

PART 1 GINAN NO. 55TITLE SACHLO MARAG SAMIJIE SIRJIYA (cont'd ...2)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 4 / 108B. 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
19	SAMI RAJO SIDAK PATIJE	AAPNA SATGURNE PAYE PADIJE	<p>ક્રંઠ લગીજે: Is an act of salutation. It also conveys the meaning of 'clinging to the neck' and 'embracing'.</p> <p>ક્રંથ લેખીજે: Means to consider some one as a husband!</p> <p>Does the substituted word have anything to offer in the meaning or message of the Ginan?</p> <p>A new sentence is introduced here in the place of original one. Some Bhagat might have "corrected" this sentence in his hand-written CHOPDA !</p>	

PART 1 GINAN NO. 66TITLE HET GUR NAR SUN KIJYE

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 3 / 29B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/137

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
4	HUJOOR	HAJAR	A soft touch of modification, but capable of distorting the actual meaning ! "HUJOOR" means : In the presence of "HAJAR" means " Ready	HUJOOR is not a Hindu term
4	-	SOHI	A small, but unnecessary addition	

PART 1 GINAN NO. 72TITLE E VIRABHAI PIR PUCHHI TAME

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 3/107B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECI REMAR
1	PIR	PIRNE	All these corrections are irrelevant, incompetent and unwarranted. They spoil the original meaning and message and a them are from Hindi
1	KAMAVO	SREVO		
10	KEWA	TEWA		
13	BHAI TE	AAPNO		

PART 1 GINAN NO. 76TITLE BHARPUR RAJA TAKHTE BETHA

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1 / 104B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /85

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
7	SAHEBJINU (N)	SAHEB-E	Why this change ?	
7	BHANE SADARDIN KAHET KABIRDIN SARNAGAT KIRTARJI	BHANE SADARDIN GATIUN SARNAGAT KILTARJI	In order to remove the name of Pir Hassan Kabirdin, a meaning- less sentence has been created.	

PART 1 GINAN NO. 80

TITLE JAMIN AASMAN SAHEBE JUGTE

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1/102

B. ISMAILIA ASSCN. INDIA (1952/54) EDITION

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPE REM
1	SAHEB	SHAH-NE	What is wrong with the word SAHEB ?	Is the v Saheb a term ?

PART 1 GINAN NO. 81TITLE AVICHAL ALLAH AVICHAL KHALAK

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 2/68B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/110

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
13	SATGUR BHARMA	SUNO GATIUN MOMNO	<p>GINAN # 49 indicates that we have no objection in using the term "SATGUR" in our Holy Ginans. Our only objection, therefore, lies with the word "BHARMA" in this rejected phrase. The word "BHARMA" or "BRAHMA" must have been considered as Hindu Element by the partners of the International Work-shop but it seems that they might not have studied its meaning on its wide range of context used in our Ginanic literature. A person who has studied our Ginanic literature can easily understand that a great deal of meaning of a great concept of Noor-e-Nabuwat can be condensed into this single word, which evokes a powerful image of the Eternal Divine Guidance to mankind and inspires spiritual force transformed into verbal manifestation.</p>	

PART 1 GINAN NO. 81TITLE AVICHAL ALLAH AVICHAL KHALAK (cont'd ...2)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 2/68B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/
C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARK
			<p>Etymologically Brahma means Growth, Expansion, Evolution, Development, Self-existent Impersonal spirit, Universal soul or the source from which all created things emanate or with which they are identified. We have no objection in using these attributes for NOOR-E-NABUWAT but we are only reacting with Sanskrit language; but we do know that God has spoken once in Sanskrit language also. (Ref. Holy Quran XIV, 4)</p> <p>We have no objection in accepting the root word of this term, BRAHM in GINAN # 2/100. Why then have we rejected the word originated from the same root ?</p>	

PART 1 GINAN NO. 84TITLE MITDUN AAIN BOLO

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1/80B. ISMAILIA ASSCN. INDIA (1952/54) EDITION SH/3

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
8	SHRI SATPANTHI	SATRE SATPANTH	<p>This modification has transformed a meaningful expression into an absurd correction. Apart from all the other meanings "SHRI" also serves as a definite article. It points out a specific or a known person, or thing, thus emphasizing it as the best known. How then does "SHRI" fit into Hindu terminology ?</p> <p>(For more comments on this word, please refer to our review sheet on the Ginan entitled SHRI ISLAM SHAH AMNE MALVA)</p>	The word SH hasn't got Hindu implication at all

PART 1 GINAN NO. 87TITLE TAME JAPJO DIN NE RAAT

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1913) EDITION G /9
 B. ISMAILIA ASSCN. INDIA (1952/54) EDITION SH /
 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	MINDAR/MANDIR	MANDAL	<p>"MINDAR" or "MANDIR" means a house, a place of residence or KHANA. We have most willingly accepted this word in Ginan #60, but at this place it could not resist our rejection.</p> <p>"MANDAL" means a circle, a round object, path of heavenly bodies, a galaxy.</p> <p>It is really very difficult to understand as to why we have chosen the word MANDAL over MINDAR and what was basically wrong with the word MINDAR - and if at all it was - why have we accepted the same word in Ginan # 60 ?</p>	MANDIR is n a Hindu wor

PART 1 GINAN NO. 88

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION G/11B. ISMAILIA ASSCN. INDIA (1952/54) EDITION SH/90

C.

TITLE BHULO BHULO TE BHULO BHAMARDO

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
14	BHARIYA RE LOL	BHATYARE LOL	<p>Who will sink in deep water ? A person who carries a heavy load on his head or a person who carries a tiffin box with him ? Our original version says :</p> <p>A person carrying a heavy load will sink, because he won't be able to swim with it, whereas our modified version says that a person who carries foodstuff on his head is going to sink.</p> <p>WHY ? we don't know the reason.</p>	"BHARIYA" is not a Hindu term.

PART 1 GINAN NO. 89TITLE TARE VAGA TE GINAN NA VAJA

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION G/30B. ISMAILIA ASSCN. INDIA (1952/54) EDITION SH/

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	SARANG PRAN/ SARANGPAN	SATGUR RAI	"SARANGPAN" is a proper noun. It is a name of a person. It could be the name of any person. The subject of this Garbi, SARANGPAN, is however the King or the ruler of the state where Pir Shams performed Garbis in order to spread our Holy Mission. This performance had created such a ceremonious atmosphere of solemnity and reverence that the whole town was astonished with this awe-inspiring event. The ruler of the state, SARANGPAN, came to know about this miraculous performance and he, himself, came with his ministers to witness this event and to pay his homage to Pir Shams. This is a historical incident which Pir Shams has explained in this Garbi.	SARANGPAN is not a HINDU indeed, a HINDUSTANI Was it necessary to change a body's personal name?

PART 1 GINAN NO. 89TITLE TARE VAGA TE GINAN NA VAJA (cont'd ...2)

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION G/30
 B. ISMAILIA ASSCN. INDIA (1952/54) EDITION SH/104
 C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>Most surprisingly we have noted here that the name of that noble Hindu King has been substituted with the word SATGUR RAI. By changing the name of a historical figure, primarily, we have distorted a glorious chapter of our own history and, secondly, we have addressed a mortal king with a title of "SATGUR RAI", which either belongs to our Holy Imams or perhaps to our Pirs.</p> <p>This was done only because of our false assumption of Hindu Elements in Ginans.</p>	

PART 1 GINAN NO. 96

TITLE PIYU PIYU KIJYE

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 3 /12

B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 9

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECI REMAI
3	HARINE	ALINE	<p>We have been told by one of our sister Associations that they have once been directed by Hazrat Imam Sultan Muhammed Shah to switch over the word HARI with ALI. This Firman, however, is not recorded in any of our official publications and we do not know anything about its contents. We also do not know in what context this Firman was made. On the other hand, however, we have a most recent and officially printed Firman with us in which Hazrat Imam Sultan Muhammed Shah has said that :</p> <p><i>Taking the philosophy of Das Avtars into consideration you should explain it in terms of the principle of Islam, and thus the concept of Khudawandi Noor (Light of Allah), that has been continued before the creation of this world, should</i></p>	<p>The word is not a term.</p>

PART 1 GINAN NO. 96

TITLE PIYU PIYU KIJIE (cont'd ...2)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 3 / 12

B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 9 / 72

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>be explained. You should also explain this principle on the basis of the teaching given by Pir Sadardin during the time of Imam Islam Shah.</p> <p>Bombay, December 31, 1950</p> <p>(from Kalame Imame Moobin, Part II - page # 473)</p> <p>We are not referring to this Firman in order to favour our arguments to the theory of "Das Avtar"; but we simply want to establish a fact that if we are supposed to take the Firmans of Hazrat Imam Sultan Muhammed Shah into our consideration, while making changes in our Ginans, then the above-mentioned Firman should also be taken into consideration; however, we are not supposed to do so, because our present</p>	