

PART 1 GINAN NO. 42

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 5/ 98B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /215

C.

TITLE HO JIRE PRANI JYARE TUN

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	GIRBHATHAN	GIRBHA STHAN	It is important to know something about the history and development of Gujrati language before making an attempt to give it a MODERN TOUCH.	
4	TĀLĀN DIDHĀN	TĀLUN DIDHUN		
6	BHANE PIR SADARDIN <u>KAHE</u>	BHANE PIR SADARDIN	The word 'KAHE' is omitted unnecessarily here.	

PART 1 GINAN NO. 45TITLE YA ALLAHRE TAMNE SREVUN

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 3/133B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /62

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
14	YA ALLARE BHAIJI TAME JAO GHAR, JAO GHAR JAO GHAR AAPNE	YA ALLAHRE BHAIJI TAME VURO, TAME VURO JAO GHAR AAPNE	In order to create 'something new' out of the old one, we have victimized a meaningful and a sensible sentence here.	Is there any trace of Hinduism in the original one

PART 1 GINAN NO. 48TITLE AJAB SHAHER MEDE KHALAK

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 2 / 66B. ISMAILIA ASSCN. INDIA (1952/54) EDITION SH / 9

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
10 12	KHAVE JALRE	PUKHVE JURE	Both the changes represent a meaningless modification....and there is not a single trace of Hindu Element.

PART 1 GINAN NO. 50TITLE SHRI ISLAMSHAH AMNE MALIYA

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 5/29B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /C. RECREATION CLUB (1934) 4TH EDITION 5/36

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	SHRI	SHAH	<p>The power of the word impresses itself upon us every time when we listen or read. In all languages, written or spoken, we find a basic division of vocabulary. For a great many concepts there is a choice among a set of words which stand for the same meaning but differ vastly in connotation. When we try to switch over such words with the words of our fanciful notion, it becomes either humorous or shocking. Here we are reacting as much to the word itself as to what it stands for.</p> <p>The word "SHRI" which we have rejected here and substituted with "SHAH" under the false assumption of Hindu Element provides us with the same example. The word SHRI has nothing to do with any creed, cult or religion. On the contrary, it is purely a precious</p>	<p>The word SHRI is not at all a Hindu Expression.</p>

PART 1 GINAN NO. 50TITLE SHRI ISLAMSHAH AMNE MALIYA (cont'd ...2)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 5 /29B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/198C. RECREATION CLUB (1934) 4TH EDITION 5/36

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>linguistic expression which is accepted, by the followers of all the religions.</p> <p>The word "SHRI" has an emotional overtone, and our Pirs have used this expression for a special reason.</p> <p>Etymologically "SHRI" means auspicious, high ranked, possessor of dignity, royal, majestic, beautiful and prosperous.</p> <p>Instead of addressing our Imam with all these adjectives, our Pir has chosen one single word to describe our Imam - the word is self-contained with all the attributes. There is no other word in our Ginanic language which can tell us so much about our Imam in such a small term. Unfortunately, this word has become a victim of the stroke of our pen, because we have suspected it to be a Hindu word.</p>	

PART 1 GINAN NO. 50TITLE SHRI ISLAMSHAH AMNE MALIYA (cont'd ...3)

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 5/29
 B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/1
 C. RECREATION CLUB (1934) 4TH EDITION 5/36

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	OLAKHIYA	OLKHAVIYA	<p>All in all, the substitution which has been made here is absolutely unwarranted, irrelevant and incompetent which has ruined the beauty of such a marvellous and dignified expression in praise of our Holy Imams.</p> <p>The original word describes the status of our knowledge, the modified version represents the Imam as an actor</p>	OLAKHIYA is not a Hindu te
2	AADHIN THAINE AME SREVIYA	NARI THAINE AME VINAVIYA	<p>Some one might have re-composed this phrase out of his own imagination and has introduced it in this Ginan, in place of the original expression, as it does not appear in the above-stated original documents.</p>	There is no Hindu element, whatsoever, in the original phrase

PART 1 GINAN NO. 50TITLE SHRI ISLAMSHAH AMNE MALIYA (cont'd ...4)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 5 / 29B. ISMAILIA ASSCN. INDIA (1952/54) EDITION SC. RECREATION CLUB (1934) 4TH EDITION 5/36

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
2	SAHEB EH	TE SAHEB EH	Unnecessary addition of 'TE' does not furnish any gramatic justification. 'EH' is a demonstrative pronoun or a determiner. The word 'TE' also has the same ingredients in its meaning - and we have sandwiched 'SAHEB' with two demonstrative pronouns !	
5	-	TAME	This word cannot be found in the original documents.	

PART 1 GINAN NO. 55

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TITLE SACHLO MARAG SAMIJIE SIRJIYA

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 4 /108
 B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /56
 C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	KUD KA(N) CHALO CHHO VIR	TAME KUD KA(N) CHALO MORA VIRAJI	This stanza is reconstructed at the cost of its original beauty.	
5	NONE	JIRE BHAIRE AAP MURADA JIW DOZAKHE PADIYA; TAME SAT MA CHHODO MORA BHAI	This seems to be a new addition, as this verse does not appear in the above-mentioned old documents.	
9	ALI-JIKA	SAMI-JIKA	The trend is reverted now ! So far we had been substituting the word SAMI with ALI, MAULA or SAHEB; now we are substitut- ing ALI with SAMI.	
19	કંઠ લગી જે	કંઠ લેખી જે	<u>Our original version says:</u> If a guest come to your door receive him with respectful salutation. <u>Our modified version says:</u> If a guest come to your door	