

TITLE SAMIRAJA JUMPUDIPE UMayOJI (cont'd ...8)

## REFERENCES OF OLD DOCUMENTS:

- A. LAJJI DEVRAJ (1905) EDITION 1 /130  
 B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /91  
 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>"There can be no two meanings or interpretations about the Holy Firmans made by Imam Sultan Muhammad Shah at Zanzibar on 20th August, 1899 which has been quoted by you in your letter. It is very clear that this Firman does not speak about making alterations in the Holy Ginans that have been undertaken. In fact the Holy Firman was made to educate our Jamats in the literature of Islam which is the crowning stage of all the past religions.....</p> <p>"While on this subject, I would like to quote the Holy Guidance of Imam Sultan Muhammad Shah given at the Mission Conference held at Dar es Salaam in 1945. Quoting an incident which took place in 1905, Imam Mowlana Sultan Muhammad Shah said :</p>	

TITLE SAMIRAJA JUMPUDIPE UMAXOJI (cont'd...9)

## REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVARAJ (1905) EDITION 1/130  
 B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/91  
 C.

ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
		<p>'In 1905, Juma Bhagat, one of our great missionaries who rendered great services to me, and other very pious Ismailis came to me, that is exactly 40 years ago and said that in Dua a word which refers to 'FISH' should be withdrawn. I said to him : 'Juma Bhagat, do you intend to drop one of the foundations of the Faith? and I said to them that when there was nothing but 'FISH' on earth, GOD stood as witness, and they must have no doubt to that kind of witness from above, and of course he understood it and dropped it.' It is crystal clear from this Holy Guidance that Imam-e-Zaman is greatly concerned about the Holy Principles of our Holy Faith. Again Mowlana Shah Karim al Hussein Hazar Imam wishes us to follow and preserve the 'Wonderful Tradition' and there-</p>	

TITLE SAMIRAJA JUMPUDE UMAYOJI (cont'd . . . 10)

## REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 1/130  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/91  
C.

TYPE	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>fore It makes one hesitant to accept the changes effected unless the explicit command of Imam-e-Zaman is made known to the Jamats throughout the world. The beauty of Ismailism lies in the fact that it encompasses the teachings of all the past scriptures and stands as the final and supreme message to mankind. Holy Qur'an confirms that guidance was given to all the races and nations, and therefore in this respect Islam cannot deny the Divine Guides who came amidst the people of India. Just because the people of Qur'an carries the names of 'Hazrat Musa' and 'Hazrat Isa' as prophets of God, it cannot be said that Muslims are 'Jews' or 'Christians'. If our Pirs mentioned the names of AVATARS, they did so quite in accordance with the teachings of the Holy Qur'an which says :</p>	



TITLE SAMIRAJA JUMPUDIPE UMAYOJI (cont'd ...11)

REFERENCES OF OLD DOCUMENTS:  
A. LALJI DEVARAJ (1905) EDITION 1/130  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/91  
C.

PAGE	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>'Summon thou to the way of thy Lord with wisdom...'. Praising the mission work of our Revered Pirs, Prof. W. Ivanow says : 'The Ismaili Missionaries (meaning Holy Pirs) were thus in line with the orthodox in this respect. They brought the matter a step further by proclaiming Islam the crowning phase of the whole development of Hinduism. According to them, the Koran (together with the ta'wil system) was the last and final Ved, completing abrogating and superseding the earlier revelation. In this theory Hinduism was merely a preparatory phase just as Christianity, Judaism, etc. in the revelation of the only True Religion, SAT PANTH. Thus from a purely Islamic view-point, the</p>	

PART 2 GINAN NO. 2

TITLE SAMIRAJA JUMPUDIPE UMAYOIT (cont'd ...12)

REFERENCES OF OLD DOCUMENTS:

- A. IALJI DEVRAJ (1905) EDITION 1/130
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/91
- 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>method of bringing the differences between Islam and Hinduism adopted by Ismaili Missionaries (meaning Holy Pirs) was perfectly correct, in no way conflicting with orthodox ideas." ....</p> <p>"....I would therefore humbly suggest that if an Association feels that some Ginans are not suitable for the prevailing circumstances, these may not be recited by the Jamats concerned. To temper with the Holy Ginans by replacing the names of AVATARS by the names of Prophets and also changing the Holy Names of the Imams, one for another, is doing a great damage to the 'WONDERFUL TRADITION' which Khudawand Mowlana Hazar Imam wants to be reserved...."</p>	

TITLE SAMIRAJA JUMPUDIPE UMAXOJI (cont'd ...13)

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 1/130
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 5/91
- 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>"....This 'Wonderful Tradition' should be preserved in its original form and purity and nothing should be done to create doubts about its authenticity and originality for our future generations and the Research Workers. If as you say that Imam Mowlana Sultan Muhammad Shah has given His definite Command on this matter I shall be pleased if you will very kindly send me the exact wordings of the text of the Holy Firman stating its date and place ....."</p> <p>This letter stands as fresh as it was 11 years ago and we have nothing more to add to it.</p>	

PART 2 GINAN NO. 4

REFERENCES OF OLD DOCUMENTS:

- A. LAJJI DEVRAJ (1905) EDITION 5/76  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION I/223  
C.

TITLE AANKHALDI JOI JOI THAKI

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	SHAM	SHAH	<p>'SHAM' is a short form of word 'SAMI' - and we have already accepted 'SAMI' in our previous Ginans - 'SHAM' can also be written as 'SAM'.</p> <p>(We have discussed the word 'SHAM' elsewhere in these review sheets with more details)</p>	SHAM is not a Hindu term.



TITLE SATVANTI JAGO VIRABHAI

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 2/20
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/100
- C. RECREATION CLUB 5TH PRINTING(1936) EDITION 2/24

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
	SATVANTI JAGO		<p>The 'corrections' in this Ginan evoke some questions in our mind which we would like to put forward before expressing our verse-by-verse observations for this Ginan :</p> <p>Can we destroy the original creation and re-create something new out of it ? Can we compose some new verses of a Ginan on the basis of old ones ? Can we introduce new words or replace some old ones with new ones even though they are irrelevant and incompetent ? Can we alter the meaning and the message, the mode and the style, of the original creation, at the cost of its traditional value - and that also, when the creation is pure, simple and universal and not containing any HINDU ELEMENTS in it ?</p>	



PART 2 GINAN NO. 7

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 2/20

B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/100

C. RECREATION CLUB 5TH PRINTING(1936) EDITION 2/24

TITLE SATVANTI JAGO VIRABHAI (cont'd ...2)

RSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1		JEEW	If the answer is "NO", then we should examine the process of correction for this Ginan and do something to save the traditional values of our Ginans :	
1	SHRI HARI	SHAH ALI	One word is added here	
1	BHAKTI-THI	BHAGAT THAI	This word is modified.	
2	PURAKH HARI HOVE TE UTHI	UTTAM PURAKH HARI HOI TE VAHELA UTHI	This word and its meaning is changed.	
2	PIND PAKHARI	PIND PAKHARINE	Two words added in one phrase.	
			The harmonious balance is destroyed with the addition of "NE"	

TITLE SATVANTI JAGO VIRABHAI (cont'd ...3)

## REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVARAJ (1905) EDITION 2/20  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/100  
C. RECREATION CLUB 5TH PRINTING (1936) EDITION 2/24

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
2	PAVITRA VASTRA SAMVARE	VASTRA PAVITRA SATHE	The phrase is re-constructed making it incongruous and distorting the meaning of it. Do we know the meaning of VASTRA SAMVARE? i.e. to put on clothing.  SAMVARE = don	
2	HEK MAN DHYAN DHARI SAMINE SAMRE	HEK MAN HEK CHINT ALAKH PURAKHSUN RAKHE	A meaningless re-construction with unwanted omissions and additions.	
3	UTTAM NARI SUGHAVANTI HOY TE UTHI, APNA PURAKHNI SEVA SADHVE	UTTAM NARI HOY SUKULNI TE VAHELJI UTHI POTANA PURAKHNI SREVA KARE	Another meaningless re-construction with unusual omissions and additions.	
3	RAKHVE	DHARE	The style of expression is changed with its meaning.	

PART 2 GINAN NO. 7

## REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 2/20  
 B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/100  
 C. RECREATION CLUB 5TH PRINTING(1936) EDITION 2/24

TITLE SATVANTI JAGO VIRABHAI (cont'd ...4)

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
5	OCHRE	AACHRE	<p>OCHRE = To speak or to recite something</p> <p>AACHRE= To do something</p> <p>We can "recite" the scripture but we cannot "do" it !</p>	
8	SARVE JIVE DHARIUN AAPNA ALAKH PURUSHNUN DHYAN	EVA SARVE JIV UTHI SAHEBJINUN DHYAN DHARE	<p>We have accepted the word "ALAKH PURUSH" in the preceding verse and rejected it in this verse, replacing it by the word "SAHEBJI" ! Notice the flow of inspiration and beautiful art of expression in the original version, as against the dangling expression with the manifestation of harshness in the modified version.</p>	

PART 2 GINAN NO. 7

TITLE SATVANTI JAGO VIRABHAI (cont'd ...5)

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 2/20
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION s/100
- C. RECREATION CLUB 5TH PRINTING (1936) EDITION 2/2

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
9	BATRIS GHADINI VIRABHAI RAYAN VIYANI	GHADI BATRISNI VELA VIRABHAI RAYAN VIYANI	Unwarranted reconstruction.	
13	KARI	-	We can readily observe that the omission of one word has destroyed the beauty of the original creation.	
16	TAJIYO PARAI VAT TAT NE, BHAI TAT LIYO AAPNA JIVNI, PYARI NINDASUN VIRABHAI NEH VARO	TAJO TE PIYARI PARAI VAT TAT: VAT KARO AAPNA JIVNI, PAR NINDA PARHARO, TAMNE VARUN CHHUN VARO VAR	Are we authorized to re-set or re-compose verses of our Ginans, using our own words and removing words from the original version, that too, in the absence of any Hindu element in the original. Was the Paris Conference in confirmation with such actions as we did in the verse and in the whole Ginan ?  Can we impose our ideas over Pir's ideas ?	



PART 2 GINAN NO. 7

TITLE SATWANTI JAGO VIRABHAI (cont'd ...6)

REFERENCES OF OLD DOCUMENTS:  
A. LALJI DEVRAJ (1905) EDITION 2/20  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/100  
C. RECREATION CLUB 5TH PRINTING(1936) EDITION 2/24

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
18	BHANE PIR SADARDIN E NAR HAR NI WACHA SATWANTI JAGI UTHI SAHEBNUN BHAJAN KARO TARE RAHO DHARAMSUN SACHA	BHANE PIR SADARDIN KAHE NAR ALINI VACHA EVA SAT DHARME TAME RAHONE SACHA	COMPARISON :  In one stanza only - 7 New words added 10 original words omitted 2 words altered	No Hindu Elements

PART 2 GINAN NO. 8

REFERENCES OF OLD DOCUMENTS:

TITLE JAGORE SATPANTHI VIRABHAI  
(SATPANTHI JAGO VIRABHAI)

- A. LALJI DEVRAJ (1905) EDITION 2/22
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/102
- C. RECREATION CLUB 5TH PRINTING(1936) EDITION 2/28

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
	JAGORE SATPANTHI		<p>(General observation)</p> <p>This Ginan is one of the most meaningful, most graceful and most elegant literary creation of Pir Sadardin. The beauty of its language, the art of its allegorical expression, the rhythmic flow of its contemplation and the force of its soul-subduing message is embodied in such a sublime and symbolic language that no masterpiece of religious literary work can surmount this creation. This magnificent picture is however distorted with frightful patches of varied colours, laid by our own hands. If Pir Sadardin had been alive today and had he seen the modified version of this Ginan, he would have been utterly unhappy with such a devastating result of his own wonderful creation.</p>	

TITLE JAGORE SATPANTHI VIRABHAI (cont'd ...2)  
(SATPANTHI JAGO VIRABHAI)

- REFERENCES OF OLD DOCUMENTS:
- A. LAJI DEVRAJ (1905) EDITION 2/22
  - B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/102
  - C. RECREATION CLUB 5TH PRINTING(1936) EDITION 2/28

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	JAGORE SATPANTHI VIRABHAI UTHI SHRI HARINE AARADHO PRABHATE MUKH DHOINE NIT KARIYO DANJI EVA PANJBHU VARINE VASH KARO TO SAHI AMRAPURI PAMO	SATPANTHI JAGO VIRABHAI NIT SAHEBJINE SREVO PRABHATE UTHI MUKH DHUO NIT DAN PUN KAROJI EVA KAYANA PANJBHU VASH KARO TO SAHI AMRAPURI PAMO	<p>What is the reason for making changes in this GINAN ? Has the Paris Conference permitted us to remove anything other then the Hindu Elements from the GINANS? As we do not see any reason for making these changes and at the same time we do not find a single trace of Hindu Element in the original.</p> <p>Let us examine now the trend of our correction process :</p> <p>The whole stanza is re-composed ruining not only its poetic beauty but its excellence, meaning and message also.</p> <p>In this stanza :</p> <p>2 words are inverted 8 words are omitted, and 9 words are added</p>	

PART 2 GINN NO. 8TITLE JAGORE SATPANTHI VIRABHAI (cont'd ...3)  
(SATPANTHI JAGO VIRABHAI)

## REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 2 / 22  
 B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S / 102  
 C. RECREATION CLUB 5TH PRINTING (1936) EDITION 2 / 28

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
2	KALMANHE KHOTA KHOTA DAGALDA JEM BHARE RE PARADHI : TE PARADHI MRUG DORI VAN JAVJI E MRUG (MURAKH) NUN HAIDUN CHHE PARVASU, TE AJANSUN JAI MILITYUN, TE MRUG AAVI PARADHINI FAS MANHE BANDHANU; TENUN MANS TE CHOYTE VECHANUJI	SANSARMAN KUDA KUDA DAGLA JEM BHARE RE PARADHI, TE PARA- DHI KAIN MRUG VAN DORVANE JAVJI - E MARAGNUN HAIDUN CHHE PARVASU ENUN MARAGLI MAN MOHYUN ERE MARAGLO AAVINE MARAGLI NI FANSMA FASANOJI	A devastating blow over the meaning and message. The poetic beauty is ruined. This stanza is recomposed with the following inversions, omissions and additions :  Omissions 21 words  Additions 19 words	
3	SATME PAITYARE VIRABHAI VASERE VASHIYARLO, TE VASHIYARLO AAVI VACHA MANHE BANDHANOJI. TENI SURAT CHHE PARVASU, TENUN MORLIE MAN MOHYUN TE VASIYARLO AAVI KARANDIYA MANHE FASANO TE VASHIYARLO HATOHAT JAI BHIKHANOJI	SATME PAIÄLE VIRABHAI JEM VASERE VASIYARLO, TENI SURAT CHHE PARVASU, ENUN MORLIE MAN MOHYUN ERE VASIARLO AAVI KANDIYAMAN PURANOJI ERE VASIARLO HATO HAT BHIKHANOJI	This stanza is again re- constructed, with unusual additions and omissions :  4 words added, and 10 words omitted from the original stanza.	



REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 2/22
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 5/102
- C. RECREATION CLUB 5TH PRINTING(1936) EDITION 2/28

TITLE JAGORE SATPANTHI VIRABHAI (cont'd ...4)  
(SATPANTHI JAGO VIRABHAI)

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
4	UNDA UNDA JAL MANHE, KAIN VASERE MACHHALDI; TE MACHALDI AAVI JAL, MANHE FASANI (SAMANI). TENUN UDAR CHHE PARVASU, TETO KHUDHIYASU JAI MOHI. TE TO (TENUN MANS KAPALINE) CHOWATE CHOWATE JAI VEECHANI	UNDA UNDA JALMAN VIRABHAI VASERE MACHHALDI ENUN UDAR CHHE PARVASU, ENUN KHUDHIYAE MAN MOHYUN, ERE MACHHALDI AAVI JALMA JAPLANIJI	The entire stanza is re- composed. The poetic beauty and the meaning of this stanza is distorted. It is a meaning- less re-composition.  Addition : 10 words  Omission : 21 words	
5	ZINI ZINI PANKHNO KAIN UDERE PATANGIYO TERE PATANGIYO AAVI DIPAKMAN ZAPLANO (DIPAKSUN BANDHANO) TENNA NAYAN CHHE PARVASU TENUN DIPAKSUN MAN MOHYUN. TERE PATANGIYO DIVANI JOTMAN JALANOJI	(Appears as V. No.6) JINI JINI PANKHNA VIRABHAI JEM UDERE PATANGIYA, ENI NEN CHHE PARVASU, ENUN DIPAKE MAN MOHYUN ERE PATANGIYO AAVI DIPANKNI JOTMA JAPLANOJI	Merciless recomposition of a stanza with a meaningless result.  Addition : 8 words  Omission : 11 words	

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 2 / 22
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /102
- C. RECREATION CLUB 5th PRINTING (1936) EDITION 2/28

TITLE JAGORE SATPANTHI VIRABHAI (cont'd 5)  
(SATPANTHI JAGO VIRABHAI)

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
6	CHAMPA KERE FUL MANHE KAIN VASE BHAMARDO, TERE BHAMARDO CHAMPANI VAS SUHAY - UGIYO (UGIYO) SURAJ BHAMARDO MANHEJ GIRAHYO, TERE BHAMARDO CHAMPANA FUL MANHE FASANOJI	(Appears as V. No. 5) KALI PILI PANKHNO VIRABHAI JEM UDERE BHAMARLO, ENI NASKA CIHE PARVASU, ENUN FUL KAMALE MAN MOHYUN UGYO UGYO DIVAS NE BHAMARO FULMANHE BIDANOJI	One more example of devastating correction that has ruined an artistic composition, with all the beauty of its meaning and message.  Addition : 19 words Deduction: 20 words	
7	BHANE PIR SADARDIN TAME SAMBHILO MUNIVARO (MARA VIR) - EVO SACHO KARI SAHEB NE SHREVSHO TO SAHI AMRAPURI PAMSHOJI	BHANE PIR SADARDIN KAHE NAR ALINI VACHA EVA VED SUNINE NIT SAHEBJI NE SAMRO	Except the common phrase "Bhane Pir Sadardin" everything is new here, everything is changed, and everything is recomposed and reconstructed incompetently.  Are we really allowed to do all this ?	

PART 2 GINAN NO. 10

TITLE TARI AASH KARINE HURA

REFERENCES OF OLD DOCUMENTS:  
A. LAIJI DEVRAJ (1905) EDITION 1/136  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 1/120  
C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
11	DEV DWAR	SHAH DWAR	<p>'DEV DWAR' means the 'House of God'. This house does not require its identification tag in Arabic or Persian languages. By mentioning it in Gujrati it does not become a Hindu temple of worship and this is not a Hindu, but a linguistic expression.</p> <p>We will notice the power of expression in a well-chosen word here, DEV DWAR means 'the House of God', there is no room for doubt in it, whereas SHAH DWAR can be a 'house of a king' or a house of a 'Baniyani' also.</p> <p>(We have given a detailed explanation on the word DEV elsewhere in these review sheets)</p>	

PART 2 GINAN NO. 14

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 5 / 60
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/204
- 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	HARIVAR	ALIVAR	'HARIVAR' is one word; it cannot be broken into two pieces to give it an 'Islamic touch'. It is not a Hindu expression either. The word ALIVAR has no symbolic force to convey the meaning of the word HARIVAR.  <i>(More views are expressed on this word elsewhere in these review sheets)</i>	HARIVAR is not a Hindu word.
1	CHAR JUGNA	JUGA JUGNA	It seems that we do not have any standard for making corrections in our Holy Ginans. The expression 'CHAR JUG' which is rejected at this place has received our recognition in Ginan No.54 of Vol. No. 2 which reflects exactly the same meaning in the same context.	Neither the word CHAR nor JUG contains any Hindu Element.



PART 2 GINAN NO. 15

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 4 / 97  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S / 54  
C.
- TITLE SHAMKUN AVANTA JO KAHE

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	SHAMKUN	SAMIKUN	These could all be some proof-reading mistakes, we suppose, but it has really affected the basic structure and beauty of the Ginan.	There is no Hindu Element in the original.
2	JISRE	JAKUN		
3	SETH	SEST		
4	JA THAKI	JAKI		

PART 2 GINAN NO. 36

TITLE DILNA DAGA BANDE

REFERENCES OF OLD DOCUMENTS:

- A. LAJJI DEVARAJ (1905) EDITION 5 / 115
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/220
- 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	NAKLANKI	NARALI	<p>If we are to describe the attributes of Imamat in one word, there can be no better word than the word NAKLANKI for such a description.</p> <p>This adjective is an integral part of Gujrati language and there is no claim whatsoever of any religion attached to it.</p> <p>This is the choicest word in our Ginanic vocabulary to express the dignity of our Imam.</p> <p><i>(We have expressed our views elsewhere in these review sheets on this subject which may be referred to for further details.)</i></p>	NAKLANKI is not a Hindu term

PART 2 GINAN NO. 41

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 3/125
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/176
- C.

TITLE BHAIYAR BHANGA MATTO

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
7	TARIO BADHE	TURHO BADHO	Is this a proof-reading mistake?	There are no HINDU ELEMENTS in the original words.
8	LODIE LODHEO	LAHERIE LODIYO		
10	SARE	SARI		

PART 2 GINAN NO. 46

TITLE HAME UMAYA NE KAYAM PAYA

REFERENCES OF OLD DOCUMENTS:  
A. LALJI DEVRAJ (1905) EDITION 5/129  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/22  
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	UMAYA	UPAYO	UMAV-VU means to pray, to beseech, to supplicate.  UMAYA is a past tense of it, whereas, UPAYO means created.  The original version says : "We beseeched before Him, and thus found Him forever."  The modified version says : "We created and found Him forever".	UMAYA is not a hindu term.
4	CHILAL LADAVENGOTI	CHILAVENGOTI	?	No hindu Elem in the origin
12	VAS VASAVENGOTI	VASVAS VAENGOTI	Do these changed words belong to any language ?	No hindu expression.
13	NAJR	NAJRA NAJR	There was no scope of any additional word in this stanza to alter its meaning or spoil its beauty.	No hindu implication.



PART 2 GINAN NO. 49 (II)

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 1/69
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/12
- C.

TITLE KAYANI BEDI AADNA GURNARSUN

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1 to 9	JIRE BHAIRE/ HO JIRE BHAIRE	EJI	The exordium of each stanza has been changed from JIRE BHAIRE/HO JIRE BHAIRE to EJI	
4	LAHER RAKHO	LAHER LESHUJI	<p>Apart from the meaning 'Breeze', the word 'LAHER' has many more meanings viz. hobby, odour, excitement, enthusiasm, the effect (upon something). If we had known all these meanings, we would not have attempted to 'correct' the language of this GINAN.</p>	LAHER RAKHO is not a Hindu term.
			<p>Sometimes, a single word of any particular language carries more than one meaning and more than one implication. While composing the Ginans our Pirs were always mindful of the selection of words, and there- fore each word of our Holy Ginans are like a precious gem. Each one of them has its own significant value in the art of expression, wisdom of articulation and force in</p>	

PART 2 GINAN NO. 49

TITLE KAYANI BEDI ADNA GUNARSUN (cont'd....2)

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 1 / 69
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S / 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
6	GARO GAR	GALA GAL	<p>deliberation. Our Pirs always used to select each word of their Gnan with specific intentions.</p> <p>Is there anything wrong with the word GARO GAR ? Has the word GALA GAL anything to offer in the meaning or message of this stanza ?</p>	GARO GAR is not a Hindu term

PART 2 GINAN NO. 49

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 1 / 69  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S / 72  
C. TITLE KAYANI BEDI AAPNA GURNARSUN (cont'd...2)

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
6	GARO GAR	GALA GAL	deliberation. Our Pirs always used to select each word of their Gnan with specific intentions.  Is there anything wrong with the word GARO GAR ? Has the word GALA GAL anything to offer in the meaning or message of this stanza ?	GARO GAR is not a Hindu term

PART 2 GINAN NO. 53

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 3 / 35

B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S / 26

C.

TITLE SAMI TAMARI WADI MANHE

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	GUR BHARMA	NABI MUHAMMED	This correction stands for the same meaning but differs vastly in connotation.	We have already accepted the root word of this expression in GINAN # 2/100
5	KHAMAIYA	SANHIYA	This could be a proof-reading mistake, otherwise SANHIYA, being a meaningless word, would not have entered here ...	.. Besides, the word KHAMAIYA is not a Hindu Expression.



PART 2 GINAN NO. 57

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 6/59  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/65  
C.

TITLE NITO NIT GHAT POOJA KIJE

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	POOJA	THAPNA	<p>Each word of language, as we know, carries different sets of meanings and used in a wide range of context. The word POOJA which is used in the original version of this GINAN symbolizes the action of 'honouring the Chatpat'. Apart from its other meanings, the word POOJA reflects the following meanings in the dictionary :</p> <p>HONOUR, RESPECT, REVERENCE &amp; VENERATION</p> <p>We have been advised in this GINAN to 'respect' and not to 'establish' the Chatpat. It can only be respected when it is established first. It can be dis-respected even after establishing it.</p>	

PART 2 GINAN NO. 65

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 4/25
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION H/64
- C.

TITLE MOMAN MAN EM JANJO JI

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
6	DEV	NOOR	We have already expressed our views on the word DEV elsewhere in these review sheets which may be referred to for further reference.	

PART 2 GINAN NO. 69

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 4/21  
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION H/133  
C. TITLE DEHI GURKE WACHA

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
9 & 10	'MAULA	SAMI	We have, so far, converted SAMI into MAULA. Now SAMI has started taking the place of MAULA ;	MAULA is not a Hindu word

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 1/145
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION H/134
- C.

TITLE AAVINE BESO NE GOTHDI KARIYE

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	POOJINE	THAPINE	Our Pir is talking about the 'respect' of the Ghatpat and not about its establishment.  (Please also refer to our remarks in the review sheet for Ginan # 2/57)	To respect something is not a Hindu act.
14	ANTAR	AMAR	Here, we have been told something about the secret of 'Inner Reality' and not 'Eternal Reality'.  It will easily be observed that only one correction in this verse has changed the whole fundamental concept presented by the composer of this Ginan.	The word 'ANTAR' is not a Hindu expression.



PART 2 GINAN NO. 76

TITLE SACHO DHIAVO NE GINAN VICHARO

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVARAJ (1905) EDITION 2/15
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 9/45
- C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
2	NIL	BAWA HIRO PARAKHIYE GHAN ERANSUN ANE RATAN PARAKHIYE POONAM CHANDR JOT TEM MUNIWAR PARAKHIYE IMANSUN EVI KARNIE AMRAPURI WAS	It seems that a verse of some other GINAN has been mixed-up here as this verse does not appear in the above- mentioned original documents.	

PART 2 GINAN NO. 95

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 2/45
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 2/46
- C.

TITLE BHARPUR RAHETA THAN THANOTAR

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
13	NONE	OR BURAJ QURAN KITABJ HUA EE DUJA ROSHAN KIYA	Once again a little mix-up has occurred here. This stanza does not appear in the above- mentioned documents.	

PART 2 GINAN NO. 104

TITLE SAMBHAL GAFLA

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION 1 /131
- B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 9 /236
- 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	TETRISADE	MOMNADE	The theory of "thirty three" which has been accepted in Ginan # 18 of the first volume is rejected here. In both the Ginans this word has been used in the same context.	The figure 33 does not reflect any Hindu spirit.
4	DURLABH	DHURBHAL	DURLABH means : scarce, rare, difficult to be attained or acquired, excellent, unique, dear.  DURBAL means : infirm, flimsy, faint, impuissant, spiritless, thin, poor  Was this correction necessary at all ?	The word DURLABH is not a Hindu term

REFERENCES OF OLD DOCUMENTS:  
A. LALJI DEVRAJ (1905) EDITION  
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	SPECIAL REMARKS
	SOHDEV (cont'd ...2)		<p>As a matter of fact, the name SOHDEV or SAHDEV does not have any 'Hindu Element' and it has nothing to do with any cast, creed or religion. Pir Sadardin has kept his pen-name for a special purpose and to convey a special meaning in one word. Instead of removing his pen-name from his own creation, we should try to understand and make the Jamat understand the purpose and the meaning of this name.</p> <p>SAHDEV is a compound noun and is made of two different words: SAH + DEV</p> <p><u>SAH</u> means : in the company of; together with; at the same time; simultaneously.</p> <p><u>DEV</u> means : The Divine Being.</p>	



REFERENCES OF OLD DOCUMENTS:  
A. LALJI DEVRAJ (1905) EDITION  
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	SPECIAL REMARKS
	SOHDEV (cont'd ...2)		<p>As a matter of fact, the name SOHDEV or SAHDEV does not have any 'Hindu Element' and it has nothing to do with any cast, creed or religion. Pir Sadardin has kept his pen-name for a special purpose and to convey a special meaning in one word. Instead of removing his pen-name from his own creation, we should try to understand and make the Jamat understand the purpose and the meaning of this name.</p> <p>SAHDEV is a compound noun and is made of two different words: SAH + DEV</p> <p><u>SAH</u> means : in the company of; together with; at the same time; simultaneously.</p> <p><u>DEV</u> means : The Divine Being.</p>	

REFERENCES OF OLD DOCUMENTS :  
A. LALJI DEVRAJ (1905) EDITION  
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	SPECIAL REMARKS
	SOHDEV (cont'd ...3)		<p>By using his pen-name Pir Sadardin wanted to convey the message to the listeners of his Ginans that whatever he spoke and whatever he taught in his creation was asserted by the Divine Being, the Imam of the time; and all his teaching and preaching was nothing but the reflection of His inspiration, because he was always in the company of the Divine Being.</p> <p>It was a prerogative of Pir Sadardin to use this pen-name, in this context, because the Noor of Imamat was always with him in Batun and all his preaching and teaching, and every action of his life was guided by that Divine Noor.</p>	

REFERENCES OF OLD DOCUMENTS:  
A. LALJI DEVRAJ (1905) EDITION  
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	SPECIAL REMARKS
	SOHDEV (cont'd ...4)		<p>Hazrat Imam Sultan Muhammed Shah, in his Firmans concerning Pir Sadardin, has made this point very clear to us, and therefore we do not have a shadow of doubt about the symbolic meaning of his pen-name.</p> <p>The mention of the word 'SOHDEV' in our Ginanic literature also carries a historical significance about the activities of Pir Sadardin's mission.</p> <p>We sometimes become prejudiced with certain words of our Holy Ginans and attribute them to some Hindu Elements, and remove them from the construction of our Holy Ginans. These are the Sanskrit base Gujarati words, which really become the victim of our rejection.</p>	

REFERENCES OF OLD DOCUMENTS:  
A. LALJI DEVRAJ (1905) EDITION  
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	SPECIAL REMARKS
	SOHDEV (cont'd ...5)		<p>If we go on rejecting the 'words' of certain origin, without inquiring into their significance or their meaning, then one day our future generation might rebel against the whole tradition and ask us to discard it completely from our reading and recitation. Before this happens, we now have the opportunity to teach our Jamats the true meaning of this tradition, in its proper perspective, so that this tradition may continue from generation to generation and remain alive for those children who are yet to be born.</p>	



THESE ARE NOT THE ONLY CHANGES THAT HAVE TAKEN PLACE IN  
PART I AND PART II OF OUR RECENTLY PUBLISHED GINAN BOOKS;  
AS A MATTER OF FACT, THERE ARE MANY MORE VARIATIONS IN THOSE  
BOOKS WHICH COULD HAVE BEEN DISCUSSED IN THESE REVIEW SHEETS.  
HOWEVER, WE HAVE LEFT THEM ALL ASIDE IN ORDER TO SAVE OUR  
TIME, AND THE SPACE OF THIS REPORT. WE HOPE THAT THE  
EXAMPLES PRESENTED IN THESE SHEETS WILL ENABLE US TO REALISE  
THE EXACT NATURE OF OUR CORRECTION-MAKING SYSTEM.