose.

This was necessary due to repeated draughts and scanty rainfall or practically absence of rainfall in Kutch region. Due to the entrepreneurial spirit and hard work Kutchi people have succeeded as traders, entrepreneurs and businessmen. Many Kutchis have also settled in Kenya, Uganda, Tanzania, South Africa, Oman, UK and USA. It is interesting to note that the Kutchis who have immigrated to East Africa have adopted some phrases from Swahili language and those who have settled in the U.K have also incorporated some phrases of English into their language. This pattern shows some similarity in nature to a dialect called Creole which is spoken in Island of Mauritius where French has an influence of local language.

2.23 Bhatia People:

As mentioned earlier the Bhatia community is also known as seafarers. They are also believers of sea God. The Bhatias of Jamnagar are known to have travelled to far off places by sea along with Lohanas of Porbandar as merchants along with

Sailors of Veraval to man the boats. It is said that all the three coming from Gujarat region once upon a time ruled the sea and the ships that were sailing in the Arabian Sea belonged to this trio.

As mentioned in 'The Tribes and Castes of Bombay' Vol 1, the Bhatias are also known as Yadavs, Kshatriya Yaduvanshis, Krishnavanshis, Vrishnivanshis, Chandravanshis and Thakkars. The appellation Thakkar appears to be a corruption of Thakor meaning a ruling chief and suggests the Kshatriya origin of the caste. (Enthoven 1929:133-134)

In also states that:

According to General Cunningham, Bhatia comes from Bhat, a warrior. The Bhatia people are known as worshipers of the sea. However, as far as the rituals are concerned, they defer from Lohanas and Sindhis to some extent. They are required to sail their ships for trade and commerce just after weakening of the initial force of monsoon. Therefore, the worship of sea God is performed by them which they call as 'Dariya Poojan'. The ritual is to offer to Sea God a coconut along with some flowers and sweets. The above ritual is performed on the second day of the Ashadh month called Ashadhi Beej as per Hindu calendar. The Bhatias celebrate their new year on this day.

The mother tongue of the Bhatia people who reside in Kutch and Bombay (Mumbai) is called Kutchi, whereas in Halar region and part of Kathiawar, Halai is spoken and it resembles Kutchi to some extent. Gujarati is spoken in Gujarat and Kathiawar and Sindhi language is spoken in Sindh.

Bhatias are originally Bhati Rajputs and Chief of Jeysulmere belongs to this tribe. They consider them equal to Vaniyas or Brahmins. They are very enterprising merchants and have trade relations with Bombay and Arabia, whereas some have migrated to the Africa (Sherring 1879: Vol. II: 236)

2.24 References of Lord Jhulelal found in Government Gazetteers of Sindh:

Some opinions have been noted by the researcher which have expressed a view that Lord Jhulelal's celebration in India in general or more by Sindhi Community in India have gained a momentum and have become more popular after 1947, the partition year. Lord Jhulelal has been a popular deity for more than a thousand years and is being worshiped by Sindhis along with Lohanas, Bhatiyas and Daryapanthis.

Therefore the 'after 1947' view does not go well. The researcher is of the firm opinion that Lord Jhulelal's worship and celebrations are an age-old phenomenon and till date, he continues to be an 'Ishtadeva' or principal deity for his followers.

The rituals of worship and especially celebration part for a deity may undergo many changes along with the time. The scale or magnitude of people participating may also change through the years. This is explained below with some examples.

Cheti Chand is a festival of entire Sindhi community with participation from all strata of society. Similarly, the Ganesh Festival in Maharashtra is celebrated by people from all strata of society across the state and in many parts of India.

The Ganesh festival was started by the veteran leader and freedom fighter Lokmanya Tilak in 1893 A.D. during the time India was under British rule. The purpose of the festival was to educate people and make them aware of foreign rule over our country and awaken them to offer resistance against Britishers. There were 'Skits' (short drama pieces) specially written for this purpose and performed on streets and stage to bring about the awareness towards the rule of injustice and suppression by British Government. The songs, popularly known as *Povada*⁷ in Marathi, which are sung in praise of ancestors for their brave fight and gallantry against enemies of the nation during Ganesh festivals. These and such other acts which combine awakening of people coupled with entertainment were the main parts of such celebrations along with the ritual Aarti of the Ganesh idol. The nature of the celebration was more like a carnival or fair or what is known as *Mela*⁸ in Marathi. This creates an opportunity for the people to come together meet each other, talk about the current affairs and the situation through which the nation was going.

Along with the time the nature of celebrations underwent a change, sometimes gradually and sometimes in a major way. In post-independence era, the themes of Ganesh Festival started changing. The popular ones include various events during the freedom struggle, subsequently, the themes adapted to the changing times and picked up the current issues related to the social life of citizens of India. Some could be mentioned as India becomes Republic, national leaders as heroes, China and Pakistan

⁷ A ballad composed to describe historical events and great acts of bravery and valour

⁸ A fair or a religious Hindu festival

wars of 1962 and 1965, India undergoing a change and emerging as a young nation in Indian sub-continent and industrial progress of the nation etc.

With the progress achieved by India on various fronts, the themes went changing year after year incorporating and depicting them for the benefit of the people. With the improvements in the lifestyle of the citizens of India after independence, increased the income of middle class and increase in the collection of funds for such celebrations, the nature of the festival underwent a substantial change.

In the recent years, advancement in technology brought 'high tech' concept to the celebrations, which added special light and sound effects. Lately, the themes that are in vogue are religious, mythological and to some extent political, mounted on huge platforms, sometimes even a moving stage platform aided by stroboscopic lights and huge size speakers.

One can visualise a great change that has taken place in last one hundred years in the nature of celebration of 'Ganesh Festival' of Maharashtra. With the increasing population, ease of commuting, practically everyone having own vehicle even to cover a large distance to travel to participate and view the favorite scenes of the festival, there is a tremendous change in the situation.

Today's celebration is on such large scale and magnitude that it can be called as 'Mega' celebration and the celebration before pre-independence era and from the earlier post-independence era might appear small when compared. The population of India has increased multifold after independence, e.g.

- Year 1921 A.D.: 318,942,480,
- Year 1951 A.D.: 361,088,090,
- Year 1961 A.D.: 438,936,918,
- Year 2001 A.D.: 1028,737,436,
- Year 2011 A.D.: 1210,193,422.

(Census figures are from censusindia.gov.in and Press Information Bureau, Govt. of India).

Thus, there is a 400% increase in the number of people in the country in the last 9 decades which would naturally result in an increase in a large number of people participating.

However, looking at above details would it be proper to say that Ganesh festival or Jhulelal festival (Cheti Chand) 'picked up' post-independence or post seventh or eighth decade of the twentieth century, naturally not.

Similar would be the case with 'Navaratri Festival' which is a favorite celebration in Gujarat and neighboring state of Maharashtra. This festival has a reputation of being celebrated not just a few decades, but many centuries. The 'Garba'⁹ dance which is very popular with today's youth has gone through a great transformation during the last two or three decades. Earlier the dancing steps of 'Garba' were performed on the traditional 'Garba songs' which are a kind of traditional folk songs of Gujarat. However, these days the Hindi film songs (Bollywood film songs) have almost replaced the original and traditional 'Garba songs', and the use of wooden sticks called Dandiya is also optional in contrast to earlier times as clapping is more popular during dancing steps.

The dressing up of participants, though traditional still has a modern look with blend and variations of exotic colours, the high-tech light and sound systems and the mammoth crowd that gathers in the grounds in Metro cities of Gujarat and Maharashtra like Ahmadabad, Vadodara, Surat and Mumbai are a treat to watch.

From above details, taking a note of the huge participation of youth, which is a result of many factors combined together one can say that the nature of celebration has changed, but it would be improper to say that the Navaratri celebration picked up momentum after a certain period.

In the same manner, some more examples could be quoted wherein the celebrations are done with greater enthusiasm in recent times, but that does not in any way demean or reduce the importance of celebrations of earlier times.

Accordingly, the researcher feels that the celebration of Lord Jhulelal has been an age-old tradition and there is no such period or date where from it was promoted, or it picked up momentum. The researcher firmly believes that there is no such 'promotion' factor found anywhere, but Lord Jhulelal's popularity has been unbroken for centuries together and celebrations are a part of the revered place that exists for him in the hearts of Sindhi and Lohana community.

⁹ A traditional Gujarati folk dance or song

2.25 Concrete proof in Gazetteer:

The Gazetteer of Sindh published in 1876 A.D., i.e. one hundred and forty-two years ago clearly mentions the following facts: (Hughes 1874:247,275)

- The exact places of celebration: Lal Udero (in Sindh)
- How many times a year? : Yearly in March for four days, Half yearly in November for 1 day and Monthly for 1 day
- Average Attendance: Yearly 35000, Half Yearly 3000 and Monthly 500
- Celebrations were for whom? : Udero Lal
- Names of eminent people and families participating: Are noted in Gazetteer.
- How many Hindus and how many Muslim participants: Are noted in Gazetteer.

The information produced with such accuracy and details is proof enough of the reverence for the deity present in the hearts of devotees even a century and a half ago, in whose honour the celebrations were held. The ‘promotion’ or ‘After 1947’ terms do not appear to be valid in any way to the researcher.

In the Gazetteer of Sindh, one finds clear mention of towns such as Nasarpur, the place of Lord Jhulelal with Tatta (also known as Thatta), Lord Udero or Uderolal where the fairs (gatherings) were held in honour of Lord Jhulelal, the distance between Nasarpur and a town by the name of Tajpur, all these are indicative of the authenticity of the names of places and the deity. The information in the Gazetteer leaves no doubt in the mind of the reader about the factual position. In addition, it helps to strengthen the researcher's viewpoint.

It is but natural that in the modern times people are able to commute with much more ease between places, mostly having their own vehicles and the increase in the population in the last seven decades. This would result in a large gathering of people for attending the celebration in honour of their deity.

The references by Aitken, Ansari and Schimel support the existence of faith and reverence for the deity in Sindh, thus reinforcing the viewpoint of the researcher.

2.26 Miracles:

Miracles are found in all religions performed by their saints and seers. A question arises about miracles that how miracles are born? The answer could be that

the Devotees approaching the seers, though having the same faith, have a different orientation or thrust areas as described below.

- Intellectually oriented people are attracted by philosophy.
- Middle category people obey God and seers due to the simplicity of the procedure, rituals, and ease of following a code of conduct prescribed by the religion.
- Whereas the commoners for whom intellectual thoughts do not make much difference and distinction, get dazzled by the extraordinary performances, which appear to be for the benefit of common people. A large chunk of society falls in this category of people. To get them attracted towards the faith, such miracles play a vital role. Though most of them may not have been performed by that person, still those get attached to that person on the dint of persona.

2.27 Incarnation:

What is an incarnation? While looking at a dictionary meaning, which says, "A bodily form assumed by a God, or the presence of God on earth in the person. There are some more explanations of this word, such as:

- A person who embodies in the flesh a deity, spirit or a divine quality.
- A living being embodying a deity or spirit.
- The assumption of human form or nature.
- A living (person) embodying a deity or spirit.
- A person or thing regarded as embodying or exhibiting some quality of the deity.

Faith is a very important factor in human life. At the same time, it is the faith of people which also accords those extraordinary qualities to the person. Everyone must have heard a popular saying "Faith can move mountains", which appears to be appropriate in this context.

2.28 Literature Review:

**Book Name: Zarathushtra, The Story of the First Prophet on Earth
by Kety K. DadyBurjor.**

The book speaks about Prophet Zarathustra also spelled sometimes Zarathushtra as in above book, also known as Zoroaster, who is considered as the first

Prophet on Earth by Parsi people and who is the messenger of a powerful Avestan God, Ahura Mazda. One may recall that Vedic deity Varuṇa and Iranian God Ahura Mazda have much in common. This similarity has been studied in detail by Indian as well as Western scholars and many pages have been dedicated to this subject. Therefore, taking cognizance of this book would be an addition to the knowledge on this subject.

A colorful and attractive book with eye-catching illustration is a wonderful gift by author Kety K. DadyBurjor. The book has thirty-eight pages. It has been printed on glossy art paper. The cover page has a beautiful picture of Prophet Zarathustra standing on a rock facing the Golden rays of the Sun which creates a great first impression. The simplicity of language, the placement of chapters, the flow of the story is very well carried out by the author. Though written for the young minds, it equally educates the young and old alike, rather breaking the barriers of age group.

The book begins with a preface by the author, followed by a foreword by the High Priest of the Parsi community Mr. Peshotan Dastur Hormzdyar Mirza from Udwada (Gujrat) which is considered as the first place where the Parsi community disembarked upon reaching the shores of India after a long voyage from Iran.

The foreword is significant as the book is on a religious subject and the same is blessed by the High Priest of the community which also in a way validates the contents of the book. In the foreword, the Head Priest has not only congratulated the author, Mr. Kety DadyBurjor, but also wished that the book should find a place in the house of every Zoroastrian House.

A one-page introduction precedes the main contents of the book wherein the author has outlined the material in the pages to follow.

There are three chapters in the book. The first, with a heading 'Of Miracles & Wonders' describes the early year, birth and childhood of the Prophet. The Governor of the province of 'Rae' (A province in Iran) where the Prophet was born, was a harsh and cruel ruler lusting after wealth and power. People lived in fear under his rule. The Prophet was born to remove the suffering of the people. The child was born to a couple from a noble family, yet living a simple life as a herder of horses and cattle.

At the time of birth of the child, a brilliant radiance was seen surrounding him. The child had the most beautiful smile on his face. Soon the news of the birth of such a child with radiance surrounding him reached the ruler creating fear in him. Whereas

the common folk thought the child had come to the world to relieve people of their miseries.

It may be worthwhile mentioning here that the researcher has found a striking similarity in the description about the enchanting smile and the ethereal glow on the faces of both the Prophet Zarathustra and Lord Jhulelal at the time of their birth.

As the story unfolds further, some more miracles take place during the childhood of the Prophet. Interestingly, such miracles have also been observed during the childhood of Lord Jhulelal, the evidence of the miracle being the invincibility of both in face of life-threatening situation brought upon them by the tyrannical ruler of their respective province.

The heading of the second chapter is 'Of Journeys and Quests'. The road to Enlightenment which deals with the Prophet's journey to enlightenment as the title suggests. In this chapter, it is described that in response to his deep inner voice, he set forth on a journey to find his fate before which he sought the blessing of his father and mother. He wandered for many days and one day he experienced the presence of the creator of the Universe at a mountain peak. He realized his mission on the earth that he was the messenger of a powerful God Ahura Mazda. He learned three principles from Ahura Mazda which were Good thoughts, Good words and Good deeds and he received three gifts from Ahura Mazda to enable him to fulfill his mission. Those were a prayer, a holy fire and a Cypress tree. The prayer was capable of revealing the wisdom and the universal secrets of the Ahura Mazda, the God, the holy fire was the flame of truth and the Cypress tree was a symbol of Eternity. During the subsequent period of many years, Zarathustra received knowledge and wisdom from Ahura Mazda and also from Amesha Spentas and Yazada. The Amesha Spentas, six in numbers also gave their blessings to Zarathustra.

After completion of a ceremony called Navjote, Zarathustra was ready to spread the message of Ahura Mazda God.

In the third and final chapter with the heading 'Of teachings and Truth: The spread of Divine message' the Prophet approaches the king and he proves his wisdom and knowledge to the king and his courtiers. However, due to jealousy of some courtiers, he had to face a difficult time and due to a misunderstanding on part of the king, he was put in jail by the king. However, with the support and blessings of Ahura Mazda, a miracle was soon to happen to convince the king that the prophet was a true messenger of Ahura Mazda. The ailing horse of the king was cured by the prophet

within no time. As a result, the king along with his family and his courtiers accepted that Zarathustra was the Ratu (messenger) of Ahura Mazda. In the time to follow, he stayed with the king and spread the message and teachings of 'Gatha', their divine scripture.

The striking similarities in the story of Lord Jhulelal and Zarathustra are to be noted, especially the miracles performed by both of them on mainly two occasions, viz. during the childhood and later on to teach a lesson to king or ruler to bring him on to the right path. Even though the two entities are separated by many centuries, one finds notable similarities in their life stories. Along with miracles, one can take a note that Zarathustra was the prophet of Ahura Mazda, the most powerful Iranian God, whereas Lord Jhulelal was incarnation of a powerful Vedic Deity Varuṇa and both taught a lesson to the ruler to bring him on the path of justice and humanity and gave a message of love and brotherhood.

2.29 Lord Jhulelal, Life & Teachings:

The colorful illustration combined with simple language presented in a concise and attractive manner have captivated Indian population for many decades especially the younger generation which got introduced to the heritage of India which is full of knowledge and wisdom. They also got introduced to life stories of great characters, who helped shape India. These include two epics of India i.e. Ramayana and Mahabharata which are globally known and recognized as crown jewels of Indian Literature.

The Ramayana gives a message of triumph of good over evil and Mahabharata tells people that truth prevails and ultimately emerges victorious. Shrimad Bhagavad-Gita' which is a part of 'Mahabharata' and it covers every aspect of human life. Its eighteen chapters contain the essence of timeless teachings of Vedas and Upanishadas in a condensed form. Shrimad Bhagavad-Gita is even considered as an Upanishada by some scholars.

Such stories imbibe good values in human beings. Ancient sages, seers and saints, great emperors and kings, freedom fighters, scientists, scholars and sportsmen of modern times and mythological figures as well are the topics of such books. These books lay the foundation for the quest for further knowledge in the minds of youth in every country.

"Lord Jhulelal Life and Teachings" is one such book that has fulfilled its mission of both, introducing Lord Jhulelal to its readers as well as spreading his

teachings of humanity and brotherhood. The fifty-one pages of the book describe the life story of the deity with colorful pictures, on page number fifty-two a beautiful multicolored picture of deity is provided, on the next page a greeting in Sindhi for the deity is mentioned along with its meaning. The picture is very attractive and the facial expression is quite soothing, the right hand is in a blessing mode, while the left hand is holding a book. The deity is sitting on a lotus flower which is rested on a Pala fish which is his typical characteristic. After the picture, there are eleven more pages which have Jhulelal songs credited to Ram Panjwani, Ranjan and Goverdhan Bharati and there is one 'Lok Geet'¹⁰ also in the book. All the poetic compositions are in Arabic script with the Roman script below and the translation in English alongside. The credits for script translation, illustrations along with design and layout are mentioned on cover page two. The same page gives the names of publisher and printer and states that 'Supported by Institute of Sindhology, Adipur' and a message by the Director of the institute is on cover page four.

This illustrated graphic novel is quite colorful, especially for the younger generation which does not possess adequate knowledge of regional languages. The book in English would, therefore, be an ideal publication for them to understand the life and teachings of Lord Jhulelal.

The book is based on the pattern of Amar Chitra Katha i.e. it is a combination of pictures and text. The pictures are colorful which makes the book attractive for young and old, alike. In fact, the colorful presentation is one of the special features of the book. The text of the book is easy to understand, covering important events written in capital letters.

In India, for many decades the 'Amar Chitra Katha' publications are well known which have done a commendable job of introducing Indian culture to people of India. The culture and heritage of India are so rich in values and it teaches the principle of 'Vasudhaiva Kutumbakam' which means the whole world is one family or in other words, all the people of the world belong to one family. As such, behavior of people with each other should be like a family member.

The two epics of India 'Ramayana' and 'Mahabharata' are globally known and recognized crown jewels of Indian Literature.

¹⁰ A folk song

In bringing out such an important piece from India's glorious past in the form of a storybook with teachings of Lord Jhulelal, the publishers deserve compliments. There are numerous personalities in India who have done outstanding work in their fields and such publications of these personalities would inspire the youth of our country. Therefore, an effort should be made to bring out more of such publications for the readers. For the Sindhi community which is spread all over the world along with India, this book is a priceless gift.

The overall impression about the book is that such publications are of immense help to understand the cultural heritage of India and the teachings of Lord Jhulelal.

2.30 Bharatiya Sahityache Nirmate, Gorakshanath (i.e. Gorakshanath, creator of Indian Literature)

A "Sahitya Academy" publication by the above title which is a translation of an original book in Hindi by Narendranath Upadhyaya, the same translated into Marathi by M. B. Shah is a valuable contribution. As the name suggests it is about sage Gorakshanath¹¹, who is considered as one of the powerful characters out of Navnaths (i.e. Nine Nath).

In chapter three with the title 'Gorakshanathancha Sampraday ani Videshi Akramaṇ (i.e. movement or cult of Gorakshanath and Foreign Invasion), the writer has stated giving a reference of George Western Higgs from his book Gorakshanath and Kanphata yogis as:

As per a well-known story in Sindh, an important place for Nathpanthis is 'Uderolal' (name of the place). A young boy of twelve years of age from here was transformed into an armored knight riding a horse and set on a journey to punish the ruler of Thatta, a province of Sindh. This miraculous man is known by names such as Jinda Pir, Daryashah etc. (Shah 2006:29-30)

The above narration and the many references found in following literature show a striking similarity regarding the description of a miraculous child saint, a horse riding warrior and his preaching to the ruler of Thatta which support and reinforce the existence of Lord Jhulelal, which has been mentioned in the following literary sources.

- Gazetteers of Sindh by Aitken

¹¹ A disciple of Sage Matsyendranath, founder of the Nath tradition (Nath Parampara)

- Gazetteers of Sindh by Huges
- Books by foreign writers: Schimmel, Aitken, Rev. Sherring, Rev. Miltenburg and Ansari

There are different opinions about the timeline of the existence of Gorakshanath on earth. A reference about dialogues between Gorakshanath and Lord Jhulelal is found in a book titled 'Shri Amar Katha - Shri Jhulelalji' described in the same chapter elsewhere. A reader would be curious to know the correlation between the timeline of those two personalities and any common factors.

Sage Gorakshanath is described in Hagiographies i.e. biographies of saints or highly revered person as the one who is more than a human teacher and someone to whom laws of time are not applicable. This means that he could have appeared on planet earth at different points in time. (Briggs 1938:249)

There are many examples in mythology and religious books about the characters capable of possessing the powers to appear on earth at any point in time. These are described as 'Siddhis' or in simple words achievements due to the penance or a boon granted to that person. In mythology sage, Narada is a well-known character in possession of such powers. In the later part of the timeline as well such personalities are found and they are called 'Siddhas', capable of travelling to any place and cover any distance at will.

In chapter one, Gorakshanathancha Kal (Timeline of Gorakshanath) the writer has quoted eight points which can be used to determine the timeline of Gorakshanath. At Sr. No. 4 he has stated that the timeline of Matsyendranath (Meenpa) was middle of 9th Century i.e. between 809 to 849 A.D. and he existed at the most till the end of 9th Century. By quoting various references the author determines the timeline of Matsyendranath and Gorakshanath as the middle of the 9th Century.

The common method for determination of timeline about a person or an event that is generally used is to find any references of it in a work of literature or to find if a person whose timeline is known has come in contact with a person in question whose timeline is to be determined. In this book, there are about eight such references which have been quoted to arrive at a conclusion.

From the above details, it can also be inferred that Gorakshanath being a disciple of sage Matsyendranath would be younger to his master (Guru) by a few years and his timeline could be stretched a bit longer than his master. However, in

spite of this stretching of the timeline, the timeline of Gorakshanath does not seem to extend substantially. The time duration of one generation is stated to be fifteen to twenty years by the author. As per this calculation, it could be stretched by another fifteen to twenty years. In view of above, it becomes difficult to co-relate Sage Gorakshanath and Lord Jhulelal about their timeline. At the same time, it becomes evident that sage Gorakshanath appears to be senior to Lord Jhulelal in age. If one takes into consideration the quote by Briggs that Gorakshanath is described as someone who is beyond the laws of time and such entities would have appeared on planet earth at different times, it is likely that Lord Jhulelal and sage Gorakshanath could have met each other at some point of time. The meeting between the two seems to have been described in the book 'Amar Katha' which is similar to Puraṇas in nature.

The publications of 'Sahitya Academy' are well known in the literary world and are considered prestigious. They are referred to by scholars for research and are respected for their valuable contribution. The above publication has been found very interesting and throws some light on the timeline of two great personalities from the spiritual world of India.

It is noted that literature review is an essential and important part of the research. It helps to throw light on many aspects of the research and the researcher can benefit from the work already done by scholars as their work can be taken as reference. It could also help to take the research further by working more on the findings of the earlier scholars. The researcher could get some clues to go deeper into the subject.

As such the literature review would be an integral part of research and it could be compared with an open-ended book as there would be the addition of information from time to time with the publication of newer literature in the years to come. One can say that the more this tool is used with prudence, the benefits to the researchers would be undoubtedly more.

Chapter 3

Chapter 3

Research Methodology

Research is defined as a careful or diligent search as per the Merriam Webster dictionary. It is also defined as a studious inquiry, investigation or examination especially one that is aimed at the discovery or interpretation of facts. Research may also be described as the revision of accepted theories in the light of new facts. In simple terms, one may also define research as the collection of information about a particular subject. Research is a path of systematic efforts for collecting information in a particular field or obtain controlled observations through experience and experimentation. (Joglekar 2014:1)

Research, as defined by Redman and Mory, is a systematized effort to gain new knowledge. D. Selsinger and M. Stephenson in the Encyclopedia of Social Sciences define research as “the manipulation of things, concepts or symbols for the purpose of generalizing the extend, correct or verify knowledge, whether that knowledge aids in construction of theory or in the practice of an art.” (Kothari 2004:1)

The Merriam Webster dictionary defines methodology as rules and postulates employed by a discipline or the analysis of the principles or procedures of inquiry in a particular field. The methodology may also be defined by the Collins dictionary as the system of methods and principles for doing something such as carrying out research. It may also be known by its synonyms such as practice, approach or technique.

When both the words are combined, research methodology may be defined as a way to systematically solve the research problem. (Kothari 2004:8). It may be said that it is a method for obtaining knowledge. It is like a blueprint for the research to be undertaken.

3.1 Choosing this topic:

The primary reason for choosing this as a research topic is that the subject is of social-religious nature and it touches a sizeable Indian domestic population as well as diaspora across various communities such as Sindhis and Lohanas as well as some population in Pakistan. The Sindhi and Lohana communities through their financial acumen and entrepreneurial skills have carved a niche in the business world. In spite

of this, they have not forgotten their duty and a sense of contribution towards society. In a way, this is manifested in their devotion towards Lord Jhulelal via temples, festivities, celebration and social interaction and community service in Lord Jhulelal's name. Also, from a systematic and structured academic point of view, this subject begged to be explored which can be seen by the dearth of published literature in fields of Indology, History and Social Sciences.

3.2 Research Methodology:

The research methodology describes various methods adopted by the researcher and various steps taken by the researcher in that direction.

3.3 Data collection:

Primary Data:

The primary data is collected through the study of literature and literature review. This is covered in detail in chapter two.

Secondary Data:

The secondary data is collected through the interview of devotees of Lord Jhulelal with the help of a questionnaire prepared for this purpose. Some recent publications are also covered here.

3.4 Preparation of a questionnaire:

A questionnaire is prepared consisting of seven questions which are designed in such a way that they cover different aspects such as:

- Importance of deity for the individual person and for the community.
- How well the devotee knows the deity?
- How much faith and devotion the devotee shows towards the deity?
- How religious is the devotee in nature?
- What is the contribution of the deity Lord Jhulelal in the life of devotee and towards their community and towards the nation in the fields of culture and spirituality?

The devotees responded enthusiastically to all the questions. The questions were prepared in such a manner that they would help the researcher to understand the mindset of the devotees and help in taking the research ahead. (See plate 8)

The nature of answers by the devotees from Sindhi and Lohana communities throw light on the vital role played by their faith in their deity in influencing and shaping their lives both, in times of peace and prosperity as well as adversities.

- The deity being their community God has a unique place in their heart. All the devotees expressed their reverence and unwavering faith towards their deity.
- A large number of devotees stated that they were aware of their Ishtadeva right from childhood and that they have a special connection with him. Some devotees even believe that their relationship with the deity has continued since many previous births.
- The devotees expressed a feeling of unquestionable and solid faith towards their deity. It would be difficult to measure the degree of faith and if one says it is unfathomable, it would not be an exaggeration.
- Some devotees visit the temple frequently, at least once a week, whereas some devotees visit the temple mainly on auspicious days like 'Cheti Chand' and during festivals like Navratri and Diwali. They also visit the temple on important occasions like birthdays and anniversaries etc.
- Keeping in touch with the place of worship, taking part in religious festivals, listening to Bhajans and knowledge sessions and Satsang(discourse) etc. reflects on the religious nature of devotees. Most of the devotees undertake one or more of the above activities keeping them attached to the religious and spiritual path.
- The devotees feel that He is the Savior for them and their community as a whole. They feel they owe everything to him. They are ever grateful for His grace in their lives. The two magical words, 'Lord Jhulelal' unite them under one umbrella as a vibrant community in India and all over the world. As Lord Jhulelal preaches not to hate anybody from any faith or belief, He spreads the message of love, kindness, brotherhood and compassion for humanity. This important message has inspired the whole community to give back to the society by acts of philanthropy. One can see many institutions mainly in the field of education and healthcare which have been founded and supported by these communities.
- The festivals like Cheti Chand are celebrated with great enthusiasm in bringing the community together. The processions, rituals, cultural and

entertainment programs play an important role in keeping the language, culture, tradition and the heritage alive and especially helps the younger generation to remain connected with the mainstream.

3.5 The Research Methodology employed is as follows:

This subject being not only a theoretical subject, but the one having intricate relations with various facets of human living and being a religious one, this point needs to be taken into consideration while carrying out the research. Hence different methodologies were utilised to get the complete idea of the persona of Lord Jhulelal.

The deity being a religious figure, it lives more in the minds and hearts of devotees rather than temples and hence social interaction was essential.

Following methods were utilised in the course of study

- Studying the previously published material
- Visiting the sites associated with the deity such as temples
- Visiting Sadhu Vaswani Mission
- Studying the temples of Lord Jhulelal
- Studying the oral tradition
- Studying the personality of Lord Jhulelal from religious heads of Sindhis and other religious beliefs
- Studying Lord Jhulelal from the perspective of devotees
- Studying the philosophy of Lord Jhulelal
- Interaction with scholars of Sindhi and Lohana communities
- Interaction with Indology, Sanskrit and Iconography scholars in Pune and elsewhere.
- Interaction with Avestan scholars: a Parsi Priest, a writer and a scholar
- Interaction with foreign Scholars of Indology and Sanskrit.

3.6 Evidence in written form is found in following languages about this deity:

The area of influence of Lord Jhulelal is mainly Sindh. At the same time his teachings are spread in the adjoining geographical areas as well. Therefore, evidence

in written form is found in mainly the Sindhi language along with the languages that have been prevalent in those geographical areas. The Sindhi population is also spread over many other parts of India. As such the evidence in written form is available in Sindhi, Gujarati and Hindi. Some books are also found in the English language as well. In Sindhi, the evidence in written form is available in two scripts viz. Devanagari and Arabic.

3.7 Philately (Postal Stamp):

Postal Stamp of Jhulelal Sahib (Lord Jhulelal) is published by Government of India with a short write up on the first-day cover giving a brief account of the deity. Here Lord Jhulelal has been addressed as Jhulelal Sahib¹. The postal stamp carries an attractive multicoloured picture of the deity and the first-day cover gives some information about the deity in two languages i.e. English and Hindi. It is stated that as the legend goes Lord Jhulelal was born at Nasarpur, in Sindh Province which is now in Pakistan. The message of oneness of God given by Jhulelal Sahib is relevant even today where communal harmony is vital for a diverse country like India. The above narration is in itself indicative of the importance of Jhulelal Sahib and his teachings.

Traditions:

- a) **Oral**
- b) **Literary**

Oral traditions:

These are mainly in the form of Bhajans, Dohas, Sakhi, Pallo etc. They are passed forward by people from generation to generation and therefore have rich ancient traditions. These are strongly rooted in Bhakti tradition. They are easy to follow due to the simplicity of language, easy to remember due to the compact size. The simple tune helps it to be easily sung by a group of people during celebrations. These oral traditions being a living force of many followers for many a generation, it may be noted that merely literary and written texts would not suffice to get the complete idea of Lord Jhulelal. Therefore the more vibrant and fluid oral tradition has been explored in this study.

¹ Sahib, a polite title or courteous term to address men

Literary traditions:

These comprise of a very large group which is in the written form. These would be religious books on Lord Jhulelal describing his greatness, his teachings, mythological stories, stories of adventure which are narratives in vogue among the Sindhi community and the followers even today. These could be also in the form of books comparatively smaller in size or booklets distributed to devotees coming for Darshan and Prasad during celebrations like Cheti Chand. One more important form would be research work on Lord Jhulelal by scholars, both Indian and foreign.

3.9 Films:

Films are an important source of information. These may fall in categories of feature films, informative and documentary type and devotional type. These are available mainly in the Sindhi language along with Hindi and a few in English. Some information about the deity was gathered from the films.

3.10 Research work:

Gazetteers are the documents prepared by the civil servants under the order of the Government and published by the Government that is ruling the region at that time. Credit must be given to the British Government for creating a wealth of information about the region giving details gathered painstakingly by their civil servants about the history, topography, health, dynastic rulers, education, revenue, means of transport, religion, places of interest etc. It also includes detailed observations of different faiths followed by those people, the saints and seers, the people of prominence of that region.

It also gives an account of the fairs organized in honour of the deities and saints revered by the population along with their location, attendees, duration, frequencies etc. These detailed accounts are very helpful to bring out the historical information of a community and to place it within a well-defined timeline. The gazetteers can be treated as authentic records prepared by the then ruling governments. The history books of ancient and medieval India were referred to when necessary.

Coming back to the religious literary sources, the book by the name 'Shri Amar Katha: Shri Jhulelalji' was referred to as it is a source of vast information about the deity Jhulelal. This source is of special importance as it is stated to be written by

the first disciple of Lord Jhulelal. His name is Pugar Saheb and he is the cousin brother of Lord Jhulelal and this can be treated as a primary source as it contains the teachings as told by Lord Jhulelal himself.

This book has been published by Thakur Tejbhanlal and his brethren at Ulhasnagar, Maharashtra. It is a simple translation from the Sindhi or the frontier language into the Hind language for the benefit of the devotees of Lord Jhulelal. It is primarily a dialogue between Thakur Pugar Rai and his disciple and devotee Sunderdas as is mentioned by the publishers in their dedication at the very beginning. This great literary work has been also dedicated by the publishers to the forefathers and especially his mother. The special feature exclusive to this book is the family tree of Shri Pugar Saheb featuring Udherolal (Uderolal), the deity himself. The purpose of this book as stated by the publisher is for the propagation of faith to proliferate the tradition.

The secondary sources that were studied during the course of research were various recent books which fall into the group of analytical, comparative, critical and explanatory texts which helps in the critical analysis of the subject.

Vedic deity Varuna and Lord Jhulelal, both are considered as water deities. In other mythologies like Greek, Iranian, Egyptian and Roman mythology there are prominent water deities. These were also studied by the researcher to find any commonalities amongst the various water deities in different mythologies.

Site visits of temples with the idols and images of Lord Jhulelal were done by the researcher. This also formed a part of the research. Temples of the Sindhi community where Lord Jhulelal is worshipped and his idols are placed also served as an important source to mark out the spread of iconography of Lord Jhulelal which has given actual forms to the mythological beliefs about him. They give a clear idea about the authenticity and their deep rootedness in the minds of followers.

The actual site visits also helped capture the fervent zeal of his followers during the celebration of festivals which can hardly be captured in words since it is something to be experienced.

Visiting Sadhu Vaswani Mission and at Pune, a non-profit and ethereal institution founded by Sadhu T. L. Vaswani and attending the discourse by Dada J. P.

Vaswani proved beneficial to understand the Sindhi culture. Visiting Mission library and book shop helped to procure some literary sources.

For principal and secondary sources, books in various languages were utilized such as Sanskrit, Sindhi, Hindi, Gujarati and English. The spread of his faith is not restricted to the Sindh region, but as people settled in different parts of India and the world, they accordingly adopted different languages to propagate their faith. Hence the texts on Lord Jhulelal are not limited to only one language and one area.

Since the subject has not produced a huge volume of texts as expected in proportion to the magnitude of its followers and its contribution to the religious life in India, interaction with scholars was also an important source. From time to time interactions were conducted with scholars from different fields such as Indology, Sanskrit, Vedic studies and History. This helped to clear the literary opaque image of Lord Jhulelal. The interaction with scholars of Sindhi and Lohana communities helped the researcher to understand the deep devotion and belief of these people towards their community deity.

In conclusion, as described above, various methods were exhausted to bring out the significance of the deity and his placing in the pantheon of religion.

Chapter 4

Chapter 4

Analysis

About Lord Jhulelal:

Lord Jhulelal is community God or Ishtadeva or preferred deity of Sindhi community. The Lohana community of Gujarat and in particular the Kutchi Lohanas of Kutch also treat Lord Jhulelal as their community God. He is believed to be an incarnation or Avatar of Vedic Deity Varuna by both these communities and his manifestation is believed to have taken place around mid of the tenth century.

The fertile province of Sindh attracted many invaders due to prevalent prosperity in the region. These invasions could not succeed for many years due to the strong resistance offered by the brave people of Sindh. However, circa 712 A.D. King Dahir who was the Hindu king of Sindh was defeated by Mohamed Bin Kasim. Subsequently, Sindh came under the rule of Muslims.

Around mid of the tenth century, Thatta region of Sindh came under the rule of Muslim ruler known as Mirk Shah (also known as Mirkshah and Makarab Khan). His ideas were fundamentalist and fanatic. On advice by his courtiers that all the Hindu subjects of the kingdom be ordered to accept the faith of the ruler, Mirkshah ordered the Hindus of his kingdom that they should either embrace Islam or they would have to face persecution. The Hindus asked for some time to convey their decision. (Vaswani 2008: 131-132)

The Sindhi community found itself in a very difficult and precarious situation and was at a loss on how they may still be allowed to have their religious freedom. Old and wise men known as Mahajans came together for a discussion on how to tackle the grave situation and find a solution. The Mahajans suggested that the community take refuge at the feet of Lord Varuna also known as the Water God on the banks of the river Sindhu. They concurred that only Lord Varuna could rescue them from such a difficult situation.

They started praying to Lord Varuna. They took sacred dip offering worship to river God, sang songs and bhajans in praise of his name and continuously chanted his name asking for protection in such hour of difficulty. It is believed that they prayed for about forty days. After forty days and nights of continuous worship and

prayers to Lord Varuna, their prayers were answered. There was a proclamation by way of divine voice - Akashwani. "Do not fear, I will protect you, I will take Avatar in human form through the womb of Mata Devki in the house of Ratanrai (also known as Ratanlal or Ratanchand) in the town of Nasarpur. (Vaswani 2008: 133)

On hearing the Akashwani, the Hindus heaved a sigh of relief. They praised the Lord and thanked him. They went to the court of Mirkshah to convey this message to him through his Vazir Ahiro (also known as Aha or Aho or Ahirio). When the Vazir heard about the Akashwani he was surprised and he conveyed it to Mirkshah.

Vazir Ahiro was ordered by Mirkshah to investigate the matter. Very soon the news of Mata Devki bearing a child was confirmed. It was difficult for Mirkshah to believe that something like this could happen. In spite of his disbelief, he decided to wait and watch the turn of events.

As was proclaimed by the Akashwani, in due course, a male child was born to Mata Devki on the 2nd day of the month of Chaitra (Chaitra Shudh Dwitiya) as per Hindu calendar. The child was not an ordinary child but an Avatar of Lord Varuna. He looked extremely bright and extraordinary, exuberant as if the sun had risen and so his parents decided to name him Udaylal or Uderolal. He was also called Jhulelal since his cradle would rock by the gentle wind as if rocking on its own. (Vaswani 2008: 133)

One night prior to the birth of the child, Mirkshah had a dream; he saw a divine flame on a Pala fish arising from the waters of Sindhu. He saw thousands of Hindus and Muslims on the bank of Sindhu with folded hands and bowing down in respect and in praise of the divine sight. In a fraction of a second, the visual changed. Next, he saw that the same divine flame was riding on a horse with a sword in one hand and a flag in another and marching towards him. This dream shook Mirkshah and he could no longer sleep due to fear. The very next day, news of the birth of a child to Mata Devki was heard by the whole town of Nasarpur. (Mayur 2004: 38)

The Pandits who saw the horoscope of the child predicted that he was not an ordinary child. They proclaimed him to be an Avatar of God. They said that God had taken a birth for protecting the good and destroying the evil and for the overall welfare of mankind. (Mayur 2004: 36)

Mirkshah also got the news of the birth of a child. He summoned his Minister Ahiro and narrated to him in private the story of his dream. He ordered him to visit Nasarpur at the earliest and try to destroy the child upon meeting him. At the same time, he called the Mahajans and threatened them that he could not wait any longer and they should be ready to convert their faiths. In reply, they told Mirkshah that they were not afraid of his threat anymore now that their saviour was born. Instead, they suggested that he come and meet the Lord himself and in doing so, Mirkshah himself would be greatly benefited.

Mirkshah laughed at the Mahajans and called them fools. He claimed that they had been fooled into thinking that Lord Varuna had descended onto earth as their saviour and protector. The Mahajans told Mirkshah that their God was a very powerful entity and he was the mightiest. He could take birth anywhere he chose, and he could do and undo things at His will. The Mahajans had the utmost confidence in their God and that He would protect them.

As instructed by Mirkshah, Vazir Ahiro started his journey to Nasarpur and along with him, he carried a rose flower dipped in a deadly poison as a present for the newborn child. He reached the house of Ratanlal and asked to meet the child under the pretext of presenting him with the rose flower. The child's father Ratanlal welcomed Vazir Ahiro and took him to meet the child. On seeing the child in his cradle, Ahiro was taken by surprise as if a spell of magic was cast upon him as he had never seen a child so charming and bright.

Gathering courage, he went near the child with the rose flower. When he took the rose near child the flower was simply blown away by the child in a single breath. All the rose petals that were dipped in a deadly poison were lying near Ahiro's feet. As Vazir Ahiro was watching the child, he suddenly saw the child had changed its form and turned into a young man, then he turned into a matured man as a black-bearded man and finally into an old man with white beard. Next, to his surprise, Vazir Ahiro saw him riding away with a shining sword in one hand and a flag in another. (Vaswani 2008: 134)

Ahiro realized that this child was of divine nature and he bowed to the child in respect and said "Oh Lord of Sindhu, please have mercy on me. I am convinced that you are not an ordinary person"

Upon his return Vazir Ahiro narrated to Mirkshah the miracles that he had witnessed, however, Mirkshah did not believe his Vazir and felt that he was a victim of some trick as it was impossible that a child could turn into an old man. However, after hearing about the miracles, Mirkshah too was afraid in his mind. That very night Mirkshah saw one more dream wherein he saw a child transforming into an old man with a sword in one hand challenging Mirkshah in the battlefield. After the dream Mirkshah called Ahiro the very next day and told him not to take any action but to wait and watch.

Uderolal's mother passed away soon after his birth, and after some time Uderolal's father remarried and Uderolal was looked after by his stepmother. In due course, Uderolal grew up to be a young boy and his stepmother would send him to the marketplace to sell some beans. However, Uderolal would not go the market but he would instead go to the bank of river Sindhu. There Uderolal would distribute half the quantity of beans to poor people, Sadhus and the needy. The remaining half would be offered to river Sindhu. Uderolal used to spend the day on the banks of the river engaging in dialogue with little children and also with elderly people and talk to them about spirituality. He would also comfort the sick people. When it was time to return home in the evening, Uderolal would fish out a container of fine quality rice from the river, which he would hand over to his stepmother on reaching home.

This behavior of Uderolal created some suspicion in his step mother's mind. Therefore, she asked her husband Ratanchand to follow Udero. Ratanchand followed his son and watched him going to the banks of the river Sindhu. When he saw the miracle, he realized that Udero was a divine child and bowed to him respectfully. (Mayur 2004: 47)

In his court, the King Mirkshah was constantly being pursued by his courtiers and other influential people to ask the Hindus to accept Islam as their faith. They told Mirkshah that this act of conversion would open the gates of Jannat for him. Due to fear of clerics Mirkshah had to take some action. He decided to see Uderolal in person and he, therefore, asked his Vazir Ahiro to arrange a one on one meeting with Uderolal.

It was a difficult task for Ahiro for he too had become a devotee of Water God (Darya Shah) and he did not know how to react. He, therefore, went to the bank of

the Indus River and appealed to the Water God to come to his aid. (Mayur 2004: 43) Within no time he saw the same old man with a white beard sitting on a Pala fish, which he had seen before when he went to meet Uderolal for the first time. Ahiro bowed to him respectfully and he also understood that Uderolal was the Water God and he was also another form of Khwaja Khirz. He saw Uderolal galloping away riding a horse with a sword and a flag in his hands.

4.2 Lord Jhulelal's teachings to Ruler Mirkshah:

Within no time Mirkshah saw Uderolal appearing before him. He said to Mirkshah “Whatever you see around you is the creation of only one god, whom you call ‘Allah’ and the Hindus call ‘Ishwar’.” (Vaswani 2008: 134)

Mirkshah was advised not to pay any attention to what Uderolal said but instead to arrest him and Mirkshah ordered the soldiers to do just that. When the regiment of soldiers started moving towards Uderolal to arrest him, a miracle took place. Suddenly giant waves of water appeared and started coming towards Mirkshah, engulfing the surroundings and drowning the courtiers and Mirkshah. A fire also broke out surrounding the palace in flames closing all the escape routes. It was as if the two elements of nature had come together to warn them of the powers of Lord Jhulelal. At this time Uderolal told Mirkshah, “Think it over once again, Mirkshah. Your God and mine are the same. Then, why do you persecute my people?” (Vaswani 2008: 134)

Seeing this Mirkshah realised the truth. He pleaded to Uderolal saying, “My Lord, I realise my mistake and I agree to do so”. Once he said this the waters receded, and the fire also died out. Mirkshah bowed respectfully and agreed to treat Hindus and Muslims alike hereafter and told Lord Jhulelal that he will follow his orders. (Vaswani 2008: 135)

As a memory of transformation of Mirkshah, Hindus built a temple, where a flame would burn day in and the day out and water will also be available for a holy sip (Tirth - which means sacred water). Uderolal told Hindus to think of him as the embodiment of water and light. Therefore, in many temples of Jhulelal or Dariyalal a concept of ‘Akhand Jyot’ is seen.

Thereafter Uderolal appointed his cousin Pagad (Pugar Sahib) as the first Thakur i.e. priest of the religious sect which believes in water God. They are called

Daryahi or Dariya Panthi as well. Thakur Pagad followed Uderolal everywhere and he was given the sacred task of building temples and spreading the message of love. Uderolal also gave seven symbolic things to Pagad which are considered as essential elements of this sect. These are Deg (utensil to make sacred Prasad), Teg (sword), Jyot (sacred fire), Mudra (divine ring), Jal ki Jhari (heavenly water in a pot), Khintha (Palav or a sacred cloth), Cheera (ceremonial headgear).

Uderolal thought that his duties and the purpose of manifestation are almost over and he decided to give up his earthly form and discard the human body. Hindus, as well as Muslims, were present to witness this mysterious happening in large number along with representatives of Mirkshah, the ruler. As soon as Uderolal's soul left the body, Muslims and Hindus both wanted to take charge of his body and build a Turbat or Qaba at the site according to the dictates of Islam, whereas Hindus wanted to build a Samadhi as per Hindu customs. While the debate was going on, there was a heavy downpour of rain and a voice said "Behold! You shall make my shrine acceptable to both Hindus and Muslims. Let its one face be a temple and other a Dargah (shrine). I belong to all of you.

Even today Jhulelal continues to be a unifying force and is revered by both, Hindus and Muslims, though addressed by different names. He is also revered by Lohanas and they call him Dariyalal. When Sindhis meet, they greet each other with:

*'Jhulelal, Bera-Hi-Paar'*¹

This means Jhulelal is our God who will make you reach salvations. Lohanas also greet each other with 'Jai Jhulelal. There is a famous devotional song called '*Ho Lal Meri Pat Rakhiyo*', (Mayur 2004:47) the lyrics of which are as follows:

*Ho Lal meri pat rakhiyo bala Jhoole Laalan*²
Lal meri pat rakhiyo bala Jhoole Laalan
Sindhri da Sehvan da sakhi Shahabaaz Qalandar
Duma dum mast Qalandar, Ali da pehla number
Duma dum mast Qalandar, sakhi Shahabaaz Qalandar
Ho laal meri, ho laal meri

¹ A popular Sindhi greeting

² A popular Sindhi spiritual song

Simple meaning:

Oh the Lord robed in red, protect me

Oh Lord Jhulelal protect me

Oh Lord the friend of the Sire of Sindh and Sehwan

Oh Lord is also known as Shahabaaz Qalandar

Glory to you Oh Lord

You are number one amongst all (you are the best of all)

Oh Lord robed in red.

It is believed by a large number of people in general and also by people of Sindhi and Lohana communities that this devotional song is dedicated to Lord Jhulelal. However, there seems to be some confusion about the same. As per the view of many Sindhi scholars, this song is composed for a Sufi Saint known by name Shahabaaz Kalandar who hailed from Sevan of Sindh region and there appears the name of 'Jhulelal' also in the same song. No doubt this devotional song is extremely popular among all strides of people, breaking the barriers of caste, creed and religion.

4.3 Miracles:

A number of miracles would be observed while going through the life story of Lord Jhulelal.

Even in the Gazetteer of the Province of Sind, compiled by E.H. Aitken, Bombay Salt Department, printed for Government at Karachi in the year 1907 following miracle is mentioned.

“It would be interesting, if it was possible, to trace the origin of this strange cult, which is found all through Punjab and North India but has its sacred place at Uderolal in Sind. There is tomb of the miraculous infant of that name, who transforms himself into an armed horseman, emerged from the Indus of rebuke a persecuting Musalman Governor of Tatta (Thatta) and teach him to treat all worshippers of God alike, whatever their creed. The kernel of the truth about the origin, or dissemination, of this form of river worship, maybe in this tale: for both Musalmans and Hindus claim the saint, the former calling him Shekh

Tahir at Uderolal and Khwaja Khizr at Sukkur. He is worshipped in two ways, by water and light. A perpetual lamp (jot) burns in his temple (than), while on new moons he is worshipped at the river, or a canal, or any water, with rice, sugar candy, spices and fruit and also lighted lamps” (Aitken 1907:165,166)

The miracles of Jhulelal that one comes across in literature are as follows:

- Proclamation by Aakashwani³ after completion of a period of 40 days of prayers by Sindhi community on the bank of river Sindhu. (Mayur 2004:34) The Akashwani proclaimed that an Avatar of Varuna would be born to Mata Devki and Thakur Ratanchand in Nasarpur.
- The miracle performed by child Jhulelal when Ahiro (Minister of Mirkshah) comes to see him. When child Jhulelal blows air, then all the petals of poisons Rose flower fall near the feet of Ahiro.
- The miracle performed by Jhulelal when Mirkshah comes to meet him.
- Miracle observed when Lord Jhulelal discards the human body.

Striking similarity is observed between the birth of Lord Jhulelal and other Avatars which took birth in human form on this earth.

- ❖ Proclamation by way of Akashwani announcing the arrival of Lord Krishna.
- ❖ Proclamation by Akashwani that Lord Varuna will take birth at Nasarpur through Mata Devki.
- ❖ Miracles at the time of birth of Avatar e.g. Indra and Brahma receiving Buddha at the time of his birth.
- ❖ Mata Devki delivers a male child who had an enchanting smile on his face and his face was so bright as if Sun has risen (Uday = Rise), hence the name of the child was kept Uderolal.
- ❖ Miracles during the lifetime of Avatar e.g. Lord Krishna showing Brahmada to mother Yashoda inside his mouth when accused by her of stealing and eating butter.
- ❖ Just by blowing of air by child Jhulelal, all the petals of the poisoned rose flower fall at the feet of Ahiro (Minister of Mirkshah)

³ A voice or announcement from the sky

- ❖ A warrior with the army is seen inside the mouth of child Jhulelal when Mirkshah visits Jhulelal. (Mayur 2004: 43)

The miracles described above would emphasize on the minds of people that this child or this person is not an ordinary one but he is very much different than ordinary human beings and indicates that an Avatar was born. In fact, people get convinced that he is not an ordinary human being but an extraordinary entity.

There is one more striking similarity in the miracle observed in the case of Lord Jhulelal and Saint Kabir after they discarded their human body. Though Lord Jhulelal and Saint Kabir timeline is around five hundred years apart, Lord Jhulelal being around five hundred years before Saint Kabir still the similarity is conspicuous i.e. emerging as an entity which is revered by Hindus and Muslim as well.

4.4 Philosophy of Jhulelal:

During the time of crisis, when Hindus were facing a threat of persecution from the ruler of Sindh Mirkshah, Lord Jhulelal came to their rescue and became their saviour. When Lord Jhulelal and Mirkshah came face to face, Lord Jhulelal simply said to him, "Whatever you see around is the creation of only one god, whom you call 'Allah' and the Hindus call 'Ishwar'. All humanity is one creation, and it is His divine family"(Vaswani 2008:134). The advice offered by Lord Jhulelal to Mirkshah though appears quite simple, it has a deep meaning in it.

The researcher feels that the advice offered by Lord Jhulelal to the ruler is indicative of the impression of Henotheism on Lord Jhulelal. Further, the researcher feels that Lord Jhulelal was successful in expressing his views clearly to the ruler, and not only that but this was conveyed to the ruler properly by the words used and he was convinced that there is truth in Lord Jhulelal's words.

Though Lord Jhulelal was an Avatar and possessing sufficient powers, his role was to come to a compromise and let all the subjects of Mirkshah live without discrimination and with brotherhood. Henotheism is possible when more than one deities are worshipped, and in spite of the difference in the nature of two religions, he convinced about the oneness of God to the ruler.

When one wants to connect Lord Jhulelal's teachings to the Indian Philosophy, the researcher would like to state as follows:

Indian Philosophy has been divided into 'Astik' (non-atheist) and 'Nastik' (atheist) (Bhat Vol 14 Issue 3, 1992: 43)

The philosophies which believe in Vedas are Astik and which do not believe in Vedas are Nastik. As such Charvak, Bauddha and Jain are Nastik. Whereas Nyaya, Vaisheshik, Sankhya, Yoga, Poorva Mimansa (Mimansa) and Uttar Mimansa (Vedant) are six Astik Darshanas. Out of six, the Poorva Mimansa does not believe in the act of creation of the world on the part of God and this idea is not acceptable by Poorva Mimansa. They say that the "World was" and "World is". Sankhya Darshan also does not accept God as the creator of the world. The Poorva Mimansa Philosophy does not seem to agree or believe in the ability of 'God' or 'Ishwar' to control the activities of the world. The world was, and the world is as per thinking of Poorva Mimansa philosophy which, though does not come under 'Nastik' Darshan.

Jhulelal followers are believers of Astik Darshanas and their thinking is close to Vedanta (Uttar Mimansa) believing that 'Ishwar' is almighty and controller of the world. They, by and large, seem to be followers of Uttar Mimansa (Vedanta) which accepts the concept of God. They are silent about Poorva Mimansa or Sankhya way of thinking. They have not gone into the details of other philosophies in general.

Vedanta philosophy accepts concepts of God and also accepts that God can have numerous names and forms in accordance with the faith of the devotee. The names of Gods in India are innumerable, and it would not be possible to give an exhaustive list of all the names.

The ruler of Sindh accepted the teachings of Lord Jhulelal which were: 'This is the creation of only one God and two different faiths call him by different names.'

The teachings of Lord Jhulelal cover comradery, brotherhood and peaceful co-existence of different faiths creating a harmonious atmosphere in the society. His teachings have always had a great impact on the thinking and perception on people down the ages. (Thakkar 2016: 55)

This is how one can understand the discussion between Lord Jhulelal and his followers and the Ruler with a different faith. He tried to remove the differences through discussion and established a feeling of trust and confidence in each other. As a result, the Ruler decided that each one can have his own faith and all the subjects in the kingdom will be treated equally.

At this point, the researcher would like to mention about an important quotation from Shreemad Bhagavad Gita (Ch 5 Verse 4).

*“Saankhyayogau prithagbalaha pravadanti na panditaha
Ekamapyasthitaha samyagubhayorvindate falam”*

By this verse, Lord Krishna has tried to bring 'Atheist Sankhyas' near non-atheist Yoga philosophy. The simple meaning of the above verse "The people who think small (ignorant people) assume that 'Sankhya' and 'Yoga' are different. However, the learned or wise people do not believe so.

On the similar lines, Lord Jhulelal told the Ruler that the two philosophies, Yours and Ours or your thinking and our thinking though appear different, it is not so. They are but one.

It is noted that the approach of Lord Jhulelal was always to have a dialogue with the ruler and convince him to treat all his subjects equally irrespective of their faith. His role was that of an elderly person who would reveal what is just and rightful. At the same time, if required he would also not hesitate to show his powers and make aware the person about the consequences of not being just and righteous. This can be related to the Jhulelal story when the palace of the ruler was in danger from both the sides, from one side by fire and the other side by water.

The researcher finds a similarity to a certain extent with the incident of Lord Krishna showing to Arjuna his "Vishwa Roop Darshan" when it became necessary as Arjuna was still not convinced about his duties in spite of sufficient explanations with a friendly approach.

4.5 Lord Jhulelal’s Iconography and Rituals:

As the area of influence of Lord Jhulelal was Sindh, many of his temples would naturally be found in Sindh. However, Sindh is not a part of India anymore and the temples in Pakistan are in a very bad shape, deeply scarred by time and elements as per some reports. (Abbasi 2014: 97)

Some temples of Lord Varuna and Lord Jhulelal are found in Pakistan. The researcher found an interesting book titled "Historic Temples in Pakistan, Call to Conscience" which has been published recently in the year 2014. Ms. Reema Abbasi has written the text, whereas the photography is by Ms. Madiha Aijaz who has

captured beautiful pictures of all the temples appearing in the book. Out of these, there are two temples which are of the interest of this thesis and they are:

1. Varun Dev Mandir, Manora
2. Daryalal Sankat Mochan Mandir or Jhule Lal Mandir
3. Sadhu Bela Shrine near Bukkur Island

Some more information about these temples is given in chapter 2 in this thesis.

In India, there are Jhulelal temples in some big cities where Sindhi population is found. The researcher has visited some Jhulelal and Dariyalal temples in India. While talking about Jhulelal temples in India, generally the idol of Jhulelal installed in temples is of a 'Blessing Deity.' He is found sitting on a Pala Fish. The idol is found to be placed in the centre. On both the sides of the main deity of the temple i.e. Lord Jhulelal one finds other idols of:

- ❖ Lord Rama
- ❖ Lord Krishna
- ❖ Lord Shiva
- ❖ Lord Ganesha
- ❖ Goddess Durga

In Lohana temples of Lord Dariyalal, one finds an additional idol of Saint Jalaram who is a revered Saint of Lohana community. The inclusion of all important deities is a clear indication that they have included all important gods in their worship.

The deity of Jhulelal is seen in a sitting posture in Padmasana and the description is as follows:

- The Lord Jhulelal is generally seen sitting on a fish which is called Pala fish.
- He is found sitting on Lotus or Lily flower on the fish, holding a book in hand
- The other hand is seen holding a rosary.

A very few times Lord Jhulelal is seen in pictures riding a horse in warrior form. However, such an idol is not found in temples. There are coloured pictures in the warrior form and these are framed and kept in temples.

A few times he is found sitting on a Crocodile i.e. Makara.

Sometimes he is found holding a book in hands, generally the right hand is blessing the devotees i.e. Abhay Mudra which represents protection and peace. He appears to be an old man with a mustache and beard turned absolutely white. He is seen wearing a beautiful headgear i.e. 'Mukut' studded with precious stones. Garland is seen around the neck. There is a Tilak on his forehead and peacock feathers are sometimes found on headgear. Some more description of the idol is given below:

- There is an Aura around his head.
- The overall appearance of Lord Jhulelal is that of a saviour God with “Satvik Bhav” on his face blessing the mankind with a serene look on his face.
- The idol is generally made of marble.
- The idol placed in the temple is around three feet in height.
- Small idols may be sometimes made from other materials.
- There are silver plaques of small size, covered and framed with transparent acrylic sheets. A Silver plaque was released around 1987 A.D. by Lord Dariyalal temple, Vadgadi (Musjid Bunder), Mumbai on completion of one hundred and twenty-five years of the temple called Dariya Sthan located at above place in Mumbai. These are generally kept in home temples.

The Iconography meaning:

The Pala fish indicates that the origin of the deity is water. Being an incarnation of Lord Varuna, the water God, it appears quite appropriate that Lord Jhulelal is sitting on Pala fish which can be called his Vahana (vehicle). This is similar to many Indian Gods who have their own Vahanas, e.g. Lord Ganesha's Vahan is mouse, Lord Vishnu's is an eagle, Lord Shiva's is Nandi.

The white colour clothing of Lord Jhulelal is representative of the calm nature, the colourful kurta adds to the beauty, the golden lining to Kurta is indicative of grandeur of the deity. The crown on his head is indicative of authority and the feather of peacock adds beauty to the crown. An umbrella or Chhatra⁴ found over the head is indicative of Kingly status of the deity. A garland of Rudraksha⁵ beads (Rudraksha Mala) reflects renunciation of worldly things and indicates his spiritual nature. A rosary in hand indicates faith and devotion and would encourage a devotee to chant

⁴ A kingly umbrella considered as a symbol of royalty

⁵ Sacred seeds traditionally used as prayer beads and also used for wearing around the neck

the holy name of God. An aura seen around the head shows supremacy and authority of the deity. A hand in blessing position is ever ready to bless devotees assuring them to show the path of spiritualism, devotion and faith. The serene face of Lord Jhulelal gives a feeling of peace and tranquillity (Thakkar and Bhalerao 2018:39)

Rituals: A) Sindhi community:

The rituals connected with Lord Jhulelal that are followed by the Sindhi community are mainly of three types i.e.

- Cheti Chand
- Chaliho
- Baharana

Cheti Chand:

- Cheti Chand is the new year for Sindhi community. It is celebrated by Sindhis with much fervor and gaiety. This is an important festival which is also the birthday of Lord Jhulelal. It falls on the first or second day in Suddha Paksha of the month of Chaitra as per Hindu calendar. In Sindhi, the month of Chaitra is called Chet and it falls on the first day of the new moon of Chaitra month (called Chet in Sindhi). Therefore, it is known as Cheti Chand. (Hardwani, 2013:15)
- A procession marks the day with men, women and children dressed in their fine clothes with round caps and scarves usually red in colour with the words ‘Jai Jhulelal’ printed on them. The celebrations is full of singing and dancing with fun, fervour and enthusiasm. (Thakkar 2016: 56)
- **Importance of Cheti Chand and Lord Jhulelal:** Every year there are at least twenty-five periodicals which take out special issues on the auspicious occasion of Cheti Chand. Some are listed below:
 - Sindhi Ahwal
 - Akhand Sindhu Sansar
 - Sant Kanvaram Patrika
 - Hinduvasi weekly
 - Samvad Sindhi (Delhi) English Edition
 - Sindhi today (Delhi)
 - Sindhi Pukar (Editor, Vinod Rohani)

During discussion about Cheti Chand, a writer and retired Professor from Sindhi community revealed that there are numerous compositions both in Prose and Poetry on Lord Jhulelal in Sindhi, Hindi, Gujarati and Kutchhi. He further added that our Ishtadeva has given us strength and confidence to face any difficult situation and he is a symbol of unity for Sindhi community.

Chaliho:

- Chaliho is the period of 40 days of penance done by people of Sindh on the bank of Sindhu. (Hardwani 2013:17)
- During this period, they observed the following rules.
- Not sleeping on the bed, but only on the floor
- Eat simple vegetarian food.
- Observe celibacy.
- Avoiding consumption of sweets
- Not shaving or cutting of hair
- Not to use soap & oil and any fragrant material.
- Wearing simple clothes.
- Not using footwear or leather goods

For a period of 40 days, they did not shave, did not wear new clothes, did not use soap or oil or any fragrant material. For forty long days and nights, they underwent rituals which included offering prayers and worshiping Lord Varuna, dancing and singing songs and Bhajans in his praise, and asking for solace and salvation from the difficult situation that was faced by them.

On the completion of 40 days of penance, a message was received by the people by way of Akashwani saying: “Do not fear. I shall come down to earth as a mortal and take birth in the womb of Mata Devki in the house of Ratanchand Lohana of Nasarpur”

At this, all the Sindhis were relieved and rejoiced. Later, Jhulelal took birth as a human being in the house of Ratanchand Lohana. Ratanchand belonged to the Lohana community.

After completion of 40 days, Chaliho is celebrated to express gratitude towards Varuna and a kind of thanksgiving in memory of the same. This festival is also known as Baharana Sahib.

Baharana:

- Baharana is the day celebrated by Sindhi community. Baharana Sahib is taken by Sindhi people to a nearby river or a lake or a water body. The worship of water God is an age-old ritual in Sindhi community. Baharana (or Baharana Sahib as called many times) consists of a number of things, around 35-40, some of which are listed below. (Hardwani 2013: 12)

- An idol of Lord Jhulelal
- A Jyot i.e. Oil lamp
- Misiri i.e. Crystal Sugar or Khadi Sakar
- Cardamom
- Cloves
- Fruits
- Dry fruits
- Kalash i.e. water jar
- Coconut
- Flowers
- A sweet prepared from rice and sugar as ‘Prasad’
- Beetle nut
- Sandalwood powder
- Perfume or Ittar ⁶
- Rice grains

Baharana is a kind of thanksgiving celebration to Lord Varuna and Lord Jhulelal for answering to their prayers. While taking the Baharana Sahib to the water body, they sing traditional songs which are called Palav or Pallo in praise of Lord Jhulelal. Both, men and women from the community dressed well for the occasion go in a procession with a decorated ‘Thal’ or ‘Thali’, (a metal tray) in which some of the above items are arranged in an attractive manner.

⁶ An extract of essential oils obtained by steam distillation from botanical sources e.g. Rose flower

B) Lohana community – Chaitra Beej:

The ritual connected with Lord Dariyalal that is followed by the Lohana community is **Chaitri Beej**. This is Dwitiya (beej) of Shuddha paksha of the month of Chaitra. It is celebrated as the birthday of Lord Dariyalal by Lohana community.

This day is celebrated by Lohana community with zeal and enthusiasm. A “Shobha Yatra” (procession) of Lord Jhulelal sitting on floats is taken out which is attended by the members of this community in large number.

Mahaprasad:

After taking darshan of Lord Dariyalal generally the entire community takes dinner as Mahaprasad at community hall which is called as Mahajan Wadi or Dariyasthan.

Prasad:

Prasad is also distributed after Aarti during Cheti Chand and Chaitri Beej which generally consists of small packets of sweet Boondi and Sev.

4.6 Concept of Akhand Jyot:

The Akhand Jyot or uninterrupted 'Sacred Flame' is found in many Jhulelal temples in India and it has some story behind it. It is said that when Sindhi people were forced to migrate from Sindh during partition they brought with them this 'Sacred Flame' with the utmost care from the Jhulelal temple from the town/city of their residence.

It must have required great care to keep the Sacred Flame burning all the time during the journey from Sindh to India, which was not a luxurious or comfortable journey but full of danger and hardship. It is not easy to carry a burning flame from one place to another even for some hundred kilometers, where the flames in some temples are said to have been carried from Sindh to India in 1947 during migration. It is only by an imagination that one can think about the effort and care that must have been required to accomplish such a mammoth task. It must have been strong devotion and unflinching faith that must have helped to achieve this by the devotees.

It is not only during the migration that the sacred flames were brought from Sindh, but when India was not divided, many devotees of Jhulelal from parts of India would go to Sindh to visit Jhulelal / Dariyalal temples and owing their faith and devotion they would bring a sacred flame with them and install it in temples of their

town or city or even at home. The priests would tell that the sacred flame is uninterrupted and how old it is. The sacred flame at a temple in Mumbai was one hundred and twenty-five years old around 1985 A.D. as told by the priest and trustees of the temple. This shows that even before 1947 partition the devotees from distant places like Mumbai would go to Sindh to visit Jhulelal temple.

There seems to be some resemblance between the concept of 'Akhand Jyot' and 'Fire worship'. Seven sacred things were given by Lord Jhulelal and one out of them is fire. The followers of Vedic religion give a lot of importance to fire which is a symbol of 'God Agni' of Vedic times. Considered sacred by Vedic people, an Akhand Jyot could be representative of the respect for the fire of God. In addition, one could also consider the concept of home fire termed as "Gruhyagni" which means uninterrupted fire at home for the performance of sacrifice to be done at home.

Further, during travel undertaken by Lord Jhulelal and Pugar Saheb, they provided fire along with water at resting places for pilgrims, the two most essential requirements for human beings.

Followers of Vedic religion practise "Agnihotra". This is a small sacrifice done usually at home by household people, as an everyday ritual. It is believed that it purifies air and chanting of certain mantras could create positive vibration. The Gruhyagni, a kind of Akhand Jyot would be useful to kindle the fire for Agnihotra.

Another aspect which comes to the notice with respect to "Akhand Jyot" is the similarity with Zoroastrian religion. It is a well-known fact that Parsee people had to flee from Persia/Iran in order to protect their religion. They travelled by sea and the first place where they landed on the shores of India was Sanjan in Gujarat. They approached the Indian king of that territory for shelter and protection, which was granted to them. They assured the king that though their culture could be different, they would take every care not to have any differences with the local people and not become bothersome to them. They would assimilate in the local culture like sugar dissolves in milk and would rather create an atmosphere of harmony and brotherhood. Not only that but they would accept some of the rituals and lifestyle such as marriage ceremony, clothing (Gujarati Saree) and the language of the local Gujarati people. At the same time, they would retain and observe some of their rituals and religious

practices such as 'Kasti' (a thread tied around the waist) and Navjyot (thread ceremony) and they would retain their Parsee first name for men and women.

As believed Varuna is an Indo-Iranian God. The Zoroastrian religion was born and it flourished in Iran. There is a lot of similarity between Varuna and the principal God of Zoroastrian Ahura Mazda.

One of the things was fire or Jyot out of seven sacred things given by Jhulelal to his followers. In Zoroastrian temples, the fire is kept burning throughout the day and night and it is very sacred to them. There appears to be some similarity between Akhand Jyot concept and fire in Agyari, the fire temple of Parsees.

It is remarkable to note that while leaving Iran, they brought with them the 'Sacred fire' from their temples in Iran and travelled to the distant land of India keeping the fire burning all the time during their voyage. It is said and Parsees firmly believe that the same sacred fire which was brought from Iran to India is still burning in their holy places of worship, the Parsee temple called Agyari even today.

The Akhand Jyot concept of Sindhi community, the Gruhyagni and Agnihotra of Vedic believers and the sacred fire constantly burning in the fire temple of Zoroastrians, all these appear to be co-related somewhere with each other. To the researcher, it appears that as if they are interwoven with each other and display a strong thread of certain commonality amongst them, further strengthening the bond and relationship with each other.

4.7 Monotheism or Polytheism:

Sindhis call Jhulelal as their Ishtadeva and are staunch believers in him. At the same time, they also worship other Hindu Gods such as Lord Rama, Lord Krishna, Lord Shiva, Lord Ganesha, Goddess Durga, Lord Hanuman. The inclusion of all important deities is a clear indication that they practise polytheism. Therefore, Sindhi people can be called Polytheists.

The installation of idols of other Gods also would ensure that the devotees coming to visit the temple can have darshan of Gods of their choice along with Lord Jhulelal. It also shows that the Sindhis are broad-minded people and they do not want to restrict the Darshan of a devotee to only one God, but one is free to obtain blessings of other Hindu Gods.

The idols of other Gods kept with Lord Jhulelal's idol are also indicative of the idea that more devotees with faith in any Hindu God are able to visit Jhulelal temple resulting in more number of devotees who can have darshan of their favourite deity along with Lord Jhulelal. And as such more and more devotees residing in the vicinity of the temple would feel encouraged to visit the temple.

4.8 Seven sacred things given by Lord Jhulelal are:

- 1) Verho: This is a ring and it is believed that it fulfills peoples' wishes. It is said that by wearing the ring, wishes of devotee are granted.
- 2) Light (Jyot): This is the flame lighted in a small earthen pot (Diya). This is to remind the devotees about God and that his blessings are with devotees.
- 3) Khantha or Kantha or Khatha: This is a cloth which is a blanket and used for protection from harsh winters and may act as a protection from enemy attack.
- 4) Deg: This is described as a large vessel made from metal in which cooking is done generally during marriage and festivals like Cheti Chand. The Mahaprasad which is distributed on the occasion of Chaiti Chand is called 'Dariyalal's Deg by Lohanas. This vessel is believed to give an unlimited supply of Prasad.
- 5) Tegh or Teg: This word is used for a sword. It is for self-protection. It is believed that this was given by Lord Vishnu to Mata Bhavani for killing the demons and to punish the sinners.
- 6) Dhokla: This is the word used for 'Damru' which is a small drum and it is representative of Shiva's powers.
- 7) Jhari or Zari: This is a vessel which contains water and it is seen as Lord Brahma's symbol and sometimes seen in his hands. (Abraham-Asrani 2013: 56)

4.9 Descendants of Jhulelal: Pugar Sahib:

The noble work taken up by the Saints and Seers is not complete without help. A Master or Guru has disciples, God has devotees and a teacher has students who learn from the Master, acquire knowledge and become helpful in spreading the knowledge and wisdom; acquired by them from the Guru.

There are classic examples of Guru-Shishya Parampara in our country and some examples are Krishna-Arjun, Swami Yukteswar Giri – Paramhansa Yogananda,

Ramakrishna Paramhansa - Swami Vivekanand, Sadhu T.L. Vaswani and Dada J.P. Vaswani, Samarth Guru Ramdas - Shishya Kalyan, Saint Namdev - Saint Janabai, Saint Nivruttinath - Saint Jyaneshwar, Swami Vivekanand - Sister Nivedita and many more.

When Lord Jhulelal thought that his main purpose of coming on the earth - 'Avtar Karya' is complete, he wanted to hand over the baton to someone who would carry the noble task of Shraddha and Bhakti (faith and devotion) to the future generations. Therefore, he first asked his two brothers Soma and Bheda. As the work of Lord Jhulelal was not for financial or material gains, Soma and Bheda refused to get involved in this work, obviously because as they were looking at some material gains.

Lord Jhulelal next approached his cousin brother Pugar Sahib and asked him if he would be interested, and he agreed to do so willingly and happily. He had a great respect for his cousin brother Lord Jhulelal and he considered this as a great opportunity to show his devotion towards Lord Jhulelal and carry his noble task ahead to serve the society. (Sachadeva 2007:20)

Pugar Sahib became a humble, sincere and the first devotee of Lord Jhulelal and assured him that he would obey him in every respect and would do everything that he is told to follow the path shown by the Master. (see plate 9)

They took a journey together to some places in Sindh and other regions to preach the principles of brotherhood, and peaceful co-existence and love. They established places of rest for travellers and pilgrims and made available Jal and Jyot (water and fire) which would be very much necessary for them.

Pugar Sahib was such a faithful disciple that his Master was extremely pleased with him. His hard work, sincerity and commitment to the cause made his Master extremely happy. In appreciation of the same, he was rewarded "Siddhis" and "Boons" by the Master. However, he was not a material person. Therefore, he was not interested in the reward and pleaded not to give them but bless him that he remains an ardent devotee of the Master and always want a place at his sacred feet. (Sachdeva 2007: 21)

Pugar Sahib subsequently wrote a holy scripture with details of the journey undertaken by them, the questions and answers between Master and disciple and the

knowledge obtained from the Master. This is the book "Shri Amarkatha – Shri Jhulelal Ji" referred in this chapter. It is also full of 'Leelas' of Lord Jhulelal and with great resemblance to Purana, with all the characteristics of Purana literature.

Soma and Bheda after realising the greatness of their brother wanted to become his disciples. However, realising that their intention was towards material gain and with not much interest towards Bhakti and Seva (devotion and service), they could not become worthy of the grace of God Jhulelal.

Pugar Sahib carried out noble work entrusted to him without selfish motive, which resulted into a large following of devotees towards teachings of Lord Jhulelal.

For a long period of time, the people of Sindh lived in harmony and brotherhood, the fruits of which were peace and prosperity.

It is interesting to note that the twenty-fourth generation of Pugar Sahib is found in Mumbai and their seat of worship (Gaddi) is also found there. The researcher visited their place and had an interaction with the present descendants of Pugar Sahib. They are father and son. The father stated that his father migrated to Mumbai during partition and came to stay in Chembur which is a colony that was established to accommodate the members of Sindhi community who migrated from Sindh.

Today, Lord Jhulelal temples are generally found in the cities where Sindhi population is found in good numbers. Some temples are old, could be as old as hundred and twenty-five to hundred and fifty years, some are about sixty-five to seventy years old especially the ones which were built after 1947 in next few years after the migration and settlement of Sindhi people, whereas some temples are built during the recent times of ten to twenty years. Lord Jhulelal occupies a prominent place in the hearts of the Sindhi community, irrespective of the size of the temple or how old or recent the temple is. Their faith is unquestionable, and their devotion is praiseworthy. When one visits Lord Jhulelal temple during Cheti Chand festival, a great enthusiasm is seen in the participants, which include young and old and people from all strata of society. This is a sufficient proof of their concrete faith in their deity.

During the time Sindh was ruled by Mirkshah, the Sindhi community had to face a very difficult situation. The ruler of Sindh wanted the Sindhi community to leave their faith and accept the ruler's faith, failing which they would have to face

persecution. It was a very challenging situation and at such a time the Sindhi people went to the banks of Sindhu and surrendered to Lord Varuna. After a long penance of forty days, there was proclamation from the sky that an Avatar of Lord Varuna would be born in the house of Ratanrai Thakur (Thakkar/Thakkur) and he would be your saviour.

4.10 Vedic deity Varuna and Lord Jhulelal

Many Indian and foreign scholars have studied Vedic deity Varuna in great details and they have accounted for their findings and observations for the benefit of the readers. The Indian scholars who have shown a great deal of interest in Varuna are M.A. Mehendale, R.N. Dandekar, G.U. Thite, Bahulkar and the western scholars are A.A. Macdonell, Jan Gonda, Hermann Guntert and Lüders.

It will be interesting to note that an Iranian scholar by the name Dr. Sayyed Hassan Alamdar Moghaddam (Comparative study of Vedas and Avesta) has done his Doctoral Thesis on the subject mentioned in the bracket.

This is a sufficient proof that Varuna has attracted many scholars who have written many pages about his nature in Vedas, his personality, qualities and appearance. He has been described with many adjectives and he has many epithets. They are all indicative of his immense power and great authority over the cosmos. Most of the scholars find his personality as a mystic and there is an awe about him even in Rigveda, at the same time he appears as a helpful deity. He has a collaborative relationship with Mitra and Indra and found to be working with them many times. He has an inseparable relationship with Mitra and Indra. (See plate 10) Even though their natures differ that does not become a hindrance to their working together. In Rigveda, Mitra and Varuna are many times found as supporting heaven and earth (IV.42.4 and V.62.3) (Dandekar 1971: 323)

The importance of Varuna cannot be judged by merely the number of hymns dedicated to him in Rigveda. Generally, there is a tendency to evaluate the power of something by the weight that is given to that entity. With this criterion, if one has to count hymns fully dedicated to him, they would be about 12 in number. Along with this, there are some more hymns in which he is mentioned along with his collaborative deities such as Mitra and Indra. However, it would not be right to evaluate by counting how many hymns are dedicated to Varuna, rather than counting

the hymns, it would be more important to look into the description of Varuna that is found in those hymns. Most of these scholars seem to agree on this point and the less number of hymns for Varuna in no way reduce his importance in Vedic literature. Some Indian scholars even opine that they would rate Varuna as not only powerful but the most powerful deity in Rigveda.

The epithets that are attributed to Varuna in Rigveda sufficiently indicate the power and magnitude that is possessed by Varuna. The epithet “Asur” has been used prominently and repeatedly in Rigveda (1.35.7; 2.27.10; 7.65.2; 8.42.1). (Dandekar 1951: 7). Even though the epithet Asura been used for other deities in Rigveda, this epithet appears to be mainly used for Varuna. Even if Asur has been used to describe other deities in Rigveda, the true Asur in Vedas is Varuna as per the opinion of Indian Scholar R.N. Dandekar.

The next important mention about Varuna in Rigveda is that Varuna is the guardian of Cosmic law (1.23.5). Varuna has been addressed as “Rutasya Gopa” or “Rutawan”. (Dandekar 1979: 327). He is Dhruvavrata and the rules set by him for cosmic order are unchangeable. He is the administrator of all the water bodies (2.28.4; 5.85.6; 7.64.2) (Dandekar 1951: 7). In fact, all the cosmic order is governed by him and even the Gods cannot break the laws of Varuna (8.41.7). The power of Varuna has also been called as ‘Maya’ and by the power of this Maya, Varuna is supreme lord of the human beings (2.27.10; 10.132.4), even all living beings and the entire Universe (5.85.3), he is described as a great King (1.25.10) (Samrat or Emperor) (Dandekar1951: 8). The list of cosmic order runs very long. These are, rise and setting of the Sun, rains, development of living beings, flowing of rivers in a particular way, flying of birds, not only that but even a wink of a human eye - all these events are regulated by Varuna through his Cosmic order.

Under the supreme King, many spies and messengers do work (1.25.13; 6.67.5; 7.61.3; 7.87.3) (Dandekar1951:8), who are knowledgeable, who can see everything and who can never be cheated. As soon as they find that the cosmic order is broken, they promptly deliver the news to their Master. Due to their prompt action, the cosmic order is seldom broken in the Universe.

It has also been mentioned in Rigveda that the Vedic deity Sun is the eye of Varuna (1.115.1; 6.51.1; 7.61.1) (Dandekar1951:8). It is the duty of the Sun and the

messengers of Varuna to keep him informed of various happenings and events, who is sitting at the highest position on a dazzling throne (7.60.1) (Dandekar1951:9). Due to this, it has become possible for Varuna to be a witness of good and bad deeds of human beings (7.49.3). In AV it has been mentioned in a hymn (4.16.4-5) Varuna is the witness of sky and earth, and even beyond that, whatever exists, beyond the sky and nobody can escape from his observation. (Dandekar1951:9)

This world has a specific cosmic order. The Aryans observed and believed that the Universe is vast and yet it is not a dis-organized or un-regulated affair. They found a harmony and a definite order in the functioning of the entire Universe. In spite of vastness, it was not chaos but cosmos. They believed that the Universe is governed by a definite cosmic law, by a cosmic God and this cosmic law is represented as Ruta in Rigveda and this God is Varuna. (Dandekar 1979: 325).

Anyone who opposes the cosmic order, be it human or even godly power, is tied by fetters of Varuna. The fetters of Varuna working in the above manner could be called as an extraordinary specialty of this deity. The epithets “Asur”, “Mayin”, “Dhruvavrata”, “Rutwan”, “Samrajya”, “Spash”, “Paash” found repeatedly in Rigveda are clearly indicative of Varuna’s power. One can understand from the above description why deity Varuna has acquired an important place in Rigveda. (Dandekar1951: 7)

A western scholar Hermann Guntert has expressed his views on Varuna who has an epithet of Asura in Vedas. He emphatically puts forward the majestic gravity inaccessible grandeur and awe-inspiring powerfulness of Varuna. In Rigveda, Varuna is described as Sato Asya Raja (VII.87.6) i.e. king of all this that is existing. He is the world sovereign. He is a Sultan type emperor and is conceived like an “Oriental King”. Varuna has spies. The word Asura indicates his magical powerfulness. For, the word “Asu” is indicative of wonderful power- fluid (- substance). (Thite 2013:5). Varuna is also called Yakshin and this word is indicative of his connection with mystic power. Varuna was a priestly God while Indra was a Kshatriya God. (Thite 2013: 6).

Vedic deity Varuna and Avestan God Ahura Mazda are very much similar to each other. Both of them are called Asura (Ahura). The word Ahura Mazda can be

translated in Sanskrit as Asura Medhira. Varuna is also described as Sukratuh (with good mental power). (Thite 2013:9).

In the later period, Varuna remained only a God of water, God of Ocean. Thus a king of the world was reduced in stature into a Satrap of a province (Thite 2013: 9)

There are very few myths about Varuna in comparison to other Vedic deities, such as Indra. Similarly, the Vedic poets have described other Vedic gods in human form, deity Varuna has not be described to that extent in human form. This means that the extent of anthropomorphism about other deities is much more, whereas the anthropomorphism has affected much less to deity Varuna. These factors are to be considered while doing the assessment of the personality of Varuna. (Dandekar 1979:11)

The personality of Varuna is somewhat mystic, but at the same time is filled with the splendour of supremacy. Due to Varuna's fearful and at the same time respectful power and radiance unachievable by anyone, his strong power of penance and unfathomable knowledge, all this evokes a feeling of reverence rather than a simple friendship. Sometimes the description and behavior of other deities show some human weakness, however, the same is not found in the case of Varuna. (Dandekar 1979:11)

The Sindhi community strongly believes that Lord Jhulelal is an Avatar of Lord Varuna. To understand the connection between the two, firstly one needs to understand Varuna in details. It is also to be seen that how Varuna is seen by Indian and foreign scholars. Looking at the personality of Lord Jhulelal, there are many reasons to suggest that there exists a connection between the two of them and this can be elaborated further. One finds that certain qualities of Varuna are definitely seen in Lord Jhulelal. They could be direct or indirect. The direct qualities have striking similarities whereas indirect qualities also show a good degree of resemblances between the two. An important similarity between both of them is that they both are guardians of truth. One can call that this is the influence of Vedic deity Varuna on Lord Jhulelal. Another resemblance is the affinity with water and both are water Gods.

Varuna has been found as a powerful deity in Vedas which include Rigveda and Atharvaveda. There are many adjectives given to him and he possesses many

qualities. He is seen as a mighty God who is omnipresent and omniscient and as ruler of the universe. He is an administrator, he is a guardian of truth, a guardian of cosmic order.

Looking at the life history of Lord Jhulelal, one finds that he has performed a role in many a situation in such a way, that it shows a similarity between the qualities of both. Lord Jhulelal's actions during his lifetime are similar to the guardian of truth or guardian of discipline. There appears a good deal of logic in choosing Varuna, the water God over any other Vedic deity by Sindhi community who lived on the banks of river Sindhu and were worshipers of Sindhu which sustained their lives.

It is mentioned in Rigveda that Varuna is the king of one hundred or one thousand medicines and the poet prays Varuna to keep away the death and hardship from him. Further, the poet prays Varuna that he may accept his praise and not become unkind to him and not weaken his lifespan. In Atharvaveda, the word Varuna appears one hundred fifty times.

Taittiriya Samhita shows a special relation of Varuna with horses. Prajapati has given a horse to Varuna. It is his premier animal or it can be said that the horse is Varuna's important animal.

In Shatapatha Brahmana as well it is stated that horse is Varuna's own animal. Once again Varuna is mentioned as the master of horses.

In the Shunashyepa Akhyana, he is depicted as the guardian of truth (Ruta). Due to his cosmic laws, every action in this cosmos is governed by him and the earth and sky also are established in their own places. He has put Sun in the sky and illuminated him and decides his path of travel in the sky. Along with that, he has put good thoughts in human beings and water in fire and Soma in mountains. He is the supreme observer or administrator of moral behaviour and good deeds, he punishes the sinners and especially those who speak lies.

4.11 Lord (Adhipati) and Guardian (Dikpal) of West (Paschim):

Varuna is closely connected with westerly direction. He is Adhipati (Lord) of West direction. (Sachdeva 2007:24). Sindh and Kutch are also situated in the Western India or Westerly part of upper India. When the Sindhi community was facing a difficult time, they approached Varuna, a mighty and powerful deity associated with a

westerly direction. He is often requested and appealed to destroy the obstacles and difficulties and he is even prayed to protect the bride at the time of the wedding.

In Mahabharata's Adiparva he is called as dwelling in waters, its master, and master of West. In Bhagavat Purana there is an epithet 'Apam Pathihi' and all the aquatic creatures like crocodile, fish etc. are called his followers.

Varuna is found seated on crocodile which is his Vahana (vehicle) at Khireswar temple, Near Harishchandragad Fort (Western Ghats in Malshej region), Maharashtra. The Ashta Dikpals are eight in number and Varuna is the Dikpal of West. (Deglurkar 2018:52)

Another Vahana that is found with Varuna is Swan. At Banteay Srei temple in Cambodia Varuna is seated on a swan. This temple is a 10 th Century temple built in Red sandstone and is dedicated to Lord Shiva. It is about 25 kms from the Angkor Wat main temples .

Varuna's wife is Varuni or Varunani. A beautiful statue of Varuna with his consort Varuni made of basalt dating back to 8 th century is displayed at Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, (earlier known as Prince of Wales Museum), Mumbai, Maharashtra.

4.12 Fortright Varuna:

A Ramayana episode can be narrated here to highlight the forthright nature of Varuna.

It goes like this: Lord Rama and his army of Vanars (Vanarsena) worked to construct a bridge from Rameshwar to Lanka. This was required for the army to travel all the way to Ravana's kingdom known as Lanka in those days in order to rescue Queen Sita who was imprisoned by Ravana forcefully. Lord Rama at the bark of sea at Rameshwar performed the Pooja of Varuna and praised him, after which he requested Varuna to make a way in the sea for the army of Rama. However, even after three days of a request from Rama, there was no response from Varuna. Therefore, on the advice of some of the generals, Rama put a very powerful arrow on his bow and he told Varuna in clear terms that if the request for giving way to his army is not granted, then be prepared for confrontation and consequences.

Lord Rama being Avatar of Vishnu, it was not possible for Varuna to neglect his message. He appeared before Rama in human form and told him that I am grateful to you for making this request and I am very happy to see you in person. At the same time, I beg your pardon that I cannot accept your request as it would result into the breaking of the cosmic law. The ocean cannot be dried up or cannot be shifted to fulfill your need even if I am the Master of oceans as it would be in disagreement with the world order. Lord Rama was in fact pleased with Varuna's frankness and did agree with his explanation. Further, Varuna assured Lord Rama that he would not create any obstacle in the work of building a bridge over the ocean to be carried out by Rama's army and would offer all the co-operation from his side.

The forthright attitude of Varuna is clearly reflected in the above story and no doubt Varuna can be called as guardian of cosmic laws/cosmic order.

He is in charge of protection of worldly order. Not only does he feel that others follow the worldly order, but he himself also does not transgress it. This story from Ramayana supports this in clear-cut terms.

4.13 Duty bound Varuna:

It is amply clear that the duty comes as the highest priority for Varuna similar to how the duty comes first for an army general or even for a King. In spite of the harsh words of the Lord himself, he was firm in his duty which is to guard the Rta or cosmic order. Whether someone is pleased or displeased by his deeds, it is not a point of consideration for the ruler and this is perfectly reflected in this episode. Varuna was firm but he did not leave his politeness while refusing the request. This also shows his duty-bound nature to offer respect to a person who is at a higher level than him. Varuna's fearless nature is also reflected here. Even though an Avatar of Vishnu himself is asking him to do something to which he does not agree, he is able to politely decline it without any fear.

4.14 Keeper of the Promise:

He keeps his promise given to Lord Rama. Subsequently, the army of Rama builds a bridge connecting to Lanka and Varuna kept his promise not to offer any hindrance. Here also it is noted that he is the keeper of his word. This quality is also reflected in duty bound Varuna.

4.15 Varuna himself as an obedient Master:

In Vedas, he is mentioned as Rutapa. He is in charge of protecting worldly order (Ruta). (Mehendale 1977:28). He feels that not only the others should follow the worldly order but he himself does not transgress it. The above story from Ramayana supports this idea in clear-cut terms.

4.16 Devotion:

To worship the favorite deity and please the deity and with blessings of deity get the desired results, seems to be the nature of Vedic religion.

The word Bhakti has originated from Bhaj which means to distribute. It means devotion or attachment for something, a spiritual or religious principle or a deity. The devotee should not only be the receiver of material gains or a place in heaven, but he should be a receiver of God's grace and kindness and he should at least to some extent imbibe in him the qualities of God, is what is expected while doing the Bhakti. This seems to be the concept of Bhakti Marg (devotional path).

Veda word has originated from root Vid. It's meaning is knowledge. This is not an ordinary knowledge but it is an extraordinary knowledge. As per modern scholars, the period of this knowledge is 4000 years B.C. or so, and it has travelled for so many centuries only through oral tradition and has lasted for generations together.

Varuna is an ancient Vedic Deity or Vedic Devata and who was very powerful in the Vedic period and had a prominent place among Vedic deities. This means that he has ruled over the mind of Indian people for so many centuries.

Varuna's physical description is found in Matsya Purana. During Tarakamay Battle the description of Varuna by the poet is as follows:

He is possessed of four oceans and his body is water. His horses are as white as the rays of Moon and are as fast as wind and in the shape of water. Varuna's body is like a Markatmani (pearl), he is wearing Gold ornaments and a Pitambar (yellow silk cloth). He has many ferocious snakes with him. He has ornaments of shell and pearl tied to his arms and he is like an agitated or rough ocean. In this description, the relation or affinity of Varuna with water is very clear. His body is water like, the four oceans in human form are in his service, he wears the shell and pearl ornament on his arms. His horses are of the shape of water.

This concept appears to be giving shape to an idea that the large waves of ocean described as horses of Varuna. The description in Matsya Purana Vayviritairjlaakaraihi could have two meanings. One is 'as fast as the wind' and the other is 'driven by the wind'. This very much fits the characteristics of Varuna. In Bhagwat Purana, Varuna is mentioned as Guardian of Patal or Asur Lok. He is Lokpal or Adhipati. His fame is spread all over and in past, he has performed 'Rajasuya Yajna' defeating Gods and Demons, which is the reason for his recognition or impression of his Vedic Epithet 'Asura'.

In Bhagavata Purana, Varuna is mentioned as Guardian of Patal or Asur Lok. He is Lokpal or Adhipati. His fame is spread all over and in part, he has performed 'Rajasuya Yajna' defeating Gods and Demons. The special characteristic of Varuna described in Brahmana texts do still exist related to him in a weaker form. But his power and might as described in Brahmana seems to have reduced in the later period. At the same time, the special characteristics described in Brahmana text related to Varuna do still exist, though in a weaker form. They seem to have reduced in the post-Vedic period.

During the initial phase of Rigveda, in the pantheon of Gods, twelve Adityas were at the highest level and Varuna ruled these twelve Adityas, indicative of his supremacy. As R.N. Dandekar has put forth, according to the need of time Varuna was replaced by Indra who killed demon Vrutra. (Jamkhedkar 2016:293)

His changed status might have been somewhat difficult to accept for the devotees. The deification of Lord Jhulelal and considering him as a form or incarnation of Varuna might have taken place around mid of the tenth Century. In the form of Lord Jhulelal, Vedic deity Varuna seems to have been re-established as an important God in this period.

4.17 Anthropomorphism of Varuna:

As regards physical or outward appearance of Varuna an Indian scholar Dr. Suryakant states as follows: The description of his physic or body or form and instruments are very few because while describing Varuna there is an emphasis on his power and deeds. He has a face, eyes, arms, hands and feet. His face looks like Agni. His (and of Mitra's) eyes are Sun. This has been stated in the first mantra of the Sukta. Varuna can see much far (Sudoor Drishta) and is thousand-eyed (Sahasra

Chakshush). Mitra and Varuna both spread their arms and they, as if through rays of the Sun, drive their chariots. They both walk briskly using their feet and Varuna alights through his illuminated feet.

Varuna drapes a Golden fabric around him and wears a shining cloth. Both of these could be a symbol of Ahuti of Ghee (clarified butter) used while doing sacrifice. In Shatapatha Brahmana Varuna is seen as a beautiful and Golden-eyed and as an old person. In his instruments, only a chariot is important, which is described as a shining Sun and a whip also exists in the chariot. This chariot is pulled by 'Suyuk' horses.

The home of Mitra and Varuna is Golden and it is in heaven and Varuna observes the working of people. His home and Mitra's home is situated at a great height and it rests on one thousand pillars and it has a thousand doors. The sun who can see everything rises from his own home and visits the home of Mitra and Varuna to acquaint them of the activities of human beings and enters their attractive abode. As per Shatapatha Brahmana, Varuna sits in heaven and observes in all four directions.

There is a mention of spies (Spashas) of Varuna. They sit around all four directions of Varuna and observe both the worlds. Varuna in Rigveda is the master of day and night whereas Mitra is the deity of light of the daytime only.

Varuna is sometimes said to be the controller of seasons and twelve months are known to him. In Rigveda, Varuna is shown as controller of waters. He makes the rivers flow and they remain flowing in accordance with the Ruta of Varuna. His relation with the sea is also found in Rigveda. His clothing is water. Mitra and Varuna are leaders of water.

Being an administrator or controller of moral principles, Varuna is placed at a much higher place amongst all deities. He is angered by sins and he punishes the sinners and those who disobey the rules. The mention of fetters is found at many places. Even if someone runs away beyond the sky, still he cannot escape or save himself from Varuna. These fetters are of three and seven links. They catch the sinners and bind them. At the same time, they even do not touch those who follow the path of truth. Varuna is in possession of hundred and sometimes thousand medicines, by which he wins over death and breaks the sins of devotees. He can end the life or can extend the life. He is the guardian of nectar. He is friendly to his worshipers. His

devotees can talk to him in his heavenly abode in a friendly way and sometimes even see him with their intellect eye.

The concept of Varuna is from the Indo-Iranian period as the Iranian God Ahurmazda (also known as Ahura Mazda) is very similar to Varuna except for a different name. It is possible that the name Varuna is Indo-European and in spite of Sanskrit Varuna and Greek Ouranos has phonetic differences, the linguistic experts or philologists have not discarded their oneness or likeness with each other. Whether the word Varuna is from Indo European period or later period, it is certain that it is originated from the Dhatu 'Vru' the meaning of which is to cover, as a result, it bears a broad meaning.

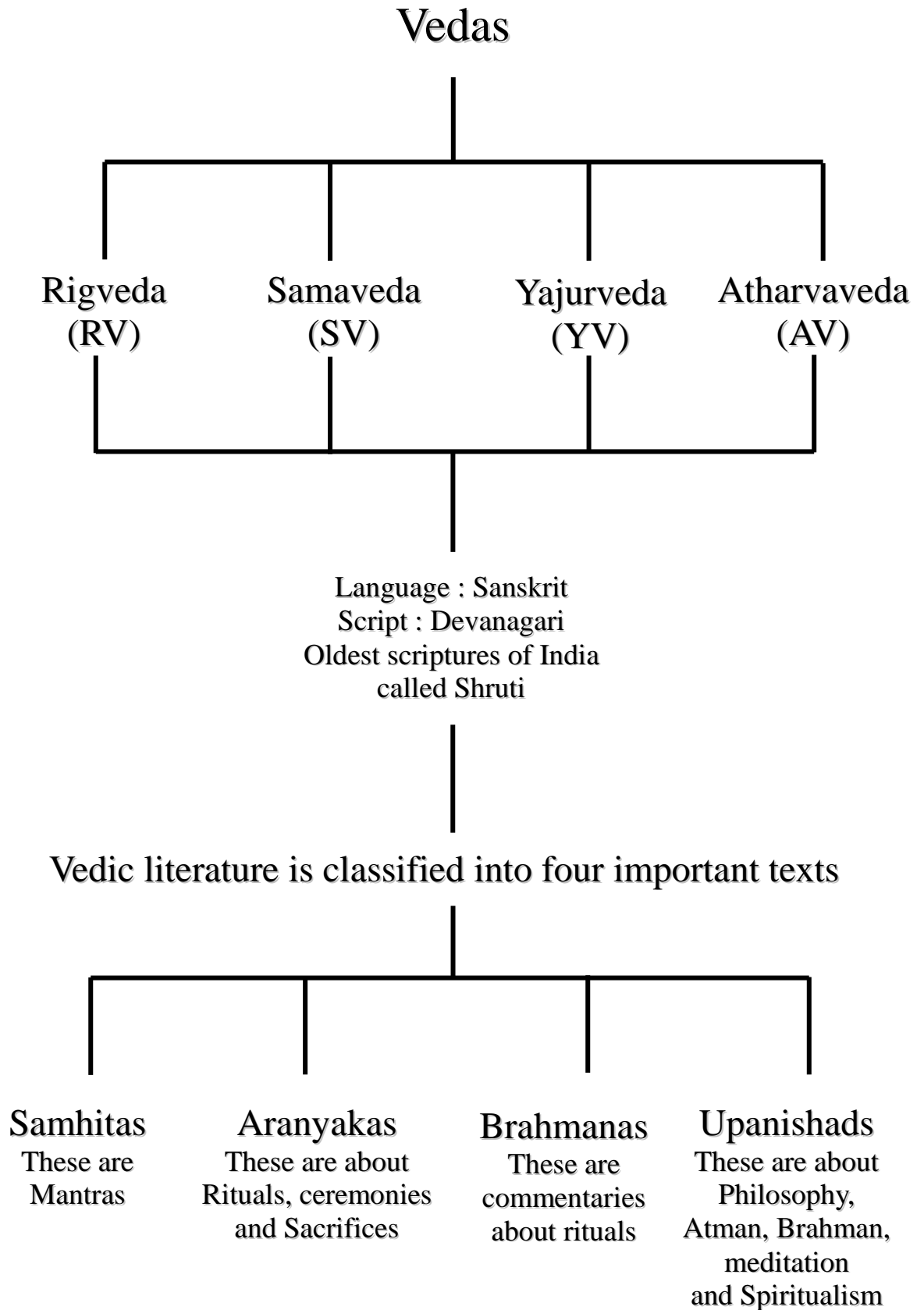
The great Sayanacharya believes its origin from Dhatu 'Vru' or 'Var' the meaning of which is 'that which covers' or 'one who binds' the wicked with his bonds. In his Taittiriya Samhita commentary, Sayana mentions him as the one who hides like darkness. However, if the word Varuna is Indo Europeans then possibly it could be an adjective of Dyaus, and at a later period an adjective in Greek for the sky and in India a supreme God of the sky.

Scholar Oldenberg is of the opinion that Varuna was originally the moon. Adityas are originally seven and Avestan Ameshapentas have a certain or accepted relationship with them. Starting on this point, Oldenburg says that Mitra and Varuna are Sun and Moon and the smaller Adityas are representative of five Nakshatras. He says that Mitra and Varuna are not of Indo European period but they were borrowed from Semitic people of Indo Iranian period because Semitic people were more advanced in knowledge of astronomy than Aryan people in comparison. However, this opinion of Oldenberg is not acceptable to many scholars.

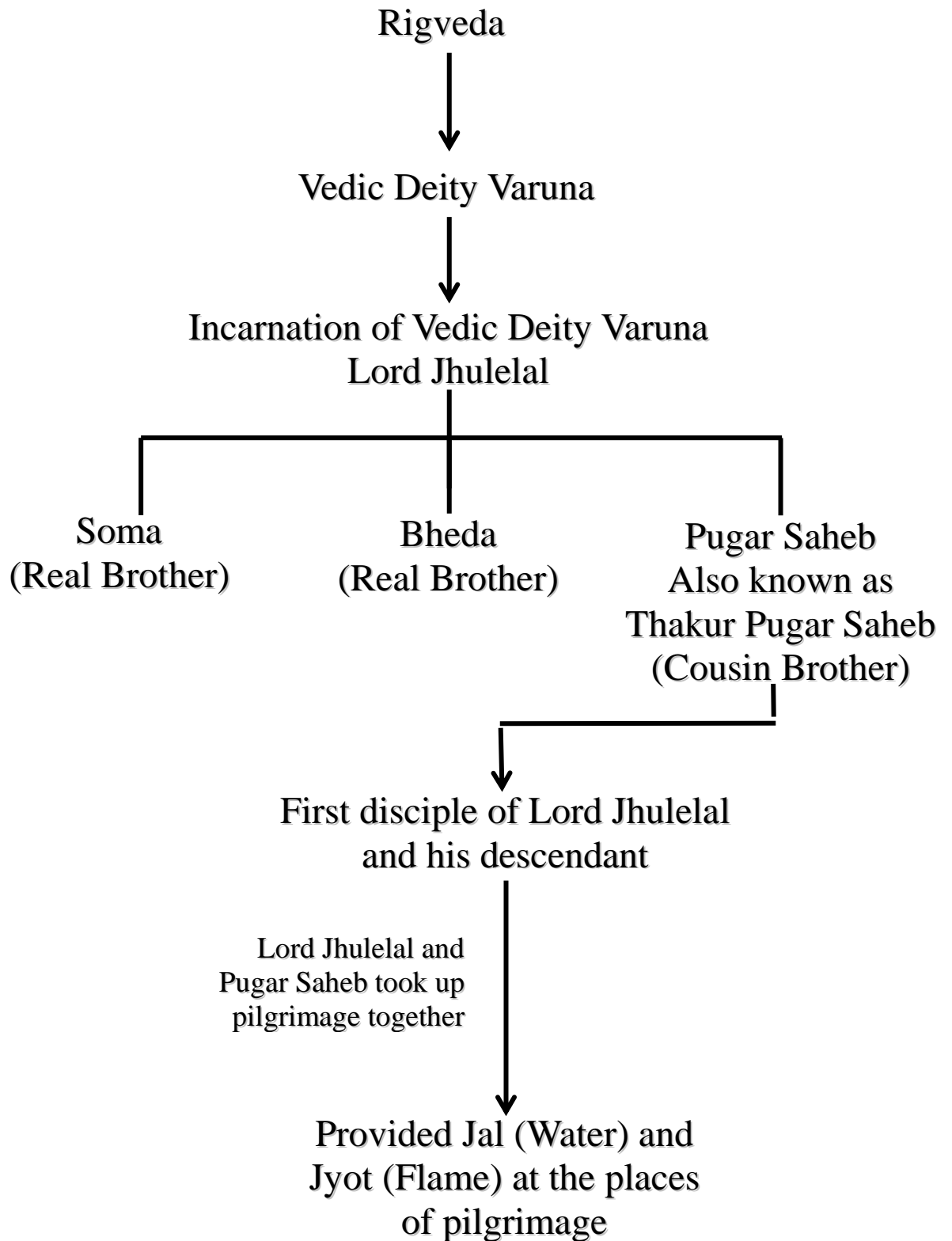
In the preface of his book Vaidik Devsastra written in Hindi, Dr. Suryakant specifically states that numerous references from Prof. A.A. Macdonell's book 'Vedic Mythology' have been included by him in an uncorrupted form which the students will find very useful. The description of Varuna in foregoing pages by Dr. Suryakant is based on Macdonell's 'Vedic Mythology'.

Two graphic illustrations, the first depicting 'Vedic Literature of India' and another 'Vedic deity Varuna, Lord Jhulelal, Pugar Saheb and their correlation' are appended hereto for reference.

Vedic Literature of India



Vedic deity Varuna, Lord Jhulelal, Pugar Saheb and their correlation



4.18 Lord Jhulelal's Association with Vedic Deity Varuna:

When one looks at the characteristics, epithets, adjectives and various names by which he is referred, one may be able to present a picture of this deity in one's mind. At the same time when it is strongly believed by the Sindhi Community that Lord Jhulelal is an incarnation of Varuna, it would be possible to find certain similarities between both of them. It would be therefore necessary to look at the similarities and how these two are strongly related to each other which would give a fair idea of this concept. In the beginning one can look at the description of Vedic deity Varuna found in Vedas. Varuna is described as Asura Varuna, here the meaning of Asura is powerful. Varuna is the powerful deity in Rigveda and Atharvaveda. He is the Lord of the sea and all water bodies. He is the guardian of cosmic law (Ruta), the guardian of truth.

As Lord Jhulelal is believed to be an Avatar of Varuna, the roots of origin of Lord Jhulelal can be found to Vedic period. The concept of God Varuna is found in Rigveda. One finds some Suktas by Sage Vasishtha especially in the seventh Mandala of Rigveda, wherein the concept of 'Bhakti' is expressed for Lord Varuna. (Bahulkar 2008: 39)

He is an important and powerful Deity in Rigveda and said to rule the whole of the universe. He is said to be a great ruler. He dwells in a water body – sea – and from there itself he keeps an eye on all the living beings. He observes their good and bad deeds. He punishes those who behave with Adharma. He has his spy network spread throughout the universe. In the Vedas, there is a feeling of an awe and respect for Varuna. (Bahulkar 2008: 39)

4.19 Similarities between Vedic deity Varuna and Lord Jhulelal: Similarities, Characteristics and Traits:

- 1) In Vedas, Varuna has been described as a benevolent character, the one possessing the power to grant a boon, grant prosperity, remove the darkness of ignorance and master of water bodies. All the above traits are reflected in Lord Jhulelal as well.
- 2) The direction of Varuna described in Vedas and direction of Lord Jhulelal: It is noted that Varuna is Dikpal of western direction. (Atharvaveda 3/27/3). In the same way, Lord Jhulelal has been closely connected with western direction

because the province of Sindh is situated in the western direction of India. As such, in Sindh people believe that Lord Jhulelal is an incarnation of Lord Varuna (Sachdeva 2007:24-25)

Vedic deity Varuna is worshiped by Indians in many parts of India, however, the people of Sindh province have been worshipping Varuna, the water God since ancient times. (Sachdeva 2007:25). During the times of crisis people of Sindh came to Lord Varuna on the banks of Sindhu to express their pains and agonies and surrendered to him. In response to their call, Varuna appeared in form of Jhulelal in Sindh. This has a striking similarity to a verse in Shrimad Bhagavad Gita, where Lord Krishna says that he will appear on this earth as a saviour for his devotees.

- 3) Varuna's ability to grant boons: It is stated in Rigveda that Varuna can grant boons to his worshippers. In the same manner, Lord Jhulelal granted boons to his true disciple Pugar Sahib.
- 4) Description of Varuna in Vedas as ruler or king: In Atharvaveda, Varuna has been mentioned as King many times and the poet says that the earth and "Dyulok" also belongs to Varuna. (Atharvaveda 4/16/3) As such Varuna becomes the ruler of both the worlds and this is indicative of his administrative capabilities. Similarly, Lord Jhulelal also comes across with excellent capabilities as a king and administrator. He himself remains detached from acquiring the throne of a king but advised Mirkshah what is just and right for the ruler, which shows the qualities of the statesmanship of an able ruler in Lord Jhulelal.
- 5) Varuna as a kind-hearted deity: This quality of Varuna has appeared in Vedas in many prayers. If a sinner shows repentance and is desirous to surrender Varuna, then Varuna grants him forgiveness. In a worshipper says, "Oh Varuna please listen to my call and make me happy. I surrender to you and pray to you for protection". (Sachdeva 2007:29). In the same manner, Lord Jhulelal shows in him the qualities similar to Varuna that is kind-hearted nature. When Mirkshah seeks pardon for his wrong behaviour, Lord Jhulelal is generous to forgive him. When Mirkshah shows repentance for his deeds, the kind-hearted Lord Jhulelal is ready to pardon him. (Yajurveda 21/1) (Sachdeva 2007:27)

- 6) Description of Varuna as firepower in Vedas: Vedas clearly say that it is very harmful to disrespect Varuna. Those who cross their limit, Varuna shows his anger against them in the form of destructive firepower. Therefore, Vedic Rishis pray to Vedic deity Agni that Oh Agne! your Varuna power binds us the very moment we cross our limits. And we become free from this only after we have suffered unlimited hardships. Therefore, Oh Agne! you are the one who is knowledgeable, and you know about our bondage due to our sins, be kind to us such that we refrain from disrespecting Varuna, and not to be ever a part of Varuna's anger, which means we ever behave in such a way that Varuna is pleased with us." (Rigveda 4/114, YV 21/2) (Sachdeva 2007: p 28)

The close association of Agni and Varuna is clearly seen in the life story of Jhulelal. The statement made by Vedic Rishis about the anger of Varuna depicted in the form of Agni (firepower is in total agreement with the anger shown by Lord Jhulelal. Even after being told repeatedly to show equality to his subjects with different faiths and not to force anyone to change his faith, Mirkshah did not accept his advice which was just and rightful and in away crossed his limits. As a result, Lord Jhulelal had to show his powers in the form of Agni (fire) engulfing the palace of the ruler. Realising the Lord Jhulelal power the ruler asked for forgiveness which was granted.

- 7) Varuna's close relationship with water and "Sindhu" in Vedas: In Vedas, there are many mantras wherein Varuna has a very close relationship with water and Sindhu. The word Sindhu has two meanings in Vedas:
- a) The river which flows in the province of Sindh.
 - b) The word Sindhu is used for sea and for a river. It is found in Vedas that appearance of Varuna is found near Sindhu river.

In Vedas, river Sindhu which flows in the province of Sindh has been described as the fastest flowing river. (Sachdeva 2007:30). Another hymn in Rigveda says that when river Sindhu went towards the fertile land of Sindh, Varuna made the passage broad to enable Sindhu to flow. River Sindhu which flows through this passage is at the top and is beautiful. (Rigveda 10/75/2) (Sachdeva 2007: 30). River Sindhu has been admired in Rigveda in many hymns. (Rigveda 10/75/1-9). Along with the Sindhu river, Varuna is closely related with other water bodies. In one

mantra Varuna has been mentioned as "Sea" which accepts that Varuna and water are inseparable.

In another mantra, it is said that Varuna's body is so vast that both these seas (the one in East and one in West) are like a small quantity of water that could stay below/under his two arms. On the other hand, Varuna is found to be in such small form that he can be contained within a drop of water. (Atharvaveda 4/16/3) (Sachdeva 2007: 30)

Lord Jhulelal also has a very close relationship with river Sindhu and other water bodies. When Hindus in Sindh were under threat of persecution from ruler Mirkshah, they went to the banks of Sindhu and prayed to Varuna and Varuna arose from Sindhu and assured them that he would appear soon as their saviour. On many other occasions as well Varuna arose from water and appeared before his followers and assured that he would remove the obstacles from their path and bless them.

Even today the followers of Lord Jhulelal, who is termed as "Varunavatar Jhulelal" offer their prayers (with rituals) to their Ishtadeva and favourite deity (Jhulelal) on the banks of the river, because Vedic belief also accepts Varuna as Lord of water bodies. In conclusion, the form of Varuna which is seen or depicted in Vedas, the same form is reflected in Lord Jhulelal.

There is a well-known sentence that "*Itihaas puranabhyam vedamupbruhanyet*" which means that Vedas should be known through History and Puranas. The principle stated above is very well reflected in the life story of Lord Jhulelal and it proves Lord Jhulelal to be an incarnation (Avatar) of Varuna.

4.20 Vedic Deity Varuna by Indian Scholars:

Prof. R.N. Dandekar:

Prof. R.N. Dandekar, a noted Vedic Scholar, has studied Vedic Deity Varuna in great details in a book titled 'Vedic Mythological Tracts' under the title 'A Vedic God and a Vedic Seer'. In his lecture one 'Vedic God: Varuna' he has done an in-depth analysis of various facets of Vedic God Varuna.

At the outset of the lecture, he says that he does not consider it necessary to recount to the audience what all is said in Rigveda about Varuna. However, he would

like to say that any theory concerning the personality and character of Varuna, to be convincing, must fulfill following minimum conditions that are mentioned as:

- 1) It should take into account the basic and essential feature of Rigvedic Varuna.
- 2) On the basis of that theory, it should be possible to organize those features into a reasonably well-structured religious mythological pattern of Vedic Deity Varuna.

As mentioned by Prof. R.N. Dandekar, the basic and essential features of Varuna are as below:

- ❖ Varuna: a special Guardian of Rata.
- ❖ Varuna as Asura par excellence.
- ❖ Fetters of Varuna.
- ❖ Varuna's Maya.
- ❖ Universal Sovereignty of Varuna.
- ❖ Varuna's intimate association with Mitra.
- ❖ The rivalry between Indra and Varuna.

He further states that a few years ago in one of his comprehensive papers titled 'Asura Varuna' he has done a critical examination and assessment of various views put forth by some Western scholars listed below, with which he is not agreeable,

- ❖ Varuna as the sky God by Roth, Schroeder and Bloomfield.
- ❖ Varuna as the God of 'Night' by Meyer J.J.
- ❖ Varuna as the Bergaigese, Johansson.
- ❖ Varuna as fertility God by Meyer J.J.
- ❖ Varuna as the Moon God by Oldenberg and Hillebrandt.
- ❖ Varuna an Ocean God by Pischel.

Prof. Dandekar has categorically mentioned that he has shown them to be quite unacceptable in his paper 'Asura Varuna'.

Moving forward Prof. Dandekar takes cognizance of the work of Henrich Lüders whom he regards in high esteem because he describes his work as one of the most outstanding works on Varuna in recent times.

Prof. Dandekar says that Lüders does not accept the principles enunciated by Vedic Scholars such as Oldenburg and Hillebrandt that Vedas must be interpreted primarily with the help of Vedas, whereas Lüders believes that the approach to Vedas must be without any preconceived notions about Vedic religion and mythology.

Further Prof. Dandekar takes no exception to some more views by Lüders as below:

- ❖ That etymological analysis of the name of a Vedic God is not a starting point to find true nature of a particular Vedic god.
- ❖ That it is not true that Vedic Rishis always meant something different than what is said by them or the language used by the Rishis was intended to conceal the thoughts of their own.
- ❖ He has taken to task some earlier Vedics for branding Vedic thoughts calling these as primitive thoughts.

Prof. Dandekar finds the above views of Prof. Lüders more or less acceptable.

However, some conclusion of Lüders which have been arrived by him after studying thoroughly Vedic passages about Varuna is unfortunately not acceptable to Prof. Dandekar because of the line of argument by Lüders. According to Lüders, Varuna's dwelling place is water and sometimes in Rigveda Varuna is also found to be associated with heaven.

Lüders believes that the above two are not contradicting to each other as water in Earth and Heaven are identical and Varuna has a connection with both the waters. Varuna has a close connection with Ruta. The word Ruta is an exact equivalent to Satya and Ruta means truth, as such Lüders kind of insists that the word Ruta in the Rigveda does not mean cosmic order. Due to the reason that Varuna resides among waters and he is the guardian of truth, one more concept that is closely associated with truth and water together is the concept of the oath. As per conclusion by Lüders, Varuna is, therefore, God of Oath.

However, Prof. Dandekar is not agreeable with the above reasoning by Lüders as he finds it not convincing. According to Prof. Dandekar, a statement that Ruta and Satya are exactly synonymous is difficult to accept because in Vedic passages at many places, the words Ruta and Satya have been used side by side and it is not just the stylistic variation of the poet. The two words cannot be called identical, but they are complementary, similarly Ruta and Satya are not identical, but they are complementing according to Prof. Dandekar in support of which he has quoted Taittiriya Samhita (V.I.5.8). In Atharvaveda (XII.5.10), Ruta and Satya are celebrated with various mutually complementary pairs such as Payas and Rasa, Anna and Annadya and Ista and Purta, Praja and Pashu.

Prof. Dandekar in addition to Lüders, touches upon the theories put forth by Thieme, Dumézil and Kuiper about Varuna, but he does not find them tenable. (Dandekar 1979: 323)

The researcher is impressed by the approach of Prof. Dandekar in that he is explaining initially the assumptions that the character of the religion of the people is generally determined by the kind of life they lived and that mythology is not static but it is fluid. Vedic mythology is no exception. According to him, Vedic mythology is essentially evolutionary mythology and its character changes according to changes in the cultural life of Vedic people. The above approach helps to understand the Vedic Deity.

As explained by Prof. R. N. Dandekar:

Vastness is generally found to be associated with the idea which involves something which is haphazard, unorganized, unmotivated are not regulated. However, the observation by the Aryans was that even though this universe was vast, it was not disorganized or unregulated. The functioning of the universe including big and small, gross and subtle the Aryans found a certain order and harmony. This vast universe was understood to be having a regular pattern or scheme and it was not chaos, but that it was cosmos.

Prof. Dandekar describes Varuna as:

“There must be, they believed a definite cosmic law which governed the universe and there must also be a cosmic God who ensured the proper operation of that law. This cosmic law is represented in the Rigveda as Ruta and the God who administers that law is Varuna.” (Dandekar 1979: 325)

The word Ruta in Rigveda is not only truth but its ethical connotation and the passages V.I.7, IV.42.4, 11.27.8, V.63.7, IV.2.19, I.164.11 are clearly indicative of and to convince that nature of Ruta as a cosmic potency which creates and sustains the world and ensures health and strength of life. (Dandekar 1979: 326)

In the Atharvaveda (VI.114.1, 2; 134.1; X.8.31 etc.) Ruta is actually represented as a universal magic potency which is invoked to overpower the spirit of evil and disorder. (Dandekar 1979: 326). The opposite of Ruta, namely Druh implies more than anything else the violation of the cosmic and moral order, that is chaos (Dandekar 1979: 326)

Varuna's special power as Asura is many times referred as Maya (III.61.7, V.63.4, V.85.5, V.85.6, V.63.3, V.63.7) The root in the word Maya is Mimati or Mimat which means to create and to arrange.

As Jan Gonda, a Vedic scholar suggested Maya represents the incomprehensible capacity to plan or to organize something which is beyond the intelligence and powers of man (Dandekar 1979: 328). Due to such powers, Varuna is attributed with an epithet Yakshin, the miracle-working magician and his magic has been described at V.85.2-6

When one would like to know what is the cosmic order and how Varuna establishes the same, and how Varuna controls the working of Universe and regulates it, the answer lies in the word Varuna which is derived from root Vru. Varuna has fetters and he can effectively control and regulate things by binding and using the fetters. He is a binder God and he controls and regulates the entire happenings in the universe, whether cosmic or human by binding the operators of these happenings. One can understand that the cosmic order which is a cycle of the rains, the flowing of rivers etc. are all controlled by Varuna through his fetters or 'Pashas' which have a double purpose to perform.

The first one being working in a subtle intangible way (*setrbhirarajjubhih*: VII.84.2) the pashas make the various entities to hold them in their proper places due to which it is ensured that they perform their functions. The second one being the guardians of the cosmic and ethical law, they punish the violators of truth or Ruta, or in other words those who embrace Druh or Unruta. (Dandekar 1979: 328)

Dr. M.A. Mehendale:

Dr. M.A. Mehendale, an Indian Vedic scholar has in his book titled Professor Lüders' views on Varuna (Professor Lüders hyanche Varuna Vishayak Vichar), has given a detailed account of Professor Lüders' work on Varuna. How his work was retrieved with great efforts, the editors such as Professor Alsdonrf who took help of the notings of Professor Lentz in his work. As stated in this book by Dr. M.A. Mehendale, Prof. Lüders has taken cognizance of work by scholars from the earlier period viz. Prof. Oldenburg, Prof. Hillebrandt, and Hardy, Prof. Pischelle, Prof. Meyers etc. Subsequently, Prof. Lüders has expressed his own views and his perception of Varuna, characteristics of Varuna such as:

Varuna and water, Varuna and Ruta, King Varuna.

Under the chapter King Varuna he has elaborated on some more aspects such as:

- ❖ The meaning of relation between Varuna and Water
- ❖ Taking an oath with water as a witness.
- ❖ An oath with water as a witness during the Vedic period
- ❖ Water in the process while giving a donation.
- ❖ Water as a witness for betrothal (engagement ceremony)
- ❖ Water while relieving (making free) someone from bondage.
- ❖ Varuna as the deity of Oath.
- ❖ Varuna a king and an emperor.
- ❖ Varuna, a judge.
- ❖ Varuna's status in the post-Vedic period.

It has been explained in brief here that in the post-Vedic period, the status of Varuna appears to have been reduced. The reason that is attributed is the rise of the phrases like Tapas, Dharma, Atman, Brahman etc and the status of Varuna due to this was reduced. A different phenomenon was however seen in Iran. Their Zoraster preserved the heritage of truth and not only that but he made the Ruta more powerful and there Varuna became Ahura Mazda (Mehendale 1977:53)

In the concluding remarks, there is once again an emphasis on Varuna as the deity of Oath. Varuna cannot be seen as or has no specific place like Moon, Sky, Ocean and still Varuna is seen as a very powerful deity. Due to the importance given to the oath and bond of which the deities were Varuna and Mitra respectively, it can be concluded that the people who created these Gods, were giving utmost importance to Oath and Bond. This would have happened during the times when Indo-Iranian people were together. There are no such specific Gods for Oath and Bond in the Indo-European language group such as Greek, Roman, Germanic etc. Moreover, Prof. Lüders says that the statement that these ideas were borrowed from Semitic people is baseless. These were the ideas of Aryans without any doubt. It would be very interesting to note the concluding remarks of Prof. Lüders that the Western/ European scholars have a tendency to treat Eastern/Oriental culture less important. However, the above conclusions would be important to do the assessment of Eastern/Oriental culture. The work done by them to place the truth at the highest level is in itself so valuable that other should envy them. (Mehendale 1977:54)

At the footnote, Dr. Mehendale has once again stated that all the research about Varuna is by Prof. Lüders and those words which assess the Eastern or Oriental culture are also by Prof. Lüders. (Mehendale 1977:54)

4.21 What are Sindhis?

The Chinese pilgrims and the Chinese travelers have described Sindh and Sindhi people in their records. Those travelers followed Buddhist religion and had a great respect for Lord Gautam Buddha.

India was considered as the Holy Land of East, where Buddha was born and Land of Bodhi Tree where he attained Nirvana and discovered the ultimate truth. It is believed that Buddha had taught in Sindh and a disciple of Buddha by name Upagupta had preached Buddha's teachings in Sindh. (Vaswani 2008:17)

The Chinese traveler Hiuen - Tsang (also called Xuan Zang) arrived in India in 7th A.D. He took with him to China six hundred and fifty-seven Indian scriptures and some relics and idols of Lord Buddha which shows a high degree of respect for the culture and land of India. (Vaswani 2008:17)

In Chinese records, Sindhis are mentioned as honest and upright people. It is further stated that Sindhis are peace-loving people. In Sindh, Buddhism flourished side by side with Hinduism (Vaswani 2008:25). It is said that a Sindhi Scholar (Pundit) had taken two scientific books viz. *Brahmasiddhanta*⁷ and *Khandakahadyaka*⁸ to Baghdad in the eighth Century. These two books were translated later and influenced the astronomical thought of Medieval Europe (Vaswani 2008: 26)

Shri J.P. Vaswani in his book 'I am a Sindhi' calls Sindh a land of many faiths, and the land that opened its heart and doors to many faiths and beliefs. After Sind was conquered by Arabs around 711 A.D. for about three centuries of Arab rule three religions namely Hinduism, Buddhism and Islam existed side by side in Sindh.

The book "Encyclopedia of Religion and Ethics" 1912 has stated that there was a spirit of unity and harmony among Sindhis, Hindus and Muslims and saints such as Raja Vir and Lal Shahbaz were honored by both the sects (Vaswani 2008:17)

⁷ A valuable work on Mathematics by Indian mathematician Brahmagupta around seventh century

⁸ Another book by Brahmagupta on Astronomical Treatises

Sindhis have been broad-minded and ready to accept new ideas having an adaptive attitude and therefore they adjusted themselves to changed situations from time to time for many centuries. This would apply to Sindhi people from earlier times since Sindhi came under different rulers from 8th Century onward and till the recent times of 21st Century.

Sindhi society can be called casteless and as such ill effects of the caste system are not seen. Though the caste system was absent the people could be divided into two major groups viz. Lohanas and Bhatias. Both of these were expert businessmen and traders, their business acumen ranging from banking to supply of goods covering even the smallest things of everyday requirements. There was a further division in Lohanas based on their occupations, called Amils and Sindhivarkis. The Amils were good at administrative working for the rulers, initially Muslim rulers and subsequently for the British rulers. They acquired good administrative posts during British rule of Sindh. The Sindhivarkis were expert traders. They travelled to far off lands for business and their hard work, commitments and foresight brought them success and money. Today one can find successful Sindhi businessmen all over the world. There was a clan known as Bhaibands who were also businessmen involved in banking, trade and commerce. It may be mentioned once again there was no caste system and whatever division was seen was based on profession.

4.22 Varuna and Ahura Mazda and Amesha Spentas:

While talking about Varuna, it is clearly noted and as opined by many scholars that one finds a lot of similarities between Vedic deity Varuna and Avestan God Ahura Mazda. (See plate 11) Varuna has an epithet 'Asur' in Rigveda. and meaning of Asur in Vedas is 'Powerful'. (Bahulkar:2008: 40). The word 'Ahur' is equal to the word 'Asur' and this is a striking similarity between these two.

It is somewhat difficult to trace the exact origin of Lord Varuna. Generally, the all-encompassing sky is believed to be Varuna. The sky can monitor things through Moon and Nakshatras. One finds the similarity between Varuna and the Greek God Zeus. The Zeus basically means sky, which subsequently comes to be known as the ruler of Gods. God Varuna dates to the Indo-Iranian period. Lord 'Ahuramazda' (Ahura Mazda) described in the Parsee religious scripture 'Avesta' is

similar to Lord Varuna. The word Ahur is equal to word Asur here. The meaning of Asur in Vedas is powerful. (Bahulkar: 2008:40)

In one of the Suktas of Atharvaveda, Lord Varuna is described as omnipresent, ever witnessing and ruler of the entire universe. In the same Sukta, it is appealed that may Lord Varuna destroy my enemies through his 'Pasha' which is his weapon. (Bahulkar:2008: 53). He has been mentioned in Bhagavata Purana as well. It is stated that Lord Varuna killed Demon Heti. Even in the post-Vedic period, Lord Varuna is still found as an important God. Outside India, in Angkor Vat temple Varuna is found sitting on a Goose at panel number fifteen.

Lord Jhulelal has been described as Lord of water and Sea and is also considered as an 'Avtar' of Lord Varuna from Vedas. It can be said that a historical figure has been converted into Deity /God.

According to Vedic scholar Macdonell, there is a distinct similarity between Iranian God Ahura Mazda and Vedic deity Varuna.

In his book Vedic Mythology, Macdonell writes about 'Avesta' and 'Vedic Mythology'. He says that "It is rather with the striking correspondences in mythology that we are concerned in both religions the term 'Asura' is equal to 'Ahura' is applied to the highest Gods, who in both are conceived as mighty wings drawn through the air in their war chariots by swift steeds, and in character benevolent, almost entirely free from guile and immoral traits". He has further clearly mentioned: "The parallel in character, though not in name of the God Varuna is Ahura Mazda, the wise spirit. (Macdonell 1979: 7,8).

Another Scholar Jatindra Mohan Chatterjee, in his book 'Atharvan Zarathushtra', has seconded the above statement and has in fact gone further in strengthening this viewpoint by stating that out of one hundred names of Ahura Mazda, the name Varuna stands at number forty-four. (Chaterjee 1971: 51). This statement supports the view that Varuna and Ahura Mazda share a close relationship.

It is believed that Varuna is an Indo-Iranian deity and that is how so much similarity is found between the two. They have much in common viz.

- Guardian of Truth
- God of Sky

- Punishing the guilty
- Fetters - Bind the criminals with fetters

"In Avesta, the Sun has swift horses like Surya and is called the eye of Ahura Mazda." (32-33). This description is similar to the description of Varuna found in Vedas that Varuna's eyes are Sun or he sees through thousand eyes or rays of Sun (Thite 2013: 5,6,9)

Ahura Mazda is the most powerful God of Zoroastrians, the old Iranian religion. He is described as the lord of the highest order and literal meaning of Ahura Mazda is: Ahura or Ahur means powerful or mighty and Mazda is equal to wisdom. The word Ahura equivalent to Asura has been used as an epithet in Vedas, the meaning of which is mighty or powerful and the Sanskrit meaning of Mazda which can be stated as Madha (Medha) which means wisdom.

Ahura Mazda:

He is the all-powerful (almighty) and supreme God in the Zoroastrian religion. Ahur is the adjective and Mazda is Noun.

The meaning of Ahura or Ahur is the same as that of Asur in Sanskrit and it is full of life. This adjective has been also used for Mithra and Apanpat (Yāsna: 2.5: 105; 62.12). However, the epithet Ahur is especially applicable to Ahur Mazda. The Ahur Mazda in Sanskrit is Asur Mahat as per scholar Rajwade. Another synonym suggested is Asur Meghas, and its meaning is omniscient (Joshi 1976: 358). In Rigveda, this quality is attributed to Varuṇa and he is called Asurpracheta (Rigveda 1.26.14).

In the Caesarian era, Mazda cult had reached its peak and Ahura Mazda was their supreme God. In Pehalvi scripture he has been described as the one who is complete, most superior and of purer nature. He is benevolent, obliges and kind. He is the source of light and intellect.

A God by name Ahirman is opposite of him. As such their positions are different i.e. they live in different places. Ahura Mazda lives ever in light, whereas Ahirman lives in darkness.

There are six more forms which are assumed for Ahura Mazda and there is one quality in each of them. The first one is called Ash which is equivalent of Rta in Sanskrit which means the cosmic rules as cosmic order (Joshi 1976:348). As per

Zoroaster's teachings, people should worship Ahura Mazda who is in possession of those six qualities. The concept of six qualities of Ahura Mazda is similar to Śāḍḡuṇyavīgraha concept of Viṣṇu. Subsequently, the six qualities of Ahura Mazda were deified together into one deity and a name Amesha Spentas was given to it.

Amesha Spentas:

In Zoroastrian religion, Amesha Spenta is a name given to a group of angels. Amesha = Amar (the one who is immortal or never die)
Spenta = obliging person.

The meaning of both words together is the immortal obliging character or person. This word is not found in ancient 'Gatha' part of Avesta scripture, but it is found in later period 'Avesta' and another religious book quite after. The Amesha Spenta are servants or assistants of Ahura Mazda and they are 6 in number. If the deity 'Strasosh' is included then the number becomes seven. They stay forever with Ahura Mazda and they assist him in guiding the world.

The Amesha Spenta is the own world or own creation of Ahura Mazda. They are invisible, immortal, very good administrators (rulers) and generous (Joshi 1976:228)

They come to accept the offerings made to them during sacrifice (Yajna) through the illuminated path. Amongst them, Vohumahn sits on the throne of Gold. Ahura Mazda has allocated a specific work in the universe for each of them.

Superior to ordinary Gods and of lesser value (or inferior) to Ahura Mazda are their angels and are comparable to angels in Bible by some scholars or some scholars say that they have similarity with Adityas of Vedas.

Ahura Mazda is also mentioned as the wise Lord, God or Order and the Principal God of ancient Zoroastrians. He is believed to be the creator of the sky, water, earth and animals and the creator of fire as well.

Certain more similarities are noted below:

- 1) Iranian / Persian people and Vedic Aryans belong to the same culture.
- 2) Ahura Mazda is the all-powerful God in Avesta. Varuna is a very powerful God in Vedas
- 3) Ahura Mazda has a connection or similarity in pronunciation with Asura, which means powerful. Mazda is Mahat-Dha or Medha which is an adjective here.

- 4) Along with Ahura Mazda, many Vedic deities are found in Avestan either with the same name or a slight variation in name and pronunciation. There are Indra, Ashwina, Mitra (Mithra in Avesta), Vivaswan, Surya, Aryama, Soma, Yama etc.
- 5) Sufficient similarity is seen in the form of deities in Vedas and Avesta.
- 6) There is a lot of similarity between the language of Gatha (a part of Avesta) and Vedas.
- 7) Many words are identical.
- 8) Vowels and Consonants have no difference in both.
- 9) The similarity is found in grammar as well.
 - a) There are three forms: Single, double, plural.
 - b) There are three genders: Masculine, Feminine and Neuter.
 - c) There are eight Vibhaktis or Karak

These are definitely similar to each other, and whatever the difference would be, is negligible. Once again, the connection between Ahura Mazda and Vedic deity Varuna is established without any doubt. The Ahura Mazda is a water God and so is Varuna and so is Lord Jhulelal as well showing a distinct connection with each other.

4.23 Sufism and Sindh:

Since the origin of Lord Jhulelal and area of influence of Lord Jhulelal is Sindh, at the same time Sufism has a deep connection with Sindh and it blossomed there. Therefore, this topic is a part of this chapter.

What is Sufism?

There are a number of meanings given for the word 'Sufi'. One is that it is derived from the Arabic word 'Suf' meaning of which is wool. (Vaswani 2008: 19) The Sufis in early times were ascetics and they used to put on coarse garments of wool which are the symbol of voluntary poverty or poverty by choice and giving up of worldly pleasures.

Another meaning is close to the word 'Safa' the meaning of which is pure or clean. When asked about the meaning of Sufi, a great Sufi mystic Rumi replied that it is the Purity of the Heart. A man who is truly Sufi is Pure at heart. The purity of heart

leads to illumination and unification with God is possible only through illumination and the Sufis desire to reach this goal ultimately. There is one more meaning to Sufi related to the people who sat outside the mosque. They kept away from the world and had no worldly possessions, wore coarse and simple garments. (Vaswani 2008:20)

Some people find that the word Sufi is near to the Greek word 'Sophia' (Vaswani 2008: 20) which is equal to wisdom and true Sufis are the seekers of truth and wisdom. The English suffix 'ism' which is used in Sufism, however, does not mean that Sufis is like many isms like capitalism, socialism etc. The Sufism makes a person free from any bondage and does not bind him in any rituals. (Vaswani 2008:20)

Dada J.P. Vaswani says that Sufis is a blend of the first Vedantic value and Islamic culture. (Vaswani 2008:19) There is one more scholar by name Dr.Vakil who has shown a certain impression of Upanishadas on Sufism in one of his research papers. Sufism has a lot of mystic element in it and it is said by Sufi mystics that "The Goal of human is union with God". (Vaswani 2008: 21-23).

There are seven steps to achieve this according to Sufism.

- 1) Repentance: The first and foremost step is 'Repentance' or '*Tauba*'. (Vaswani 2008:21)
- 2) Awakening: With awakening, one realises that the body is God's temple and it must be kept pure and clean. Only if it is pure and clean, it can become a Channel of God's force in this material world. In Sufi life, there is a place for fear. The words of Guru Nanak are "The heart which loves God, has a fear of God" Due to fear, a person is watchful about the deeds, whether they are good or bad. (Vaswani 2008: 21)
- 3) Detachment: This is the third step. The fear of God in the mind of devotee makes him watchful and that leads to detachment. The true lover of God renounces or gives up what is non-God. The detachment from desires and worldly things is important as it would prevent sins. (Vaswani 2008:21).
- 4) Poverty: This is the fourth and very important step in the path of Sufism. In simple words, it is to understand that I am nothing and O! God O! Almighty only You Are! A person may be very rich and yet he may not be called poor whereas one may have nothing but he may not be poor and still be rich. In Sufism, the

humility, the humbleness and politeness of the heart can be called true poverty.
(Vaswani 2008: 22)

A person who is poor in true sense has put the responsibility for his care on God. He is not worried and he is free from anxiety as well. This is because he has true faith in God. The desires and wills of a true Sufi are merged with that of God and this reminds the researcher of a famous quotation.

"O! Lord thou shall be done, not mine."

The researcher also would like to refer to a well-known verse from Shrimad Bhagavad Gita which assures a devotee that when he puts all the faith and trust in God, God himself takes care of his welfare.

"Ananyashchintayanto Mam Ye Janaha Paryupaaste

*Tesham Nityaabhiyuktanam Yogakshemam Vahamyaham"*⁹

- 5) Patience: This is the fifth step in the path of Sufism and teaches the value of patience even in the times of suffering. A pilgrim who is patient would not avoid suffering, rather accept it with the smile because he knows that whatever comes from God is good for him. (Vaswani 2008:22)
- 6) Tawakkul: The sixth stage in this path Tawakkul meaning self - surrender. A Sufi mystic Hatim says that "it is our business to worship God as he bids us, and it is his business to provide us with everyday sustenance as he promised us". However, this does not mean that a person should not work. (Vaswani 2008:23)

As rightly said by Lord Krishna in Bhagavadgita "You have a right to work but not to the fruits thereof. The verse says as follows:

Karmanyē Vadhikaraste Ma Faleshu Kadachana

*Ma Karmafalaheturbhurma Te Sangostvakarmani*¹⁰

Once again, there appears certain similarity between the two philosophies, as stated by Dada J. P. Vaswani.

⁹ Shrimad Bhagavad-Gita, Chapter 9, Verse 22

¹⁰ Shrimad Bhagavad-Gita, Chapter 2, Verse 47

7) Gratitude: The seventh and the last step in Sufism is gratitude. Now the seeker has reached a stage where he is grateful to God for whatever comes his path.

"Thy will, not mine be done."

As stated above the seeker believes that whatever is the will of God, that is the best that can ever happen. In the words of Jani "The Sufi has no individual will and his will obliterated (merged) with the will of God, in fact, his will is the very will of God. When one reaches this stage, one wants nothing and one lives in the state of Oneness with God. (Vaswani 2008:23)

Dada J.P. Vaswani expresses his view that "Is this not the same spirit of Sharanagati (total surrender) advocated by Lord Krishna in Bhagavadgita. (Vaswani 2008:24)

The discussion of Sufism has been done in this thesis as it has a strong connection with Sindh, it flourished in Sindh and a lot of Sufi poetry is in the Sindhi language. Some scholars consider the Sufi way of life as a harmonious blend of Greek-neo-Platonism, Indian Buddhism, Zoroastrianism, Magan and Nestorian beliefs. Whereas some scholars believe that Sufism was born as a way of life in South Asia when Islam mixed with the Hindu, Sikh and Buddhist cultures in Sindh. All these aspects point towards the strong connection between Sindh and Sufism.

The following poets are considered as four jewels of Sindhi Sufism. Their poetry is very popular and has been translated into many languages.

1) Shah Abdul Latif

2) Bekas

3) Bedil

4) Sachal

They were Sindhi Sufi scholars, mystics and poets. Their lyrics are containing household idioms and stories in the poetry and are icons of true love and romance giving no place to caste and creed. Dada Vaswani says that their poetry expresses the Vedantic concept of Oneness. (Vaswani 2008:24).

4.24 Lord Jhulelal, Vedic deity Varuna and other water deities:

Lord Jhulelal and Vedic deity Varuna are water Gods. It would be interesting to study water deities of other mythologies with these two and look for some commonalities between them. For this purpose, the examples have been chosen from Greek, Roman and Egyptian mythology.

Water is given another name as 'Life' or in vernacular language is often called 'Jeevan'. With the kind of importance attributed to water, people know it is invaluable, it would be placed at the very high pedestal, equivalent to a deity or God.

In other mythologies also, one finds a great importance being attributed to water Gods and their impact is substantial. It would be interesting to look at this aspect as well.

Lord Jhulelal:

Lord Jhulelal is believed to be an incarnation of God Varuna, himself a water God. In turn his incarnation, Jhulelal has been also conferred the status of water God. These Gods are generally benevolent as water is the giver of life; they are often seen as guardians of truth, guardians of Cosmic order such as cycles of seasons, flowing of rivers, rains and many such natural phenomena which are very important for sustenance of human life.

It would be interesting to look at the water Gods in various other religious systems, their characteristics, nature and qualities, similarities and differences with Lord Jhulelal.

Water Deities in Other Mythological Systems:

Water deities are found in every mythology. (See plate 12) Some are discussed below.

Poseidon:

Poseidon is the Greek God of the sea and other waters. (Burkert 1985:136-139) He was also the God of earthquakes, soil and horses. He was known as a protector of seafarers. The word Poseidon has been possibly derived from the Greek word 'Posis' which means husband or land, and da means earth. He appears as a protector as well as sometimes unruly God. He is shown carrying a trident and rides a

chariot which is drawn by white horses, he is also called the brother of Zeus, the sky God.

There is one more theory according to which the second part of the word is 'Dawon', meaning water, and the name Posei-Dawon is formed which is master of waters.

He is also considered as major civic God of the city of Athens, coming next to Athena in his importance. He is also seen as the one who can create new islands and he can make the sea calm. When he is offended or ignored, he becomes angry and causes earthquakes and shipwrecks and drowning of ships. He is prayed by sailors for a safe voyage in the sea. It is believed that Alexander the Great prayed to Lord Poseidon of the Syrian sea before a battle and offered four-horse chariot which was released into the waves of the sea.

Poseidon had a consort by name Amphitrite who is an ancient sea Goddess, or a nymph meaning a minor female nature deity in Greek mythology.

Neptune:

The origin of the name Neptune appears quite complex, seems to have been derived from the 'Proto-Indo-European base, nebh meaning of which is 'moist'. Neptune is the water God in Roman mythology.

Neptune is equivalent to Poseidon, a God in Greek mythology. (James Hughes 1995: 215).

Neptune had two Paredrae. The meaning of which is the entities who accompany or pair a God. They are females in Roman Mythology. They can also be called consorts of the God. Out of the two, Salicia represents gushing, overbearing forceful waters whereas Venilia represents the water which is still and flow quietly.

An Irish God by name 'Nechtan' is his parallel as Nechtan is considered as a master of the well from which all the rivers of this world have originated. He is treated as the counterpart of Poseidon of Greek mythology. He had brothers, Jupiter and Pluto. Neptune was worshipped by the Romans as the God of horses, similar to Poseidon. Another etymology of Neptune says that 'Nuptus' means covering and it also hints at 'Nuptiae' which means the marriage of heaven and earth.

Tefnut:

In Egyptian mythology, one finds a water Goddess named 'Tefnut'. She is the goddess of moisture, rain and dew of ancient Egypt. Goddess Tefnut is a woman with a head of a lioness and a sun disc resting on her head is seen in her pictures. The literal meaning of 'Tefnut' is 'That water' while it is also believed that the God 'Ra' (God of the sun) spat her out from this mouth. (Wilkinson 2003: 183)

Sobek:

'Sobek' is also an ancient Egyptian deity of Nile river having a complex and fluid nature. (Zecchi 2010:3-4). He is represented in the form of a human with the head of the crocodile from West Africa or from river Nile. Though depicted fierce in nature like a crocodile, he is believed to protect the Egyptian people in a similar way that a crocodile protects its young ones. He is attributed to possess an apotropaic quality which means magical powers which can be used to drive away harmful or evil influences and avoiding misfortunes. His powers were particularly invoked seeking the protection against the dangers of the river Nile of Egypt. From ancient times, his presence is seen in Egyptian Pantheon.

Some other water deities:

The water deities are found in the Mythology of many countries and it could be an endless list. The nature of water deities may vary to a certain extent depending upon the geographical location of the country, the terrain, proximity to the sea, mountain, desert, rivers etc. These deities could defer in their appearance depending upon the cultures, traditions, beliefs, etc. However, it appears that water deities are present in most of the mythologies and they occupy a certain position in the mythological history of those countries and are a part of their culture.

To summarize, the water deities have an important place in culture, belief and mythological systems of those nations. They reveal many common features. They are prayed and worshiped for the safety of human beings, safe return of seafarers to home from a sea voyage. When pleased they protect and can grant boons and one cannot afford to offend or displease them. It is evident from above that the Indian mythology and other mythologies as well had recognized water and water deities as a mighty power and are therefore respected in all these mythologies.

Chapter 5

Chapter 5

Observations, Discussion and Conclusion

Even today after more than a thousand years, there is a great influence of Lord Jhulelal on the Sindhi community. The Kutchi community is also a strong believer in Lord Dariyalal as they call him.

Especially for the Sindhi community, He is the one who inspires practically each and every member of Sindhi community to gather under one roof while celebrating the new year 'Cheti Chand' which is the birthday of this great deity.

This is the devotion and faith Sindhi community has reposed in their 'Ishtadeva' or principal deity. Any celebration in India is not just rituals but has many more facets to it. There would be Bhajans, Kirtans, dances, dramas and a variety of entertainment programs. The Prasad is also an important part of celebrations.

It is noted that along with the middle-aged and senior citizens, the younger generation happily participates in the 'Cheti Chand' celebration. Right from the procession that goes around the temple and takes a good hour and a half, the youngsters enthusiastically take part in every event.

After the returning of the procession to Jhulelal temple, there are Bhajan, Kirtan and Pallo in the temple and distribution of Prasad to devotees. After 'Prasad' there is generally an entertainment program which is with live music and singing. The film songs are also included in the programme. This is an added attraction for the younger generation.

Prima facie the Sindhi celebrations might appear like any other religious celebrations which are a part of Indian culture, but there is a deep meaning and specific purpose in them.

To bring the community under one roof is quite a big task. The preparations, the arrangements, the schedule of programs and events, all this needs a lot of hard work and a dedicated team of volunteers who would be interested in such religious and social activity. It is a lot of hard work, but they know that their efforts are quite worthwhile.

These celebrations bind the people with a common thread of devotion. It not only helps in preserving the culture of the Sindhi people but strengthening it further. It keeps the people of the society connected, especially the new generation, which gets inducted into 'Bhakti Marg' (devotional path) by way of participation in Cheti Chand celebration and Bhajans and Kirtans, Pooja and Prasad. The music programs are also included to give it a modern touch. During 'Cheti Chand', devotees give a voluntary contribution to the trust or temple which is conducting such activities, teaching them to give back something to the society in which they have flourished. We have enough, we have ample, so let us do some kind act of Philanthropy, such a thought is bound to arise in the minds of devotees. An act of kindness and generosity when done by a large number of people is bound to generate good results. The Sindhi community believes in results. They believe in this Philosophy and the results can be seen as a large number of schools, colleges, hospitals and many other institutions are founded and run by the Sindhi community.

Lord Jhulelal has been the 'Ishtadeva' or Principal deity of Sindhi community for more than a thousand years. Whether during the period of his existence in Sindh many centuries ago, or even during the difficult times of partition, or even today, He has been a beacon in the rough sea and guiding them to walk the right path.

The seafarers had an unwavering and unshakable faith in Him as reflected in some historical novels of the ancient period. He has been mentioned in various books written by many scholars with different faiths and by civil servants during the British rule in Government Gazetteers of undivided India, His mention in the census of castes and tribes of India etc are all indicative of one fact and that is the importance of this deity.

The lighthouse of Jhulelal is a constant source of guidance for a large population who call themselves Sindhis and Lohanas as well.

The religious freedom is unique to India and a person may choose a God or Goddess as per own desire. One can choose Lord Rama who is called the 'Maryada Purushottam' or Lord Krishan who is called 'Yogeshvara'. Due to no weight of any sort on the mind, one enjoys the freedom and to an extent is attracted towards the path of spirituality. Certain things cannot be done by external force, but they come on their own when the mind is convinced. Spirituality is one such feature.

The gist is to state that the Indian mind is tilted and attracted towards spiritualism right from birth. Faith and devotion are the two very powerful resources with which one is well equipped to deal with the hardships and hassles of life. Life is not a bed of roses but is full of struggle. Especially when living in a world of fierce competition, one has to run faster every day to survive. At such times spiritual inclination may help to remain calm and face the situation with a balanced mind.

The well-known spiritual master Sri Sri Ravi Shankar¹ has once said that the diverse social conditions, the large gap between rich and poor, extreme climatic conditions and harsh terrains, heavy rains and floods might make the life a struggle for people in many parts of the country. Still, a majority of Indians seem to be the part of a happy society. One of the reasons for this is ‘Celebrations’ as he says. In India, the celebrations are a regular feature. Be it a public festival, or even a private affair, they are celebrated with a lot of enthusiasm.

This statement holds a lot of truth. The celebration does not mean running away from reality, but to get rejuvenated to work with vigour and strength. The true meaning of celebration would be that after the ‘Wari’ is over, it would be time to get back to work. Similarly, after a festival like Diwali has been fully enjoyed, it is best to get back to routine with renewed energy.

Sindhi community seems to have known the importance of celebration for many centuries. The purpose of celebration and gathering during the Cheti Chand festival seems to be giving a new energy and enthusiasm to Sindhi community. The gathering brings the people together, there is a lot of interaction amongst the people, exchange of views takes. From such interactions the new ideas could take birth. They could be of philanthropic nature such as building schools and colleges or hospitals and charitable trusts to help the needy. They contribute towards building a healthy society. Therefore, such celebrations are quite essential for the welfare of the community or the entire society as such and many new ideas and new thoughts could generate and take a shape through them.

The celebration of Lord Jhulelal's birthday, which is Cheti Chand, is the celebration of Sindhi people and it is a very important event for the entire community.

¹ Gurudev Sri Sri Ravi Shankar is a spiritual leader from India, a humanitarian and founder of Art of Living Foundation

The Indians are peace-loving people and hard working as well. Except for the delta regions along the major rivers in the northern part of India, the soil in many other parts of India is not as fertile. Therefore, without hard work no returns are possible. Despite differences in the financial status of people in India, it is seldom seen that people revolt or rebel, and fortunately India is devoid of words like class struggle. The reason could be in the mindset of Indians. Their basic nature tilts towards spirituality and their needs are limited. They are on the whole a society with will to keep their own culture alive and such a combination helps to generate new ideas and progressive thinking which are found in this community. These have been some of the strong contributory factors for the unity of the Sindhi community and the present scenario is very promising and optimistic. It can be said that the celebrations like the Cheti Chand festival would continue to be an integral part of the community for the many more generations to come. This is the effect and impact of Lord Jhulelal.

In the foregoing chapters, it is narrated how Lord Jhulelal convinced the ruler of Sindh that he should not discriminate between his subjects on the basis of religion but treat them with equality. As a result, the people of both religions, Hindu and Muslim, lived side by side in harmony and peace. There was a long-lasting effect and impact of this change on the society.

5.1 The effect and impact on Sindh region due to the appearance of Lord Jhulelal in three ways:

- Socio-Religious
- Socio-Political
- Socio-Economical

Socio-Religious:

The teachings of Lord Jhulelal influenced the thinking of the ruler and the effect was seen in Sindh region. This resulted in bringing about certain important changes in this region for the betterment in the life of citizens.

The religious harmony taught by Lord Jhulelal resulted into tolerance of the rulers towards other faiths which were different than theirs. It prevented the religious fanaticism. This was a major event. Since the ruler himself had accepted the philosophy of tolerance, his courtiers were bound to accept it. People of two different faiths lived in peace and harmony side by side. The religious harmony seems to have

been maintained even after Mikshah's rule as can be seen in some documentary evidence. A research paper titled 'Soomras of Sindh: Their origin, main characteristics and rule – an overview (general survey) 1025 -1351A.D.' read by a scholar Dr. Habibullah Siddiqui at 'Literary conference on Soomra period in Sindh' states that:

“For sure the Soomra Government facilitated public preaching of Islam, and also maintained religious harmony. The Soomra Government is also credited with promotion and development of Sindhi language and culture. It was made medium of instruction (education) and poetry”.

The above findings are indicative that the effect of Lord Jhulelal's teachings were long lasting and the Soomra Muslim dynasty which ruled in Sindh from 1025 to 1351 A.D. maintained religious harmony and promoted Sindhi language and culture.

Socio-Political:

The tolerant viewpoint of the political power i.e. the ruler helped to keep the feelings of fear and insecurity at bay from the minds of the subjects of the Sindh region. This was quite a change from the previous experiences.

Socio-Economic:

The stability, peace and harmony amongst the subjects would generally bring a feeling of security. In such an environment trade and commerce would flourish bringing prosperity to the region. It would help to improve the standard of living of the people. Increase in revenue due to an increase in trade and commerce would fill the treasury of the rulers and in turn, the rulers would be inclined to look after the welfare of the citizens.

Overall impact:

These were a chain of events that protected the Hindus to retain their own faith. Not only did it prevent the religious fanaticism, but also there was such an impact on Mirkshah that he agreed and accepted co-existence of Hindus and Muslims side by side in his province. One can say that the identity of Hindus along with their traditions, method of worship, the Sindhi language and culture, when combined together represents a unique nature of a group of people following a particular way of life which is also termed as Dharma, was saved and remained intact.

Subsequently, Lord Jhulelal who is known by many other names such as Zinda Peer, Shahabaz Kalandar, Masta Kalandar, Shaikh Tahir, Khwaja Khizr etc was accepted, worshiped and revered by Hindus and Muslims as well.

An interesting reference is found in a book 'In the land of the Sindhi and the Baluchi', A report on Catholic activities in Sind and Baluchistan, 1935-1947, compiled by order of the Rt. Rev. Miltenburg, O.F.M., Ecclesiastical Superior of Karachi, published by Rotti Press, Karachi in 1947 which states as follows:

“There is a larger number of Daryapanthis, with a child saint Udero Lal (Shrine at the place of that name), called and venerated by the Muslims as Shaikh Tahir, worshipped by all by water and light”.

5.2 Cheti Chand and other celebrations based on faith and devotion:

Lord Jhulelal still rules the hearts of Sindhis even after more than a thousand years. Their devotion and faith in their deity are unquestionable. 'Durga Pooja' of Bengal has some similarities and it is celebrated by people of all strata. Irrespective of the status of a person, it is considered as a festival of entire Bengal. In Odisha, Jagannath Rath Yatra or 'Chariot Festival' is also an event which is celebrated by over a million people. (Vemsani 2016:135). The Ganesh festival of Maharashtra and Navratri festival of Gujarat are some more celebrations of the entire society.

One finds certain similarity in Cheti Chand and other celebrations like 'Durga Pooja'² and 'Rath Yatra'.³ However, as the population of the Sindhi community is spread all over the country, it is not possible to find a large gathering of Sindhi people in one state or geographical area. At the same time, every Sindhi, wherever he is on the day of 'Cheti Chand' would not like to miss it and makes sure that he attends it.

There are some more examples where the deity or saint has so much impact on the people that even after hundreds of years or even a thousand years, they still dwell in the hearts of people. In Maharashtra, Sant Jnaneshvara and Sant Tukaram and their 'Palkhi' or 'Wari' are some more examples. The 'Wari' is an annual event in Maharashtra in the month of Ashadha. By this time rains have already arrived and the

² Festival of Goddess Durga from the State of West Bengal to celebrate the victory of good over evil

³ Chariot procession in honour of Lord Jagannath, Lord Krishna and their sister Subhadra from the state of Odisha

sowing of seeds in the fields is almost complete. This time is therefore somewhat free time for the peasants and farmers of the state, and their participation in 'Wari' is in large numbers. The 'Palkhis' of the two saints start from Alandi (near Pune) that of Sant Dnyaneshwar and Dehu (also near Pune) that of Sant Tukaram, and they meet on the outskirts of Pune, rest in Pune for two days and after that proceed to Pandharpur which is situated on the banks of Chandrabhaga river. This place is around Two Hundred and Fifteen km from Pune and the entire distance is covered by walking by the devotees who accompany the 'Palkhi'. There is no bar of caste, creed or social status to participate in the Wari. The meaning of 'Wari' could be simply stated as an annual pilgrimage by walking with the Palkhis of two saints at a fixed time. Though the presence of peasants and farmers is in large numbers, there are participants in the 'Wari' who are from urban areas, educated class and professionals. Even the younger generation is seen walking the distance, though not the entire stretches, in small portions like that of fifteen or twenty km, which is quite remarkable.

It is a spectacular sight to watch when the two Palkhis meet on the outskirts of Pune or when the Palkhis are passing through 'Dive Ghat' near Pune. The saffron and white colours seem to have come together and merged with each other. It is like an ocean of two colours blended with each other as the devotees generally wear white dhoti and kurta and carry saffron colour flags in their hands. The saffron colour of the flag represents the 'Tyaga' or renouncement, whereas the white colour represents purity, peace and simplicity. It is indeed true that the participants walking the pilgrimage have renounced their worldly desires and have also adopted the path of purity, peace and simplicity during this journey. They are called 'Waarkaris' and they take a lifelong oath to abstain from vices.

What it is that inspires so many people in such a large number to join the pilgrimage, forget about the day to day hassles and walk the path chanting the name of 'Lord Vitthal or Vithoba'? The answer is, it is their faith and devotion. These are their driving forces and they provide a fountain of energy for them to complete this task which is not so easy unless you have that strong faith and devotion coupled with a strong will to do so. It is not a difficult task for them to walk about fifteen to twenty km every day. Rather in Wari, every day is a celebration in the praise of their favourite deity Vitthal and the two saints who have shown them this path of spiritualism.

With the examples narrated above, it can be said that the faith and devotion are paramount features in the life of Indians. It is the same faith and devotion that the Sindhi community has for their Ishtadeva Lord Jhulelal.

5.3 Sindhi community and post-independence period:

It is also noted that there was no specific geographical place for the Sindhi community to build a large and majestic temple in the post-independence period. The people who migrated from Sindh were rehabilitated in different places in different states. The immediate need was to build a place of residence for these people. Therefore, places of worship were confined to small areas. Generally, when the temples are built on a large scale with sufficient land available for a large temple complex, the adjoining space is available for carrying out various cultural and religious activities and more and more people are attracted to visit such places. The activities could be religious and cultural, educative and entertaining, light and sound shows, exhibition about the life story of the deity, stalls and shops making available the idols, things that are needed for rituals and worship of the deity etc. which are bound to result into attracting a large flow of devotees, like many well-known temples of India. This was not possible for the Sindhi community during early years after the partition.

The situation which the Sindhi community had to go through during the post-independence period could be described as somewhat similar to that of the Palestinian and Israeli people. Especially after partition, Sindhis had to face a lot of hardship and go through a very difficult situation. However, the difference is that Palestinian and Israeli people have a land now which they can call their own homeland, whereas Sindhis, unfortunately, do not have any specific territory to call their own. It is remarkable that they have embraced India and treat the whole country as their own home instead of confining themselves to one particular state.

When the people lose their geographical identity or have no geographical identity, it is not possible for them to relate to a specific place of their origin. This is because they were deported from their place of origin or forcibly migrated from their motherland where they lived for generations over many centuries. The people without a specific geographical identity find it difficult in the coming generations to

understand their cultural history. Their shrines which have been their places of faith and worship are lost permanently.

When such a situation occurs in the life of a large group of people, their attention is diverted towards survival first and then to matters of utmost necessity and towards making objects of daily requirement in the home industry. Once the situation improves to an extent where basic needs are met and the fear factor has diminished, the process of improvement starts and focus is shifted towards other matters.

This could lead to providing more attention towards health and education, social interaction, trade and commerce. The Sindhi community seems to have gone through all these stages post-independence of India. This does not imply that there was no progress, but the pace was moderate. Educational institutions like schools and colleges came up, followed by medical care through hospitals, as the philanthropic trait is a part of the Sindhi community.

It is a well-known fact that after migration, those who settled in Ulhasnagar started making whatever is needed in everyday life, involving manual work and certain traditional skills. The small household items which were manufactured in Ulhasnagar were sold all over India, the reason being these were essential and useful and the price was extremely competitive.

Sindhi artisans and craftsmen were experts in making things like ball pens, plastic articles, watches, clothes at a very low and competitive price. Their womenfolk were experts in making pickles and Papads, readymade garments and embroidered articles for which they are well-known.

There were already thinkers, writers and poets, teachers and professors, scholars and researchers in Sindhi community and after acquiring certain stability their skills also started to flourish and blossom. As of now, a strong presence of the people of Sindhi origin is found in all of the above fields.

Had the Sindhi Community not been required to go through this difficult time, face the hardship and the situation which necessitated their migration, perhaps the picture could have been quite different. The stability and resources would have been available and could have facilitated the construction of a grand temple of the deity, doing more research work and going deeper into the subject even earlier.

It is now, at this juncture that the Sindhi community, a staunch believer in Lord Jhulelal has succeeded in convincing the Government of the necessity to allot land of the sizable area to build a large and impressive place of worship of Lord Jhulelal. The place is 'Narayan Sarovar' in Kutch, Gujarat State where the construction has started recently. Narayan Sarovar is one of the five sacred Sarovars⁴ (natural lakes) of India and a well-known place for pilgrimage, with a belief that it absolves the visitors of their sins.

As per an article in the newspaper about a seminar which took place in the year 2010 organised by the 'Institute of Sindhology' at Adipur, Kutch, Gujarat, the need of a temple complex for Lord Jhulelal was articulated by Subhadra Anand who approached Government of Gujarat with some more representatives of Sindhi community to convey the need for having a large community centre and a temple complex in Kutch, Gujarat. As reported the barren land would metamorphose in the next few years into a temple complex along with a Meditation centre, Auditorium, Museum, Art and Handicraft and a place for pilgrims for their stay. It is expected that this place would attract Sindhis from India and abroad. As the place Narayan Sarovar is considered very sacred, many religious rituals can be performed there. (Ed. Abraham-Asrani 2013: 58)

It is heartening to note that after a long wait, a complex is coming up in Narayan Sarovar, and when it becomes fully functional, this place would be like a dream come true for Sindhi Community. Along with the majestic Lord Jhulelal temple, it would also be a cultural centre and would attract people of Sindhi community from all corners of the world. When fully functional, it would be able to provide opportunities to the scholars and researcher community to study the art and culture, tradition and heritage, rituals and customs and many more things and coupled with a conducive atmosphere to go deeper into the vast treasure with various facets of the Sindhi community and Lord Jhulelal.

It is a fact that the Sindhi community has succeeded in making their niche place in the business world, be it India or abroad, in varied fields. This achievement is not by sheer luck or chance or by turning the wheel of fortune but through hard

⁴ Five sacred Sarovars are: Manasarovar, Bindu Sarovar, Narayan Sarovar, Pampa Sarovar and Pushkar Sarovar. These are mentioned in Bhagavat Purana.

work, perseverance and the belief in the dictum that 'A man is the maker of his own destiny.'

The success which is achieved by them has not come free of cost, but at a cost of incessant and untiring patience, perseverance and a strong determination to make the progress. It's no wonder that the names of Sindhi businessmen appear in the list of some of the richest Asians in the world.

The researcher recalls a saying in Hindi:

"Nar Kare Karani To Nara Ka Narayana Ho Jaye".⁵

The simple meaning is that a human can rise and transform the self to the state of a deity through work and effort. Every word of the above statement has been proved right to the core by the acts and deeds of the Sindhi community and to remember that their binding force, their guiding star and lighthouse in this materialistic world is "Lord Jhulelal."

Sindhis were well settled in the Sindh Province and had flourished in Trade, Commerce and Business activities. They were living a peaceful life with their families as a community. Cheti Chand and other celebrations and festivals were integral parts of the society at large. They were following traditions and rituals which were handed down through generations by their forefathers and which were rich in heritage and culture. This gave the Sindhis their distinct identity and a common thread which bound them together as a coherent community.

Then came a jolt in the form of partition of India. The entire Sindh province became a part of the newly formed nation of Pakistan. This gave rise to one of the largest migrations of human population across the borders of the two nations namely India and Pakistan. Unfortunately, this migration was not peaceful and systematic but took place under fear and panic and resulting into tremendous suffering along with pain, agony, loss of property, possession and wealth earned through generations of hard work.

The Sindhis were uprooted from their own land and became refugees. They travelled to India initially where some of them had contacts like friends and relatives with the idea of seeking some guidance from them about the future course of action in

⁵ A well-known Hindi phrase

such a situation. The Government of India had also made arrangements for them by setting up camps at many places to provide them with basic necessities upon their arrival.

After migration, the Sindhi community was scattered and had to seek shelter wherever they reached within India. Some of them continued their journey inland and were dispersed at various places. They had lost their property and wealth but had only the faith in Lord Jhulelal which they carried with them from their birthplace.

It was Professor Ram Panjwani who reached out to them during this time of suffering and helped them continue and reassure their faith in Jhulelal, their Ishtadeva.

This once again re-kindled their spirits by remembering their origin, their culture and faith in Lord Jhulelal who had saved them in their time of extreme distress and had spread the message of universal love. Professor Panjwani spread this message wherever the Sindhis had migrated all over the world.

In time, the Sindhis continued their faith in Lord Jhulelal and with his blessings and by the virtue of their hard work, unity and community support they have not only earned a respectable living but also regained prosperity and peaceful life.

Lord Jhulelal was their saviour during the time of Mirkshah many centuries back. The force of the message and teachings of Lord Jhulelal were so strong that they still continue to guide the Sindhi community the world over.

5.4 The researcher makes the following observations:

1) The reason Lord Jhulelal is such an important deity:

Lord Jhulelal is a community deity of the Sindhis and Lohanas and is worshipped for more than one thousand years. He was the saviour of the Sindhi community when they were facing a crisis around the year 952 A.D. and helped them in maintaining their religious identity. He is being worshipped for hundreds of years with great Bhakti and Shraddha (devotion and belief). An important part of the celebration for Sindhi community is the birthday of Lord Jhulelal which is known as Cheti Chand along with Chaliho and Baharana, the latter two also connected to the same deity.

It would be quite true if it is said that 'Cheti Chand' occupies a prominent place in the list of festivals. Many other religious and cultural celebrations also form

a part of Sindhi community such as Ram Navami, Janamashtmi, Maha Shivaratri, Dussehra, Diwali, Holi etc. However, the fact remains that Sindhis no matter wherever they are; either in their hometown or away from home, do not miss visiting the Jhulelal temple on this day. Therefore, he can be called as a binding force, bringing the community together, keeping them united and spreading a message of unity and brotherhood.

Cheti Chand is considered a very auspicious day for this community. This is the first day of New Year for Sindhis. It coincides with 'Gudi Padva' of Maharashtra and 'Ugadi' of South India, the new years in these parts of India, sometimes with a difference of a day or two. This day also depicts the onset of spring, bidding goodbye to winter which in some parts of Sindh and Kutch is harsh. On arrival of spring, trees acquire new leaves, mango trees bloom with flowers in preparation to bear fruits. This is an apt time for celebrations and there is a festive mood in the air.

In a way, this deity brings happiness with his arrival on this earth and fills the lives of the people with the message of brotherhood, love and peace. It is obvious that the deity has made a paramount, leading, unrivaled and a distinguished place in the hearts of the Sindhi community.

2) Antiquity of Lord Jhulelal:

Lord Jhulelal was born in a small town of Sindh by name Nasarpur. The coordinates of this town are mentioned in chapter no.1. The name of his mother was Mata Devki and father's name was Ratanrai. This town and the several names of Lord Jhulelal such as Uderolal, Lal Udero and Jhulelal etc. are clearly mentioned several times in the gazetteers of Sindh and Royal British gazetteers. The ruler of Thatta province of Sindh was Mirkshah around the year 952 A.D. He declared himself as the ruler are also found. The life story of Lord Jhulelal is about how he taught the principles of brotherhood, love and peace to the ruler.

The details about the travel and pilgrims undertaken by Lord Jhulelal with his cousin brother and first disciple Pugar Saheb are found well narrated in the book 'Shri Amar Katha -Shri Jhulelal Ji' having similarity to 'Purana' literature.

The above details are clearly indicative of Lord Jhulelal's existence around mid of 10th century and it also corroborates with the period during which Mirkshah was the ruler of Thatta.

3) Lord Jhulelal, an opaque personality:

Vedic deities are of two types:

Transparent: Sun, Parjanya, Usha, Marut or Vayu.

Opaque or Mystic: Savitru, Varuna, Indra and Soma.

It is difficult to understand the exact nature of the opaque or mystic deities.

It is observed that nature Gods have been deified. However, about the Vedic deity Varuṇa and Lord Jhulelal one cannot say this decisively. Vedic deity Varuṇa is not rain, even if he is described as God of water bodies and he is not visible, in contrast to the Sun, Dawn (Usha).

Greek mythology is completely humanized, whereas Indian Gods are not so. They are always above human beings, sometimes partly (half) humanized and half being an active natural force i.e. Rain, Wind. A classic example is the Sun. He is half humanized and half natural force. The Usha (Dawn) is the beloved of Sun and he follows her. This appears to be a humanization of Sun God. When he is in forceful nature, he is not humanized, but he looks fierce. The Sun has been given twelve names and each name reveals a different characteristic, some friendly and some forceful.

As regards Vedic deity Varuṇa, the scholars have described him as mysterious and there is a feeling of awe about him due to his great powers. With his weapons like fetters, it reveals undoubtedly a mystic nature and opaque personality.

The personality of Lord Jhulelal can also be stated as mysterious and opaque because when one looks at his life history, the huge task undertaken by him to convince the ruler to treat the subject of two different faiths with equality is in itself an achievement not so simple for a child saint. In addition, the miracles attached to him create a feeling of respect and awe for the deity. The mention of a miraculous child saint is found in Gazetteers and Encyclopedias supporting the idea of a mystic and opaque personality of Lord Jhulelal.

4) The teachings of Lord Jhulelal:

The teachings of Lord Jhulelal though appear to be quite simple; there is a deep meaning in them. He simply told the ruler that this is the creation of one God and your God and our God are same, though we both address him with different

names. The next thing he told the ruler was, that he should treat all his subjects equally without discrimination though they might be followers of different faiths.

The above teachings convey a clear message of equality and brotherhood. It also says it is the duty of a ruler or King to behold all his subjects at par without any difference even if they follow different faiths.

5) His teachings show an inclination towards an Indian Philosophy of Uttar Mimansa i.e. Vedanta philosophy:

Lord Jhulelal's teachings are inclined towards the Indian Philosophy of non-atheist i.e. the one which believes in God. Further, it can be related to the Uttar Mimansa which is also known as Vedanta philosophy. The statement of Lord Jhulelal to Mirkshah was that this is the creation of one God, therefore he should treat all his subjects equally. This shows inclination towards Vedanta philosophy. All this resulted in bringing about a peaceful co-existence amongst the subjects of the province.

6) The teachings of Lord Jhulelal relate to the present times or modern times:

Today the world is in turmoil, society is divided by the caste, creed and religion, there is a lack of understanding and people are stressed. At such times the message of brotherhood and peaceful co-existence of different faiths side by side can help in creating an atmosphere of trust and understanding. This message of Lord Jhulelal can appeal to people even today and instill the age-old values in society. India is a land of diverse thoughts and many beliefs. Therefore, this message is of great value in the present times and is applicable even today.

7) The importance and relevance of research on the topics that touch the social pattern of a particular society or community:

It is necessary that such topics are selected for research and studied in details as they play an important role in knowing the social patterns and social weaving of that community touching many facets which have hitherto remained un-noticed or less noticed and help to unfold the complex patterns.

Some objects of reverence are deeply assimilated in the society and research is needed on such persons, saints and seers, temples, monuments, places of pilgrimage and the deities. Unless and until these are studied, one cannot understand and relish the constantly changing patterns of social life and activities related to them.

Any movement, religious or social, has a certain background and till such time that is not understood properly, it is difficult to fathom the ups and downs in the social life of a community or a mass of people.

Varuṇa is known to be a powerful Vedic deity; however, it also had to step down to this earth by way of reincarnation in the form of Lord Jhulelal in Kali-Yuga.

The deities gain importance with time, based on the mindset of the people in the society. There may not be a great thought process behind such a mindset. It is always not possible to give a rational explanation about them but it is certain that they are endeared to the people in the society.

8) Myths are believed to be folk tales and created by people:

Myths are believed to be folk tales and created by people. However, they are not the idea of a single mind or person. They are like poetry. They conceive and rise. They are formed especially when certain flaws are noticed in society. As per the need of society, they are conceived and develop into a firm belief of the people in society. A renowned poet ‘Keshavsut’⁶ known to have brought modern outlook which transformed Marathi poetry and took it far ahead breaking away from traditional thinking has said in one of his well-known poems as below.

‘Deva Danava Nare Nirmile He Mat Loka Kalavu Dya’

Meaning: Let the message be delivered to people that deities and demons (both) are the creations of human beings.

The message delivered by the saints and seers or the deity may appear small but it is the need of the time. A message by Sai Baba like ‘*Sabka Malik Ek*’ may appear tiny but it has a mega effect. It helps in creating harmony and brotherhood in the society.

The message given by Lord Jhulelal to the ruler was very small but had a deep meaning in it. His message to the ruler was that you should treat all your subjects, even though of different faiths, with equality. Your God and our God are same but we call him by different names. The message conveyed to the ruler was, that you cannot rule without the help and cooperation of the citizens of your province, who may be of different faith than yours, if you want the trade and commerce to flourish in your kingdom which will bring prosperity and make the lives of people happy and peaceful with ample opportunities for progress.

⁶ Full name Krishnaji Keshav Damle, a Marathi poet from Maharashtra also known as Keshavsut

The fact is that any kingdom can flourish, only if there is revenue by way of taxes which depends upon trade and commerce, agriculture, manufacture of articles etc. An atmosphere of brotherhood, trust, and harmony amongst subjects is the base for the prosperity of a kingdom or a nation even in today's times. The ruler might have realized that the cooperation of traders, merchants and businessmen is very valuable and therefore he softened his forceful ideas and agreed to the advice of Lord Jhulelal. The atmosphere of brotherhood resulted into peaceful co-existence of the subjects with different faiths and it benefited the people and the ruler as well.

9) Lord Jhulelal: A binding force and a guiding star:

In the times of crisis when the people of Sindh were asked to embrace the ruler's faith and failing which they were under the threat of persecution, Lord Jhulelal came as a saviour and helped them overcome this difficult situation. He convinced the ruler not to impose his views on his subjects and he should allow them to observe their own faiths. As a ruler, it was his duty to treat all his citizens equally. As a result, there was peace and harmony amongst the people and they could follow their own faith without any fear.

After a gap of more than thousand years, the Sindhi community had to go through an extremely difficult situation when they were forced to leave their motherland and migrate to different places which were not familiar to them. It was a struggle for survival. At such times the Sindhi community reposed their faith in their ancient and age-old deity which they call Lord Jhulelal.

Faith is such a powerful tool that one can fight any battle with its help. It was the faith of the Sindhi community in Lord Jhulelal, their primordial deity of more than thousand years which helped them to overcome the crisis and re-establish them once again in the mainstream of society.

Even today they are seen following the principles of brotherhood and harmony which can be witnessed during the celebrations of the Sindhi community such as Cheti Chand. The younger generation is also seen participating actively in various events such as procession of the deity, Bhajan, Kirtan followed by musical evening. The younger generation appears to be enthusiastic to carry this rich heritage and legacy of their community deity for many more years to come. Therefore, Lord

Jhulelal would always remain a binding force and a guiding star for the Sindhi community.

10) The "Post 1947 importance":

It is well documented and the abundant proof is available about the antiquity of Lord Jhulelal. This has been mentioned at the appropriate places in this research. Therefore, the thinking or statements such as the importance of Lord Jhulelal is seen "Post 1947" does not go well. At the same time, it can be observed that Prof. Ram Panjwani, an eminent personality from the Sindhi community took efforts to rekindle the faith in Lord Jhulelal when the Sindhi community was scattered throughout India after partition. He helped revive the celebrations of the deity through which the community came together under one roof.

This helped the Sindhi community to find its unity and integrity. His contribution has been great for the community which was geographically scattered but reunited due to their faith and belief in their deity. After migration, even though rising from ashes, the achievements of this community are certainly praiseworthy.

If a community has rediscovered its glorious past through their deity and follows a path of harmony and brotherhood, it is, in fact, desirable. It is a great achievement not only in the history of the Sindhi community but also of the nation of which Sindhi community is an important and integral part.

11) Philanthropic acts by Sindhi community:

Despite going through the difficult times, this community has many achievements to its credit. After arrival in independent India, their acts of philanthropy in the fields of education and healthcare have expressed a high degree of gratitude and their love towards Mother India which needs to be recognised not only by their community but by the nation as a whole.

Sadhu Vaswani Mission at Pune, a well-known humanitarian service organisation connected with social work and educational activities was founded by Sadhu T. L. Vaswani in the year 1929 A.D. The noble work continues under the able guidance and leadership of Dada J. P. Vaswani. Their selfless service to the society without any discrimination of caste and creed has truly elevated Sadhu T. L. Vaswani and Dada J. P. Vaswani to the level of modern sainthood. (See plate 11).

A large number of organisations in the areas of education and health care have been established and are being successfully run by the Sindhi community in India.

12) Close Relationship between Vedic deity Varuna and Lord Jhulelal:

The concept of incarnation is known to people of India from ancient times as God Vishnu is said to have manifested him in ten Avatars. It would be obvious that certain similarities between the God and his Avatar are observed and the distinct relationship could be seen when one looks at the characteristics traits of the two.

Vedic deity Varuna and Lord Jhulelal have a lot in common. Both are called water deities. Varuna is the guardian of truth (Ruta), whereas Lord Jhulelal took up the task of showing the truth to the ruler. Both are seen as the ones who punish those who err in their duties, at the same time forgiving when found on the right path. They both have a strong connection with water and Lord Jhulelal is seen rising from Sindhu, the meaning of which is river Sindhu and the ocean as well. Varuna is considered as Master and God of horses and one form of Lord Jhulelal is seen as riding on a horse. All of the above similarities depict a strong connection between the two and support the theory of Lord Jhulelal as an incarnation of Varuna.

It may also be noted that they both belong to the same type of mythological thinking. They both are a part of the comparative history of religion and ethics.

Another possibility could be that the followers of these deities were together but scattered in the course of time. However, they look their Gods along with them. Different forms were given to them as per local conditions of nature and geography.

13) The deity Lord Jhulelal remains less studied, the reasons:

Another question which would come to the mind is, why this important deity i.e. Lord Jhulelal has remained less studied and seems to have received less attention than warranted.

The answer would be that one requires certain stability in life, in the region one is living and earning the livelihood. The situation and social atmosphere, especially after partition were not very conducive for the thought process and deep thinking and contemplation needed for research.

The central idea about their deity, some traditions and rituals and some celebrations remained in existence. However, the research, the contemplation and the effort to seek the intricacies, study his temples, their history, antiquity, architecture, iconography and style of structure, the information about the inspiration for building of the temples etc. might not have happened due to the reasons mentioned above.

When the temple complexes are huge and monumental they would naturally attract devotees and scholars alike. However, this could not happen in the early years after migration around 1947 as the places of worship were confined to smaller sizes owing to the prevalent circumstances.

14) Lord Jhulelal: Myth, Legend or History:

The very fact that Lord Jhulelal is the Ishtadeva of the Sindhi community even after a thousand years and that he taught the ruler the principles of brotherhood and equality are sufficient to prove his greatness and his unique position in the hearts of his devotees. It is not uncommon that questions like myth, legend and history are raised for the deities, historical figures, heroes and kings not only in Indian sub-continent but everywhere. It would be difficult to find a specific answer to such queries and different people may put forth different theories to find the answers which may suit them.

According to a British historian Arnold Toynbee, history grows out of mythology and many a times the line between fact and fiction is undrawn. This statement rings true about the saga of Sindh which is a combination of legends, history, myth and folklore. (Ed. Abraham-Asrani 2013:52)

15) Importance of faith:

Even in today's space age, 'faith' plays an important role in the lives of people. It is often experienced by people that when they visit a place of worship of their Ishtadeva with faith, they experience some peace of mind. It is the faith and devotion by which one can manage to remain calm in the face of difficult times.

Some people experience certain positive vibrations when they visit the place of worship which could help in removing the negativity from the mind. The serenity and tranquillity thus achieved could help to calm the agitated mind. A special issue by

‘Time’ magazine dated February 3, 2014 titled ‘Mindful Revolution’ was devoted to the health of mind and body, wherein benefits of meditation were discussed.

The science of Yoga as explained by Sage Patanjali⁷ is practiced in India from ancient times. Even today more and more people all over the world are learning Yoga, Pranayama and meditation for a healthier mind and body. Many people visit the place of worship regularly with faith and claim to achieve peace of mind.

16) Preserving the culture:

Preserving the culture plays a very important role in the history of a nation. Same holds true for a religion or a mass population of a particular province or region and as one comes down to a smaller proportion it holds true for a particular caste or creed or community. It is their heritage, which gives them an identity.

It is noteworthy and quite remarkable that Sindhi and Lohana communities largely have taken specific efforts to preserve and maintain the tradition along with the worship of their Ishtadeva by way of celebrations i.e.

1. A celebration of Cheti Chand by Sindhis
2. A celebration of Chaliho by Sindhis
3. A celebration of Chaitra Beej by Lohanas
4. A large number of Sindhi and Lohanas visiting temples of Lord Jhulelal and Dariyalal on auspicious days offering their prayer. Some people visit the temple on regular basis.
5. Use of venue where the temple is situated for various social purposes such as:
 - Holding community gathering during auspicious and religious occasions of the community such as Cheti Chand / Chaitri Beej at temples.
 - Holding functions and ceremonies such as Thread ceremony, Betrothal and Marriage and meetings of the community in temples
 - Holding religious gatherings such as Navratri, Rama Navami, Krishna Janma on Janmashtami day and Bhajans, Kirtans and Satsang at temple and community hall.

Here one may find some similarity between the activities like Bhajans, Kirtans and Satsang carried out at temple and community hall with King Ashoka’s teachings

⁷ Composer of ‘Yoga Sutras’ one of the most important texts on theory and practice of Yoga.

found on his stone inscriptions that society should gather for 'Samaj' i.e. for religious purpose wherein activities like Satsang (discourse) are done along with celebration.

A reflection of the noble ideas from King Ashoka's teachings is found to some extent in the activities that are carried out and tradition being maintained by these two communities.

5.5 Going beyond the story and lord Jhulelal's message:

Lord Jhulelal teaches the ideals of love and religious harmony. When Mirkshah came to meet him, Lord Jhulelal told Mirkshah: "Whatever you see around you is the creation of only one God, whom you call Allah and the Hindus call Ishwar.

Though the message appears very simple, there is a deep meaning in it. Mirkshah understood the message completely. He changed his views. His thoughts of fanaticism were transformed to that of accepting and respecting the feelings of people who believe in a different faith.

He taught religious harmony to Mirkshah who was once upon a time bent to force people to accept his faith. Lord Jhulelal showed him that all is the creation of one God, but different people call him with different names. He showed the ruler what the true meaning of tolerance and secularism was. He taught to the ruler true secularism which respected all religions, cults, and faiths without any discrimination.

This message has a great importance in today's time and age when there is a division in society based on caste, creed, religion and faith. If people would only follow the teachings of Lord Jhulelal, it would not be difficult at all to achieve the harmony that is essential today for a healthy society.

5.6 Respecting Nature:

Vedic deity Varuna is known as a God of all water bodies. Water is one of the five elements and is essential for the survival of mankind. Any imbalance of water on earth would jeopardise the very existence of the living world. It is known that two third of the earth is covered by water which is mainly sea water which is salty and non-potable. The percentage of potable water fit for consumption by human beings and animals is quite low and it is reducing day by day. Man is not using the resources of potable water wisely and its indiscriminate use and wastage would put the whole world in a situation which would be too difficult to surmount. The abuse of natural

resources such as water, the unplanned development and large construction work taking place virtually everywhere, be it a city or even hilly areas like Uttarakhand, blocking and diverting the natural waterways without a scientific approach, these are all the matters of great concern.

The news reports about severe water shortage in Uttarakhand, North India in early 2018, along with another news report about the water crisis in Cape Town, South Africa also during February 2018 warrant urgent attention. The Cape Town water supply has dwindled to such an extent that the citizens would get water every day for a couple of hours only. This is an eye opener and it is time to take concrete action. If not, one day each and every city will fall prey to it.

Ancestors of the human race were quite foresighted in treating the five natural elements as God. They taught mankind to respect the nature. Today, the water crisis faced by citizens of Uttarakhand or Cape town is largely due to misuse and also due to disrespect towards natural elements like water. These names have surfaced recently, but there would be many more cities in the world which would be facing a similar situation in a matter of some time.

Pumping of groundwater without prudence, changing the course of water sources for convenience, deforestation for urbanisation would all result into diminishing of potable water supply and climate change. Can mankind learn a lesson from all these observations?

If a man had learnt from his ancestors to respect natural resources, perhaps he would not be required to face the challenges of present times. The forefathers of the human race worshipped the natural elements with a message for everyone to respect them and utilise them wisely.

The worship of water deity Lord Jhulelal reinforces this view as to how to respect the water element. The fishermen need safe water for fishing which is their family occupation and source of income, safe waters are also needed by industry, trade and commerce for safe and economic transportation of their goods by sea.

It is said that water is 'Jeevan' meaning lifeline of mankind, without which all creatures, human beings and animals cannot survive. Lord Jhulelal and his follower

Pugar Sahib arranged for water (and Jyot) wherever they established places of pilgrimage. This is also to emphasise the importance of water for human needs.

The clear message is that mankind cannot take for granted natural elements such as water. Respecting them would reward mankind by making the life of human beings easy and comfortable, not only for present time but for generations to come.

5.7 Further scope:

The land of Jhulelal is Sindh. His birthplace Nasarpur, Thatta region and the area of influence are in Sindh. The temples and shrines of Lord Jhulelal and a railway station by name Uderolal are also located in Sindh, Pakistan.

During the British rule, Sindh was a part of India. Subsequently, after the partition, it became a part of India's neighbouring country Pakistan. The present situation is such that the relationship between the two countries is not conducive to undertake a journey to visit those places situated in Pakistan where the character of Lord Jhulelal flourished and not only that but it had a big impact on the whole region of Sindh.

It would be worth considering to suggest the Archaeological Department of that country and United Nations that the monuments of historic importance connected with the deity be declared as protected sites and be looked after well. Some reports are suggestive of the dilapidated conditions of such monuments.

In the present political situation and the diplomatic relations between the two countries, one would find it difficult to visit the places which could throw more light on the subject. It would be difficult to obtain a Visa due to estranged relations. However, one should always be optimistic that there would be an improvement in the relationship between the two countries in the near future.

At such times one may be able to visit Nasarpur, Lord Jhulelal's birth place in Sindh along with the temples and shrines of the deity in Pakistan. It could also be possible to have an interaction with the priests of the temples, people living in those towns, the scholars of Indology and history, to visit the libraries and go through some records and literary sources. This could help in obtaining some more information from Sindh for further research.

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Plates



Plate i
Shri Jhulelal Mandir, Wanowrie, Pune



Plate ii
Shri Jhulelal Mandir, Wanowrie, Pune



@daakticketindia.com

Plate iii
Jhulelal Sahib Postal Stamp, India

JHULELAL SAHIB

Jhulelal, also known as Darya Lal or Udeoro Lal or Jinda Peer is the community God of the Sindhi community. His birth day, popularly celebrated as Cheti Chand on the 2nd day of the Chaitra month of the Indian Calendar is celebrated with traditional splendour and gaiety. As per the legend, Jhulelal was born in the 10th Century AD on the Cheti Chand day at Nasarpur, in Sind Province which is now in Pakistan. Jhulelal Sahib propagated the concept of one God and was loved and revered by people of all strata and communities. It is said that Mirkshah, the then ruler, was not only a tyrant but also a religious fanatic. The influence

of Jhulelal was such that he began to treat everyone equally.

The message given by Jhulelal Sahib about the oneness of God is even more relevant in today's environment where communal harmony is vital for the progress of a diverse country like India.

Department of Posts is happy to commemorate Jhulelal Sahib by issuing a Postage Stamp.

Credits:-

Text : Based on the material provided by the proponent.

Stamp/FDC : Bharati Mirchandani

Cancellation : Alka Sharma



तकनीकी आँकड़े TECHNICAL DATA

जारी करने की तारीख	: 17 मार्च, 2013
Date of Issue	: 17 March, 2013
मूल्यवर्ग	: 500 पैसा
Denomination	: 500 p
मुद्रित डाक-टिकटें	: 5.2 लाख*
Stamps Printed	: 0.52 Million*
मुद्रण प्रक्रिया	: वेट ऑफसेट
Printing Process	: Wet Offset
मुद्रक	: प्रतिभूति मुद्रणालय, हैदराबाद
Printer	: Security Printing Press, Hyderabad

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* 2.1 लाख प्रस्तावक एवं अन्य हेतु

* 0.21 million for the Proponent & others

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Plate iv

Jhulelal Sahib, English Brochure with First Day Cover, India

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Department of Posts
India



झुलेलाल साहिब
JHULELAL SAHIB

विवरण
BROCHURE

झुलेलाल साहिब

दरिया लाल अथवा उदेरोलाल या जिन्दपीर कहलाने वाले झुलेलाल, सिंधी समुदाय के सामुदाय देवता हैं। भारतीय कैलेंडर के अनुसार चैत्र महीने के दूसरे दिन पड़ने वाले चेटी चंड नाम से लोकप्रिय उनके जन्मदिन को पारंपरिक भव्यता एवं उल्लास से मनाते हैं। किवदंती के अनुसार, झुलेलाल का जन्म ईसा की 10वीं सदी में चेटी चंड के दिन सिंध प्रांत के नसरपुर में हुआ था, जो अब पाकिस्तान में है। झुलेलाल साहिब ने भगवान एक है के विचार का प्रचार किया और सभी स्तरों एवं समुदायों के लोगों का प्यार पाया। कहा जाता है कि तत्कालीन शासक मिर्खशाह, तानाशाही होने के साथ-साथ कट्टरपंथी भी थे। उन पर झुलेलाल का ऐसा प्रभाव पड़ा कि वे सबसे एक समान व्यवहार करने लगे।

झुलेलाल साहिब ने भगवान के एकत्व का जो संदेश दिया उसकी प्रासंगिकता आज के माहौल में और अधिक हो जाती है, जहां भारत जैसे विविधतापूर्ण देश की प्रगति के लिए सामुदायिक एकता अत्यंत महत्वपूर्ण है।

डाक विभाग झुलेलाल साहिब की स्मृति में डाक-टिकट जारी करते हुए प्रसन्नता का अनुभव करता है।

आभार:

मूलपाठ : प्रस्तावक द्वारा उपलब्ध कराई गई सामग्री पर आधारित

डाक-टिकट /

प्रथम दिवस आवरण : भारती भीरचंदानी

विरूपण : अलका शर्मा

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Plate v

Jhulelal Sahib, Hindi Brochure with First Day Cover, India

प्रथम दिवस आवरण FIRST DAY COVER



झुलेलाल साहिब
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Plate vi

Jhulelal Sahib, First Day Cover, India

Spatial Geographical Spread

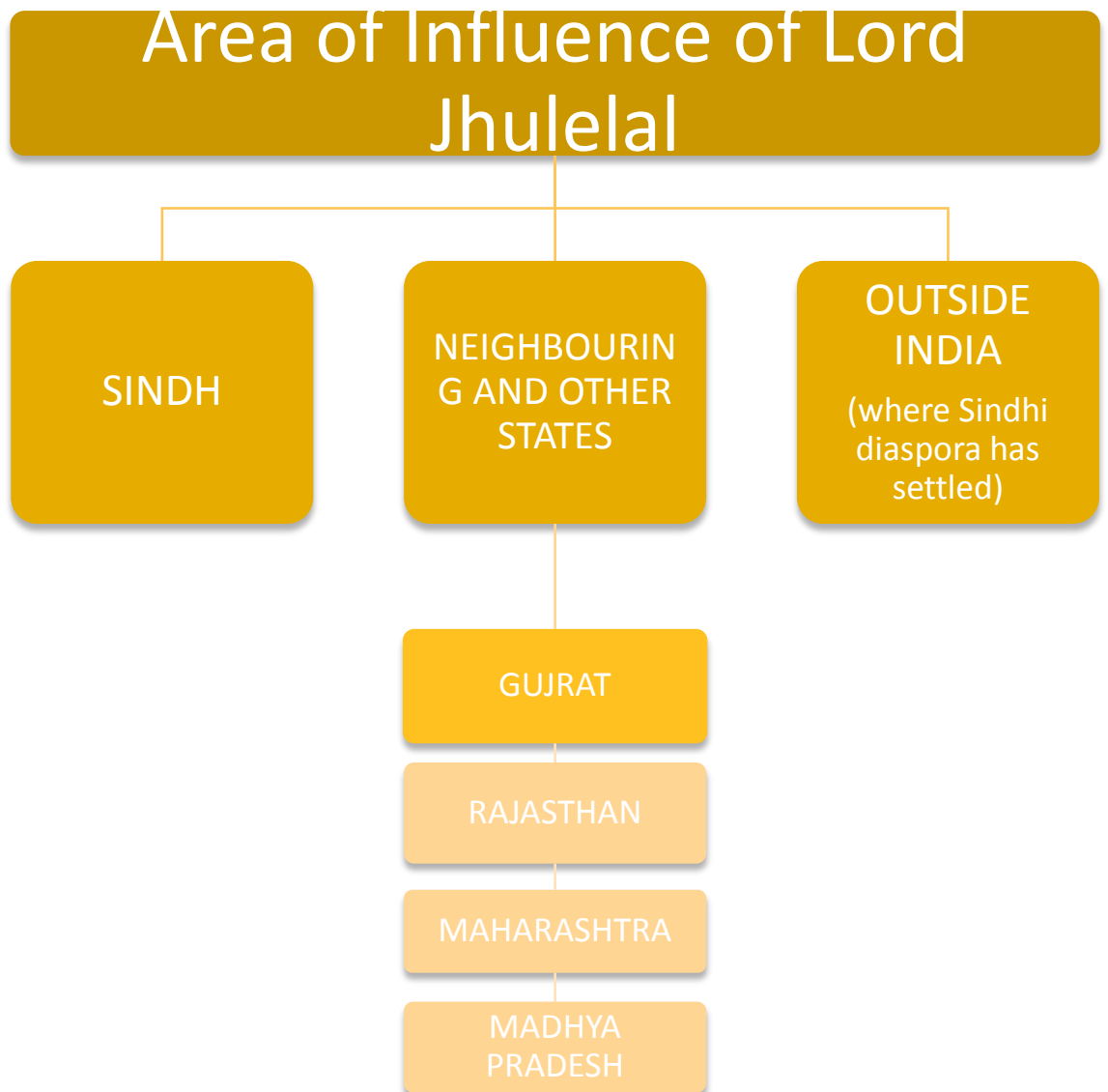
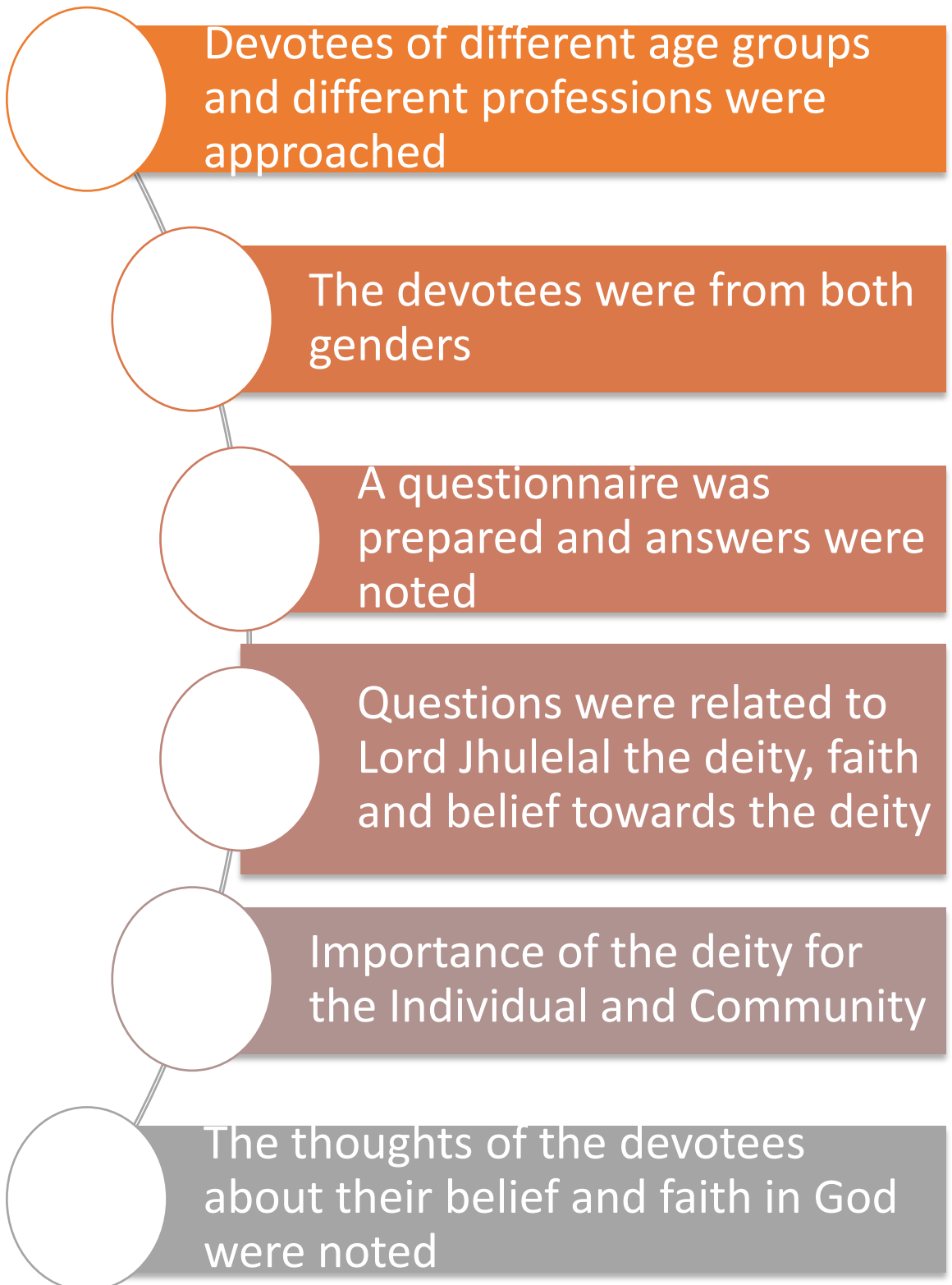
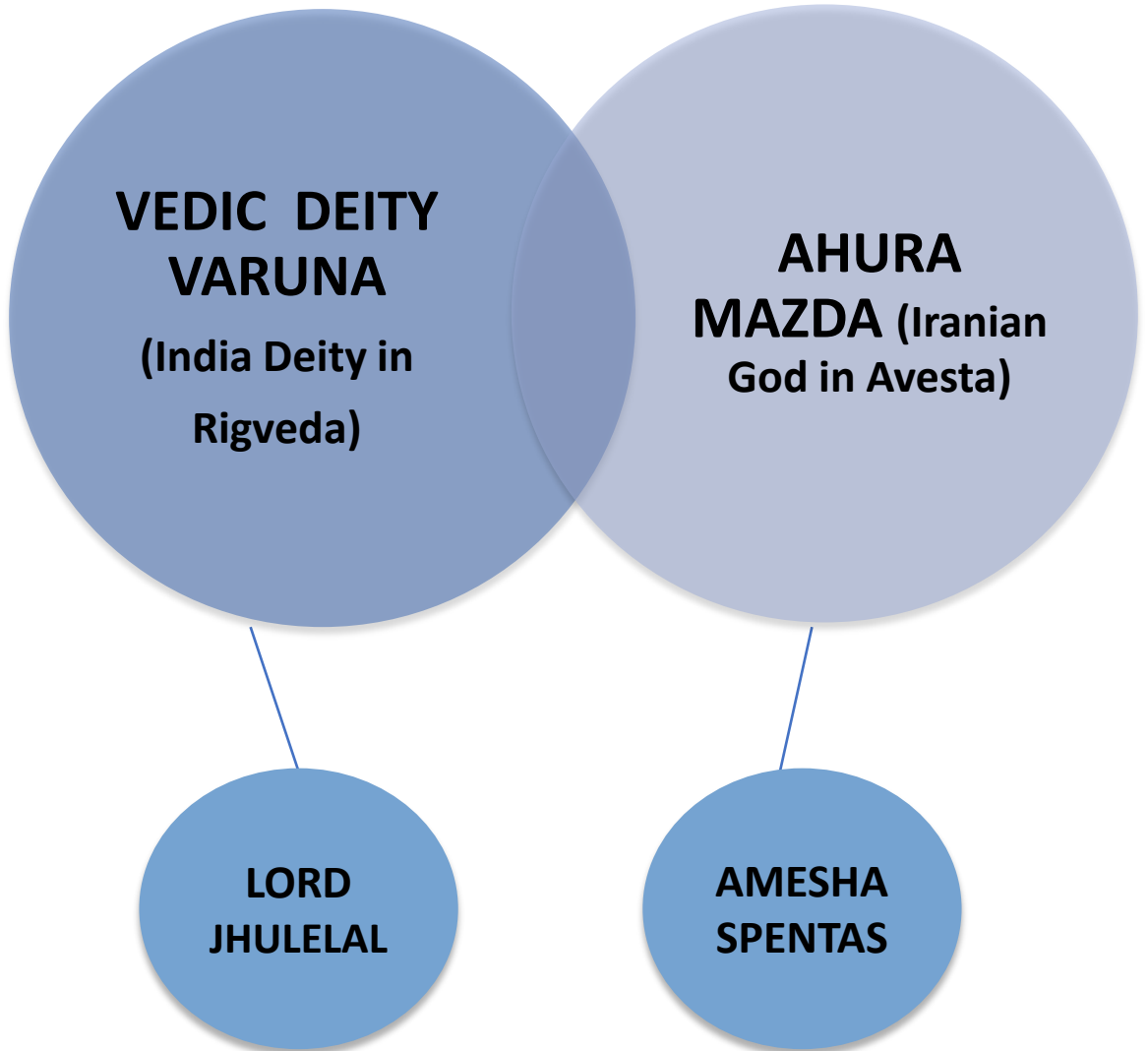


Plate vii

SURVEY OF DEVOTEES



Varuna and Ahura Mazda



Vedic Deity Varuna

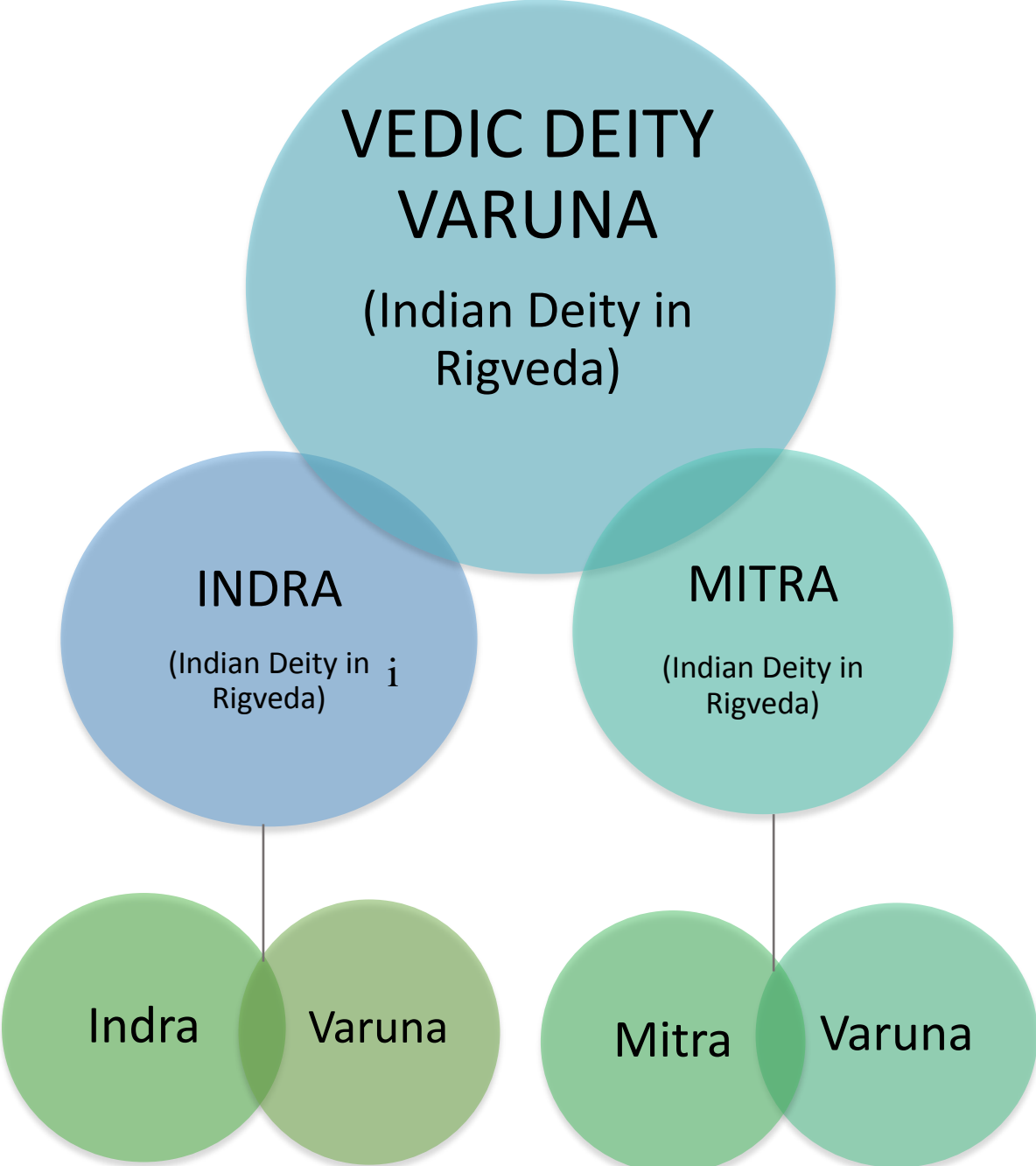
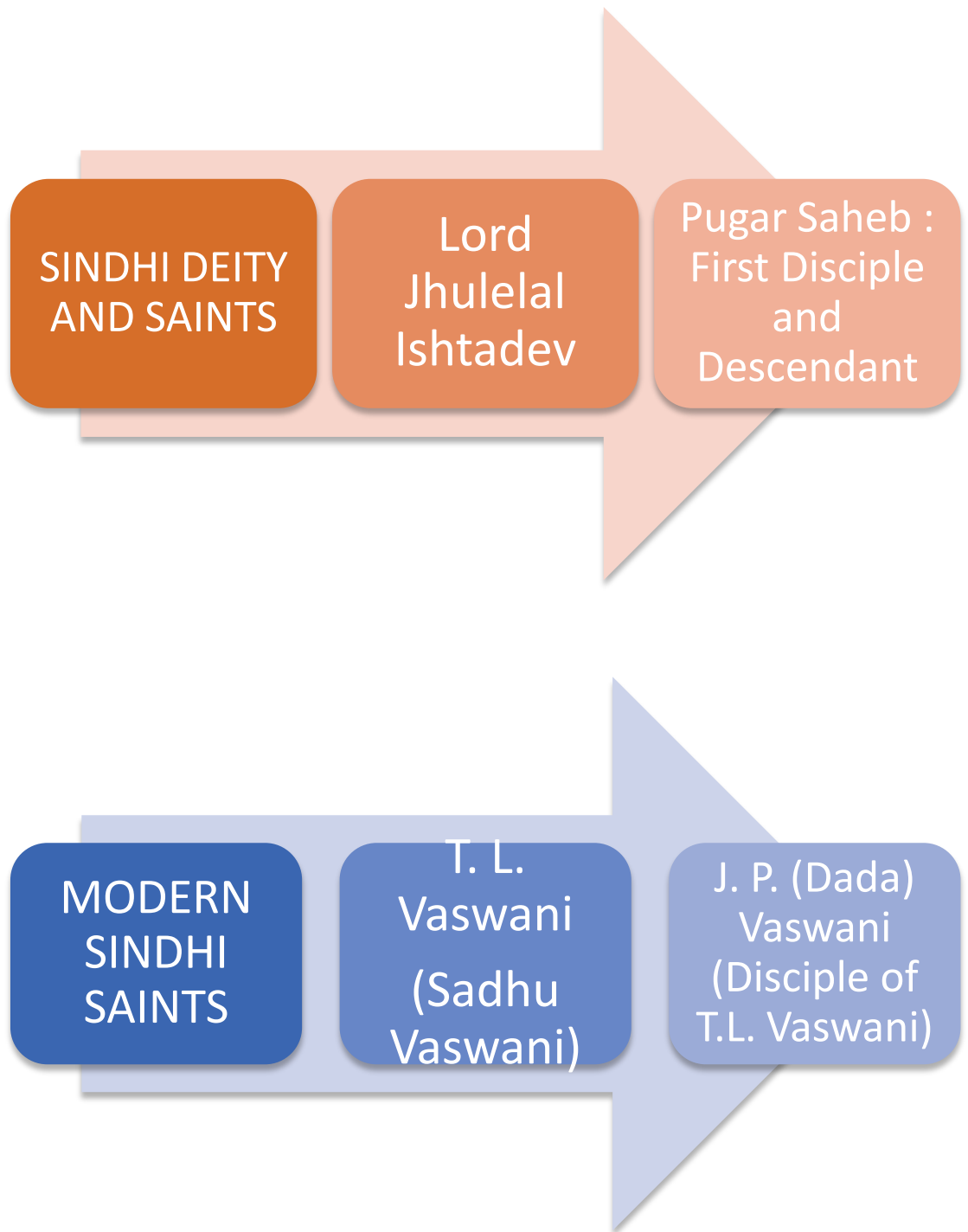


Plate x

Sindhi Deity and Sindhi Saints



Water Deities in Indian and Other Mythological Systems

