

FARMAN MUBARAK

RUHANI RAAZ

English translation and transliteration of
Gujarati Farmans

AN ENGLISH TRANSLATION
OF RUHANI-RAAZ
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SATGUR KAHEREY

DHARMA TAU SAACHO IMAN
NAU,

IMAN SAACHO JAARN;

JEY IMAN LAVSHEY FARMAN
SU,

TEY DAAS AMARA JAARN.

The main fundamental of our faith (mazhab) is the Farmans of the Imam. Through the Farmans, we come to know the esoteric

philosophy of our faith. It is only through the Farmans that one is able to understand the clear path of living life.

In Farman Mubarak, there are hidden precious gems of ‘Haqiqat’ and ‘M’arifat.’ Haqiqati momin heartily accepts these invaluable pearls.

In “RUHANI - RAAZ” are contained the priceless pearls bestowed, from time to time, by Hazrat Imam Aqa Sultan Muhammad Shah. These pearls are mainly about the Momin and the SOUL (RUH). We extend many congratulations to Mr. Muhammadali Ebrahim Nanji

‘Abhiyaasi,’ the compiler of these Farmans, for the efforts put in by him, and also for his, and his companions’ affection towards our Holy faith and their brothers-in-faith, by which the publication of this booklet is made possible. This booklet will surely provide true guidance to waezeens, teachers and other interested momins.

With best wishes,

THE
PUBLISHER.

FARMAN MUBARAK

*Hazrat Imam Sultan Muhammad
Shah e farmavyun,*

Hazrat Imam Sultan Muhammad
Shah has made the following
Farmans:

Rajkot 21st October 1903

*Ame farman maate modhu(n)
ughaadiye chhiye, tyaare moti-na
dhagla aapiye chhiye, pan pariksha
karnaar Moman hoy, te-j te motiyo-
ni kimmat samji shake chhe ane
samje chhe ke, teo-ne shu(n) chij
mali chhe.*

When I open my mouth to deliver
the Farmans, heaps of pearls are
bestowed, but only those Momin
who can appraise them are able to

know the value of those pearls and realize what a thing they have received!

Jamnagar 14--4--1900

Tamara upar vajab chhe ke Amo je farmano kari-e te parmane tame amal karo. Moman-no ae-j Dharam chhe.

It is incumbent upon you that you act according to the Farman that I make. That is the faith (Dharma) of a Momin.

Moman hoy te Hazar Imam-na farman kabul kare ane je kaay Hazar Imam hukam farmave te mathe chadave.

One who is a Momin must accept the Farman of Hazar Imam and obey everything that is commanded by Hazar Imam.

Poona. 15--9--1905

*Hakikati Moman -ae amara Farman
upar mustakim rahevu joi-ae.*

Haqiqati Momin should remain steadfast on my Farman.

*Hakikati Moman-ne jo farman thaay
ke, chha (6)maas athava aek (1)varas
dast nahi chumva, toa farman kabul
kari-ne dast chumva-no khyal pan -
na- rakhe. Jyare farithi hukam thaay
tyaare tene hazar rahevu joi-ae.*

If instructed not to perform Dastboshi (kissing the Imam's

hands) for six months or a year, a Haqiqati Momin must accept the Farman and not even consider performing Dastboshi. But when ordered to do it again, he should be present for it.

Jeo amaara Farman upar amal kare chhe, teo-j Hakikati Moman chhe.
Only those who act upon my Farman are the Haqiqati Momins.

Hakikati Momano-ae amaara farmano mujab chaalvu joi-ae. Jevi rite aek helakari potani marji parmane jara vaar sadak upar chaale chhe ane jara vaar niche chaale chhe, te parmane marji

mujab chaalvu ae Hakikati Moman-no rasto nathi.

Haqiqati Momin should act according to my Farman. The way a porter, at his will, walks for a while on the road and for a while off the road, to act in such a manner at one's will, is not the way of a Haqiqati momin.

Hakikati Momano-ae hammesha Farman upar nigaah rakhavi.

Haqiqati Momin must always keep their sights on the Farmans.

Nairobi 4--10--1905

Moman-ne vajab nathi ke potaani nigaah-ma(n) aave tem Kare.

Momin is not supposed to do whatever strikes his mind.

Jangbar 20--8--1899

*Tame Moman ho pan thodi kasar
hoy te kaam -na- aave.*

If you are a Momin, even a minor shortcoming is unacceptable.

Nairobi 4--10--1905

*Je Moman potaani deekari-ne
paissa lai-ne parnave chhe, athava
to saam-saama sagapan kare chhe
te kadi pan jannatma(n) janaar
nathi ane te moto gunehgaar chhe.*

A Momin who gets his daughter married for money or who consents to cross-engagements will never attain Paradise and he is a big sinner.

Moman-na bachcha(n) kaay gulaam nathi. Gulaam hoy, tene pan vechava -ma gunaah chhe, tyaare Moman-na bachcha toa vastavik rite mara-j bachcha(n) chhe.

The children of a Momin are not slaves. Even selling a slave is sinful, so, the children of Momins, are truly my children.

Jangbar 17--9--1905

Amaaru deel hammesha(n) Moman-ni najdik chhe. Insaan-na sharir-na(n) ruvaada chhe, te Karta pan najdik tamaara deel-ma(n) ame bethaa chhiae.

My heart is always close to a Momin. I am seated in your heart,

even closer than the tiny hairs on a human body.

Moman chhe te talvaar athava koi bija hathiyaar tem mot-thi pan dartoa nathi. Mot-toa Moman vaaste khushi-no deevas chhe.

A Momin is the one who is not afraid of a sword or any other weapon, not even of death. Death for a Momin is a day of rejoicing.

Agaav je Momano thai gaya chhe, teo-ae talvaar-na ghaa sahan kidha chhe. Teo-ae pota upar ketali musibato ane mahenato upaadel chhe, pan teo darta nahi hata.

The Momin who passed away earlier have endured the strokes of a sword.

They have endured so many hardships and suffering, yet they were not afraid.

Manjevad 5--11--1903

Moman-ne lajam chhe ke jamaat tatha sarkar-ni khidamat barabar bajavavi.

It is obligatory for every Momin to serve the Jamat and the Imam properly.

Mombasa 12--11--1905

Moman amaari aulaad chhe. Tame amaara farjandoni khidamat karo chho. Tyaare te amaari potaani-j khidamat Karo chho.

The Momin are my children, when you are serving my children, you are eventually serving me.

Rajkot 20--2--1910

*Amaara Moman-ni je khidamat kare
chhe, te amaari khidamat kare chhe.*
The Momin are my children, when
you are serving my children, you are
eventually serving me.

Jangbar 11--9--1899

*Moman-ne laajam tatha vaajab
chhe ke magarib vakhate hammesha
dua padhhava hazar thaay.*

It is incumbent and obligatory for a
Momin to always come to recite Dua
at maghrib-time.

Nairobi 4--10--1905

*Aek Moman maanas hoy te aevo
khyal kare ke hu aaje
Jamaatkhanama(n) nahi jayish,
tena badle kaale jayish. Vali kaal*

thay, tyaare aevo khyal kare ke have aaj toa nahi. Kaale jayish. Aa parmaane jo te susti karshe, toa susti karvaani tene aadat thayi jashe ane aaste aaste tenu imaan ochhu thayi jashe. Aem karta(n) karta(n) aakhre tenu sagalu imaan jatu rakeshe.

If a Momin person thinks, “I shall not go to Jamatkhana today; instead, I shall go tomorrow.” Again, next day, he thinks, “Now, not today; I shall go tomorrow.” In this manner, if he gets lazy, then he will get used to laziness, and gradually, his Imaan will be diminished. In due course, eventually, his Imaan will be completely lost.

Aavi susti Moman -ne thayi tenu kaaran shu (n)? Kaaran ae chhe ke shetaan teni puthe laagelo hoyi chhe.

What is the reason behind a Momin getting used to such laziness? The reason is that Satan is following him.

Jangbar 4--7--1899

Jem maanaso potaanni daulat sambhale chhe te pramane Moman potaana Iman-ni sambhal raakhe chhe.

Just as people take care of their wealth, in the same manner, a Momin takes care of his imaan.

Jamnagar 14--4--1900

*Moman -ni nishaani ae chhe ke
duniyama (n) kharaab kaam -na-
kare.*

The sign of a Momin is that he does not commit bad deeds in the world.

Jangbar 9--9--1899

*Moman -NE gunaah -thi dur
bhaagvu joi-ae. Jem maanaso
bimaari -thi dur naase chhe, tem
Moman gunaah -thi dur naasi jashe.*

A Momin must run away from sin. As people run away from diseases, in the same way, a Momin will run away from sins.

Jangbar 13--9--1899

*Je insaan Moman chhe tena sarve
kaam saaf hova joi-ae. Moman-na*

khyaal, vichaar, ane baatun sarve saaf joi-ae. Moman -ne sarve baabtono khyal hovo joi-ae.

All deeds of the man, who is a Momin, should be pure. The thoughts (khyaal), concept (vichaar) and conscience (batin) of a Momin all must be pure. This is essential for a momin.

Moman -no vepaar chhe te pan Moman -ni ibaadat chhe.

The business of a momin is also a Momin's Ibadat.

Moman raat-ni vela suve chhe tyaaare vichaar kare chhe ke hu vahelo uthi-ne saara kaam karish. Moman aava saara khyal kari-ne

*suve chhe tyaaare tenu suvu pan
ibaadat-ma(n) lekhaay chhe.*

When a Momin goes to sleep at night, he thinks: I will rise early and perform good deeds. When a Momin sleeps with such noble intentions, even his sleep is counted as Ibadat.

Jangbar. 14--9--1899

*Je Moman chhe te aevi umed raakhe
Ke Asal Makane pahoche.*

Those who are Momin should aspire to reach the asal makan (ultimate abode).

Jangbar 11--9--1899

*Tame Moman chho toa
Khudavantala upar aashak thaao.*

If you are a Momin, become lover of God.

Manjevadi 5--11--1903

Moman -ni ichchha aagal vad havani chhe.

A Momin's wish should be to move ahead.

Kachchh Mudra 16--11--1903

Moman -ne vaajab chhe ke, dua-ne vakhate jamatkhanama (n) haazar rahevu.

It is incumbent upon a Momin to attend Jamatkhana during Dua's time.

Jangbar 18--8--1905

Moman tatha murshid-ni kai judaai nathi.

Momin and the Murshid are never separate.

Jangbar 16--9--1899

Moman-ne garib ke paisaadar koyi vadhaare nathi. Ban-ne barabar chhe.

For the Momin, the poor and the rich, none is greater than the other, both are equal.

Ame tamne rasto dekhaadi-ae chhiae. Rasta-ma (n) patthar padela hoy te khesvi-ne rasto saaf kari aapi-ae chhiae. Have te upar chaalvu ke -na- chaalvu te tamaari khushi upar Aadhar raakhe chhe.

I am showing you the path and clearing the way by removing the stones along it. Now, whether to tread that path or not is up to your willingness.

*Moman Moman vache hammesha
aek deeli tatha samp rakhavo.*

Between Momin there must always be (ekdili) and unity.

Daresalam 28--9--1899

*Moman firasta jevo thaay. Tame
Moman aeva thayi-ne chaalo ke aek
bija-ne nukashaan -na- pahonche.*

Momin should become like an angel. You, as momins, should behave in such a way that you do not harm one another.

*Saari stri te chhe ke jena kaam saara
hoy, Tena kaam Momanjeva saara hoy.*
A good woman is defined by her actions, and her actions must be like those of a Momin.

*Moman -na modhhaa-mathi laanat
athava kharaab shabdo nikalva-na-
joiae. Moman -nu modhhu bagicha
missal chhe.*

A Momin's mouth should never utter contempt or bad words. A Momin's mouth is like a garden.

Mumbai 9-1-1908

*Moman-ni nishaani ae chhe ke kadi
pan matalab vagarni athava
gervajabi vaat kartoa nathi. Deen
athava Duniya banne maathi koyi
pan faaydo hoy toj te vaat kare chhe,
pan arth vagarni nakaami badbad
kartoa nathi.*

The sign of a Momin is that he does not ever talk senselessly or unreasonably. He speaks only when

there is a benefit, either in din or in duniya, and does not engage in meaningless or useless chatter.

Jamnagar 4--4--1900

*Moman vaaste pahelu kaam ae chhe
ke hevaan-ni haalat chhodi aape.*

The first thing for a Momin to do is to forsake the animal instinct.

*Koyi paraayano maal khaay javo te
Moman maate vaajab nathi.*

To embezzle money belonging to someone else is not right for a Momin.

Daresalam 29--9--1899

*Aatashna guranjthi darine dhasti-
na lidhe Ibaadat bandgi kare, te
Moman nathi; pan kharu darvu e*

*chhe ke, khuda-na didar-thi dur na
thavaay tena-thi darvu joiye.*

One who practices Ibaadat out of fear of the bludgeon of fire is not a Momin; rather, the fear should be that of being away from the deedar of God. That is what should be feared.

*Moman insaan libaas saaro pahere
chhe, te thoda gunaah kare toa pan
teni najarma(n) te gunaah mota
janaay chhe.*

The man (insaan), who is a Momin, wears clean attire. Even if he commits a few sins, they appear big to him.

Jamnagar 6--4--1900

*Moman -ne gataarat chhe ke
potaane ghanu ghanu sambhaale.*

It is essential for a Momin that he takes great care of himself.

*Tame ghana maanaso Moman chho.
Tamne vaajab chhe ke potaanu deel
paak raakho.*

Many amongst you are Momin. You have an obligation to keep your heart pure.

Jamnagar 14--4--1900

*Moman hoy te fikar raakhe tatha
deel-ma (n) tapaas raakhe.*

One who is a Momin should remain concerned and must examine the heart.

Vadhavan Camp 19--10--1903

*Moman potaane tatha potaani
auvlaad -ne be-deen loko-thi dur
raakhe chhe.*

A Momin keeps himself and his children away from the faithless (be-din) people.

Rajkot 21--10--1903

*Hakikati Moman fakt Ramzaan
mahinama (n) Roza rakhata nathi,
teo-ne to 360 divas Roja hoy chhe.*

Haqiqati Momin observe fasting not only during the month of Ramazan; for them, all the 360 days are days of fasting.

*Moman -ni nishaani ae chhe ke aek
vakhatma (n) raaji thayi jatoa nathi.*

The sign of a Momin is that he does not get pleased in one-time achievement.

Moman-ni nigaah hammesha unche javaani hoy chhe. Moman -no khyaal aevo hoy chhe ke, hu firasto thayi jaau.

A Momin's aim is to keep on rising upwards. A momin's ambition is to become an angel.

Rajkot 20--2--1910

Kusamp raakhvo te Moman-nu kaam nathi. Koyini dushmani karvi ae Moman -ne vaajab nathi.

To keep discord is not a Momin's job. It is necessary for you not to nurse enmity with anyone

Jangbar 17--9--1905

*Tame Moman chho. Tamne vaajab
chhe ke koyi saathe dushmani
raakhavi nahi.*

You are a Momin. It is essential for you that you do not nurse enmity towards anybody.

Jangbar 7--9--1899

*Hakikati Moman khuda-ne olakhe
toa khuda tene najdik thaay chhe.*

When a Haqiqati momin recognizes God, God becomes close to him.

*Hakikati Moman sarve thekaane
khuda-ne juve chhe.*

A Haqiqati Momin sees God everywhere.

*Hakikati Moman -na deel-ma (n)
khudavand-t-aala biraaje chhe.*

In the heart (dil) of a Haqiqati Momin, God is indeed seated!

*Khudavand-t-aala -na dekhata (n)
Moman badkaam kari shaktoa nathi.*

In the presence of God, a Momin cannot commit bad deeds.

*Khudavand-t-aala juve chhe te
Moman-ne khabar chhe, Tyaare
khudavand-t-aala -na dekhata (n)
Moman badkaam kevi rite kari
shake? Khudavand-t-aala juve chhe
tyaare Moman tena jota (n) be-adab
kem thaay? Te nek kaam -j karshe.
Badkaam nahi kare.*

A Momin knows that God is watching. So, how can a Momin commit bad deeds when God is watching him? God is watching. So, under his gaze, how can a Momin be disrespectful? He will only perform good deeds, not commit bad deeds.

Daresalam 27--9--1899

*Tame Moman chho, tamaari deen-ni
baheno chhe te-o upar bad-najar
jara pan nahi Karta.*

You are Momin. Do not cast even the slightest evil eye on your sisters-in-faith.

Jangbar 31--8--1899

*Bhulma (n) maale-vaajabaat
khavaayi gayo hoy te chhanto
nankhavava-thi maaf thaay, parantu*

Moman -na gunaah karsho te maaf nahi thaay.

Misappropriation of maal-e-waajbat if done mistakenly can get pardoned on taking the Chanta. However, the sins committed of a Momin cannot get pardoned.

Je Moman hashe te mastaa-na shih jevo hashe, tene Kay(n) dhaasti nathi.

One who is a Momin will be like a carefree lion. He will have nothing to fear.

Aavo Moman gujari jaay tene kaay (n) pan parva nathi. Te Aa Duniyama -thi chhutyo ke aaraam-thi chaalyo jashe.

Such a Momin remains least concerned even on departing the world. Once freed from this world, he will pass away peacefully.

Hakikati Moman-ne Duniyama(n) faaydo nathi. Duniyama khushi nathi. Hu pote Duniyama chhu te kedkhaanu chhe aem samju chhu.

For a Haqiqati Momin, there lies no benefit in the world, no happiness in the world. I, too, consider this world as a prison.

Moman vaaste Duniyama Kay(n) nathi.

For the Momin, in the world, there is nothing.

*Moman Samajdaar ane Akkal-vaala
Moman hoy temna maate Duniya
jahn-nam chhe.*

For the wise and intelligent Momin,
the world is hell for him.

*Moman Akkal-vaalo hashe ane
vichaar karshe toa tene Duniya
jahn-nam jevi laagshe.*

If a Momin is intelligent and
reflects, then the world will appear
to him as hell.

*Moman -ni nishaani ae chhe ke te
samje ke khudavand-t-aala ni najdik
thaau, ane khudavand ne najdik
banaavu.*

The sign of a Momin is that he
understands he must go close to God
and bring God close to him.

*Moman ne vaajab chhe ke
kedkhaanama-thi RUH ne
kaadhhine Saari jagyama(n)
raakhe.*

It is incumbent upon a Momin to have the SOUL freed from prison and to keep it in a good place.

*Moman ne ae khyaal joyi- ae ke
kedkhaanama-thi nikali jaay toa
behatar chhe.*

The Momin must harbor the thought that it will be better if he gets out of prison.

Jamnagar 14-4-1900

*Aa Duniyama koyi Moman garib
hoy tene dilaaso aapo.*

If any Momin happens to be poor in this world, console him.

Moman-ne duniya-ma kai(n) pan nuksaani thaay chhe tenu tene dukh thatu(n) nathi.

A Momin does not grieve over any loss suffered in the world.

Duniya-ma Moman -ne nuksaani thaay toa pan gam na kare. Din-no ittekad ane imaan-ni nishani ej chhe.

A Momin should not feel sad over loosing anything in this world. This is trust in faith (din) and the sign of Imaan.

Vadhavan Camp 18--10--1903

*Tame kaho chho ke, ame Moman
chhiye; tyaare ame puchhiye chhiye
ke janavar-thi kayo hunnar
tamaara-ma vadhaare chhe?*

You claim to be a Momin; so, I ask you: What exceptional abilities do you possess which the animals don't?

Daresalam 27--9--1899

*Ek kalaak khyal karjo ke RUH
shu(n) chhe ? Aavi reetni aadat hoy
tyaare Moman thaay. Aava aava
vichaaro karsho tyaare-j Moman-na
lakshan tatha din-ni khabar padshe.*
Reflect for an hour: What is the SOUL? When one develops such a habit, one becomes a Momin. Only

through such reflections will you become aware of the qualities of a Momin and faith (din).

Rajkot 23--10--1903

Tame Moman RUHani lashkar chho, je Moman sakhsh chhe teni sobatma(n) besta jajo.

You Momins are spiritual army. You should sit in the company of a person who is a Momin.

Manjevadi 5--11--1903

Hakikati Moman -ni dosti karsho toa faaydo thashe.

You will gain much more by maintaining friendship with a Haqiqati Momin.

Manjevadi 3--11--1903

Je Moman aa duniya chhodi jaay chhe, tene maate aa Duniya tang jagya chhe.

For a Momin who leaves this world,
this world is a place of congestion.

Moman aa tang jagya chhodi ne moti kushadi jagaama(n) java ichchhe chhe.

Leaving this confined space, a
Momin aspires to reach the
expansive, exalted abode.

Manjevadi 5--11--1903

Je insaan Moman chhe teno rasto saaf chhe.

The man who is a Momin has a clear
path ahead.

*Moman ni umed firasta banvaani
hovi joi-ae.*

A Momin's ambition should be to become an angel (firasta).

Kachchh Mudra 21--11--1903

*Tame badha amaara Moman chho.
Tame deel-ma chokshi karo ke ame
hammesha tamaari paase chhiae.*

You all are my Momin. Be certain in your hearts that I am always with you.

Kachchh Bhadresar 23--11--1903

*Aa duniya-ma be(2) jaatna Moman
chhe, jema ek badan-na Moman
chhe, tatha bija RUH-na chhe. Je-o
badan-na Moman chhe, teo ahi(n)-j
raaji thaay chhe, ane aa duniya-ma-
j rehvaane raaji chhe. Teo aakhare*

zamin-ma-j-jaay chhe. Aa vadaay-na Moman chhe. Temni jagya zamin-ma hoy chhe.

In this world, there are two types of Momin; out of which, one is the Momin of the body (badan), and the other is the momin of the SOUL (RUH). The momins of the body are happy to remain here and to stay in this world alone. Their place is underneath the soil. They are momins of vainglory; eventually, they end up in the soil.

Bija je RUH-na Momano chhe te eva thaay chhe ke din-na kaam-ma teo aagal ane aagal kadam bharya kare chhe. Teo oobha rehta nathi.

Others, who are Momins of the SOUL, are such that they keep moving ahead and further ahead in the matters of the faith (din). They do not halt.

Te Momano nirantar aagal vadhyaj kare chhe. Aava maanso bahest- thi pan oo(n)che jashe.

Those Momins keep on moving ahead continuously. Such people will rise even higher than Paradise.

Jangbar 11-9--1899

Hakikati Moman deel-ma vichaar kare chhe.

Haqiqati Momin reflects deeply in the heart.

Jangbar 15--8--1905

Moman nu deel chhe te khudavandt-aala nu Ghar chhe.

The heart of a Momin is the house of God.

Sidhpur 16--10--1903

*Moman-na dil-ni khubi evi chhe ke,
ame tena dil-ma rahiye chhiye.*

“The virtue of a Momin’s heart is such that I dwell in his heart.

Mumbai 4--4--1908

*Moman nu deel ae Imam ne
rahevaano bangalo chhe.*

A Momin’s heart is the bungalow for the Imam to reside in,

Jangbar 15--8--1905

*Moman na deel-ma(n) fitano hoto
nathi.*

There is no dissension (fitna) in a Momin's heart.

*Amaara Moman amne amaara vaal
Karta(n) vadhaare najdik chhe.*

My Momin is closer to me than my hair.

Poona 18--2--1906

*Je insaan hakikati Moman chhe, te
saara aamaal kare chhe.*

The person who is a Haqiqati Momin commits good deeds.

*Tame amone jaherma(n)
mahemaanio karo chho tem amaara
Moman amane baatunma(n) raat
divas mahemaanio kare chhe.*

Just as you are presenting Mehmanis to me in zahir, likewise, my Momins

present Mehmanis to me, day and night, in batin.

Mombasa 14--8--1905

Juvo aavo Dariyo chhe, tema pahaado tatha mota mota jaanvaro chhe. Aa badhu pasaar kari ne ame ahi aavya chhiae. Te biji koi chij ne maate nahi, pan khaas amaara Momanone maate aavya chhiae.

Look, this ocean is such that there are mountains and giant animals. Crossing all these, I have come here, not for any other reason but especially for my Momins.

Moman na deel-ma amaari jagya chhe, ane tame amaara deel ni najdik chho.

My place is in a Momin's heart (dil),
and you are close to my heart (dil).

Nairobi 31--10--1905

*Jaherima ame tamaari paase -thi
jai-ae chhiae, pan amaari mohobat,
deel tatha RUH Moman ni saathe -j-
chhe ane tamari saathe -j-raheshe,
aetle ke Jamatkhana ma rakeshe.
Amaaro RUH tatha mahobat
Moman na deel-ni najdik chhe.*

“Physically, I do take your leave, but my love, heart (dil), and SOUL (RUH) are always with the Momin and will always remain with you; this means will always remain in Jamatkhana. My SOUL and my love are close to a momin's heart (dil).

Nairobi 6--10--1905

*Shetaan raat divas tamaari paase
taiyaar -j- betho chhe. Fakt hakikati
Moman -j- tena fareb-thi bache
chhe.*

Satan is ever ready there with you day and night. Only Haqiqati Momin is able to save himself from his deception.

*Hakikati Moman raat ane divas
aeva khyaal raakhe chhe ke maara
Aamaal paak rahe toa Saaru, ane
mane shetaan baji -n- aape toa
saaru, Aavi rite hakikati Moman
shetaan -thi dartoa rahe chhe.
Shetaan ne te potaano dushman
samje chhe.*

Haqiqati Momin keeps thinking, day and night: "it would be better if my deeds (amaal) remain pure and Satan does not deceive me." By this way, a Haqiqati Momin remains fearful of Satan and treats Satan as his enemy.

Jabaan paak rakhavaani matlab ae chhe ke koyi pan vakhat koyi Moman athava bijani gibat Ke badgoi karvi nahi. Aavi rite tamaari jabaan paak rakho, kadaach koyi Moman ma koyi jaatno aeb maalum pade toa teno insaaf karine tamaari jabaan - thi teno aeb kholavo nahi.

Keeping the tongue pure means never to backbite or speak ill of any Momin or any other person. By this

way, keep your tongue pure. If it ever happens that you come to know of any shortcoming in any Momin, do not, by judging him, reveal that shortcoming by your tongue.

Koyi pan maanas athva Moman no insaaf karvo ae tamaaru kaam nathi.
To judge any person or any Momin is not your job.

Khudavand-t-aala pan maanasona aeb upar pad-do dhanke chhe, tyaare tamaare pan potaani jabaan -thi koyino aeb khullo karvo nahi joi-ae. Aavi rite tamaari jabaan paak rakho.

God Himself conceals the shortcomings of people, so you too

should not reveal the shortcoming of anyone by your tongue. In this way, keep your tongue pure.

*Aa duniya rupi dariya-maathi
saatma aasmaan-ni suki jameen- ne
pohnchva maate rastama je sadak
chhe, te upar shetaan ghani jaat-na
varsaad varsaae chhe. Fitna,
dushmani, juthu bolvu vagere
hajaaro jaatna varsaad te rasta
upar varsaae chhe, ane Moman -ne
suki jameen upar chadva nathi
aapto.*

The same way, on the path that leads to the dry land of the seventh sky (aasmaan) from this ocean-like world, Satan showers many types of rainfall. By causing dissension,

enmity, lies etc., he showers thousands of different types of rainfall on that path and does not allow Momin to reach the dry land.

Je koyi Moman ni aevi ichchha hoy ke raat divas khuda ne raaji karu ane shetaan ne taabe -n- thaau teni paheli faraj ae chhe ke je Moman hoy tena deel ne raaji kare.

If any Momin desires to please God day and night and not submit to Satan, then his first duty is to please the heart of the one who is a Momin.

Aek maanas nu imaan game tetlu majbut hashe toa pan jo te koyi Moman ne dukh deshe toa tene amne dukh didha baraabar chhe.

However strong a person's faith (Imaan) may be, if he hurts any Momin, it is equivalent to hurting me.

Moman ne aapelu dukh amaara kalejama(n) baan ni maafak amane laage chhe.

Pain inflicted on a Momin strikes me in my heart like an arrow.

Amaara paak Moman ne ame amaari aankho-ma rakhiae chhi-ae. Aeva Moman ne koyi dukh deshe toa tene jaane amaari aankho-ne dukh aapyu. Maate koyi pan Moman ne dukh aapsho toa te dukh tamoae amne-j- didhu aem samjajo.

I hold my pious Momin dearly in my eyes. If anyone hurts such a momin, it would be as if he has hurt me in my eyes. So, if you will hurt any momin, consider that to be as if you would have hurt me.

Tamoae koyi ni ninda kari hoy toa tarat teni rubaru-ma jai tena taraf karelo tamaaro gunoh teni paase kabul karjo. Ane te maaf karva maate tene aajiji karjo. Moman ni pichhan aej chhe. Aam karva-thi jarur te maaf karshe.

If you have backbitten anyone, then go at once in his presence and confess before him your sin, which you may have committed of him, and humbly request him to forgive

you. This is the sign of a Momin. If you do that, he will surely forgive you.

Mombasa 14--8--1905

*Insaan upar je dukh pade chhe, te
Moman ne sukh rup laage chhe.
Insaan upar bimaari, kodhhiyapanu, raktpit, vigere darad aave
chhe, pan Moman teno andesho
rakhto nathi ane naakhush bantoa
nathi.*

Whatever pain a human being (insaan) goes through is seen as a bliss by the Momin. Even if a human (insaan) suffers leukoderma, leprosy, etc. painful ailments, a Momin is neither affected nor saddened by them.

Moman -ne agar raktpit-nu darad hoy, toa pan tenu dil noorani ane dariya-na paani jevu safed hoy chhe. Tena upar gamey tetla dukh aavi pade, toa pan temne te dil upar lavto nathi.

Even if a Momin has the pain of leprosy, then too his heart remains Noorani (luminous) and white (clear) like sea water (dariya). Whatever suffering befalls him, he does not take it to heart.

Mombasa 7--11--1905

Moman chhe te koyi pan bimaari athava biji baabat -thi dartoa nathi.
One who is a Momin is not afraid of any illness or any other matter.

*Moman ne khushi athava naakhushi
shaamaate joi-ae?*

Why does a Momin have to feel
either pleased or displeased?

*Moman jyaare gujari jaay chhe,
tyaare khudavand-t-aala ni
hujurma(n) pahonche chhe.*

A Momin, upon passing away,
attains the presence of God.

*Moman hoy te deen upar majbut
thayne chaal. Ae nishaani Moman ni
chhe.*

One who is a Momin must staunchly
act upon the din. That is the sign of
a Momin.

Mombasa 5--11—1905

*Dharam karvaano chhe, te deel-ni
andar-nu kaam chhe. Moman ane
Murshid-ni vachma aek rastoa chhe.
Alhamdolillah agar tamaara deel-
ma Mohobat hashe toa ghanu chhe.
Mohobat-thi sarve chijo chhe.*

Practicing the religion (dharam) is to be done inside the heart (dil). There exists a path between a Momin and the Murshid. Al-Hamdulillah! If you have love in your heart, it would be enough. Everything stems from love.

Kach Nagalpur 28-11-1903

*Khuraasaan-na mulakma pan
amaara Satpanthy Momano chhe.
Bijao-ne be-deen karnaara mullao*

*pote-j aapana deenma aave chhe.
Aava mahaan kaam khuraasaa-ni
murido kevirite kari shake chhe?
Khuraasaa-ni murido khara Moman
chhe. Temnaama poorepuru Imaan,
khari olakhaan ane poorepuri
himmat chhe.*

In the region of Khorasan, too, I have my Satpanthi Momins. The mullas who try to make others be-din (faithless) themselves embrace our din. How are the Khorasani murids able to perform such great tasks? Khorasani murids are the true Momin. They possess absolute Imaan', 'true recognition' and 'complete courage.

Manjevadi 2--11--1903

*Jem aa Girnaarno pahaad
hammesha aek janya-ae sthir thay-
ne ubho chhe, tem Moman nu Imaan
pahaad mafak joi-ae.*

Just as the Girnar mountain stands firm and unshakable in one place, the Imaan of the Momin should be like a mountain.

*Je hakikati Moman ne Satpath deen-
ni samaj chhe, te kadi pan shetaan
ni baaji khaashe nahi.*

A Haqiqati Momin who understands the Satpanth din will never be deceived by Satan.

Kutch Nagalpur 29--11--1903

*Jo Dharam na kaam maate
tamaara- ma himmat hashe, toa*

*tamaari paase akhut daulat chhe.
Sarkaar- ni khidamat bajavavi aej
Moman no paiso chhe ane aej
Moman nu lakshn chhe.*

If you have the courage to practice your faith, then you have inexhaustible wealth. Service to the Sarkar (Imam) is the only true wealth of the Momin, and this is the characteristic of a Momin.

Jangbar 23--8--1905

*Je koyi Jamaatkhaanu bandhaave
chhe te ghano saaro Moman chhe.
Aevu nek kaam je Moman kare chhe
tene ame hammesha dua farmaaviae
chhiae.*

One who builds a Jamatkhana is a very good Momin. Those who

perform such virtuous deed, I always pray for them.

Jangbar 2--9--1905

Jem ame ahiya(n) hamna haajar betha chhiae, tej parmaane Moman paase ame haajar chhiae.

The way I am now present here, similarly, I am present with the Momin all the time.

Jangbar 5--9--1905

Ek Ek Moman amne yaad chhe.

I remember each and every Momin.

Moman nu deel teligraph ane telephone maafak chhe. Jene aek chhede Murshid chhe tatha bije chhede Moman chhe. Jyare tame amne yaad karo chho, tyaare tej

*vakhate tame pan amne yaad aavo
chho.*

The heart of a Momin is like a telegraph and a telephone. At one end is Murshid, and at the other end is a Momin. When you remember me, I remember you at the same time.

Jangbar 4--9--1905

*Tame panje- bhaiyo amaaru lashkar
chho. Tame amne ghana vahaala
laago chho ane ame tamne amaara
aziz ganiae chhiae.*

“You, the Panjebhais, are my army. You are very dear to me, and I consider you as my dear ones.

Moman amaari aulaad chhe.
The Momin are my children.

Jangbar 14--9--1905

*Amo tamo Moman ne je amaara
murid chhe temne amaari aankh
karta(n) pan vadhaare najdik
samjiae chhiae.*

You Momin, who are my murids, I consider closer to me than my own eyes.

*Jo ke baatun -ma ame sarve janiae
chhiae, Toa pan Moman ne vaajab
chhe ke amne jaaheri-ma pan
khabar aape.*

Although I am aware of everything in batin, it is incumbent upon a Momin to inform me in zahir as well.

Poona. 12--1--1908

*Tame toa fakt Ibaadat bandagi
vakhate 3--4 kalaak amaara -ma
dhyaan raakhata hasho pan ame toa
24 kalaak Moman na khyal-ma
rahiae chhiae.*

You may concentrate your thoughts on me only for 3 - 4 hours during Ibadat Bandagi, but I remain in the thoughts of a Momin throughout 24 hours of the day.

Jangbar. 17--9--1905

*Amaaru deel hammesha Moman ni
najdik chhe. Insaan- na sharir-na
ruvaada chhe, te karta(n) pan najdik
tamaara deel-ma ame bethaa
chhiae.*

My heart is always close to a Momin. Even closer than the tiny

hair on a human body, I am seated in your heart (dil).

Je Moman sachchaai-thi varte chhe te koyi -thi dartoa nathi. Tenu deel vaagh ane shih jevu bani jaay chhe.
A Momin, who behaves righteously, is not afraid of anyone; his heart (dil) becomes like that of a tiger and a lion.

Tame Murshid-na hakiki Moman chho. Tame chokshi karo ane din prati-din vadhaare bhala thata jao.
You are the Haqiqi Momins of the Murshid. Be careful and go on becoming more virtuous day by day.

Moman chhe te Firasta -thi pan unchi jagya -ae jayi shake chhe.

A Momin can attain a status even higher than that of an angel.

Jangbar. 7--9--1899

Moman bandagi kare chhe te dojakh-ni beek-thi ke jan-nat ni umed -thi nahi, pan khuda ni mohobat tatha ishk-thi kare chhe.

A Momin performs Bandagi neither out of fear of hell nor with the desire for Paradise, but only out of love and affection for God.

Moman Jem jem khudavand-t-aala saathe vadhaare ane vadhaare mohbat raakhe chhe tem te khuda ne vadhaare ane vadhaare najdik

*thatoa jaay chhe, tyaare te khuda ne
pratyaksh juve chhe.*

As a Momin's love for God grows deeper and deeper, he gets closer and closer to God; he directly sees God.

Jangbar. 17--9--1905

*Moman chhe te talvaar athava bija
koyi hathiyaar tem mot-thi pan
dartoa nathi. Mot toa Moman vaaste
khushi-no deevas chhe.*

A Momin is the one who is not afraid of a sword or any other weapon, not even of death. Death for a momin is a day of rejoicing.

*Moman shaksh chhe te mot-thi jara
pan dartoa nathi.*

One who is a Momin is not afraid of death at all.

Jangbar. 2--9--1905

Moman vaaste duniya kedkhaanu chhe, Moman jyaare duniyama -thi gujari jaay chhe, tyaare kedkhaanama-thi nikaline bagicha -ma jaay chhe, tena vaaste dilgir thavu nahi.

For a Momin, the world is but a prison. When a Momin departs from the world, he is released from prison and enters the garden, so do not feel sad for him.

Rajkot 23--10--1903

Amaara Farman upar chaale chhe, te-j amaara khara Moman chhe.

Only those who act upon my Farmans are my true Momin.

**Hazrat Imam Sultan Mohamad
Shah e farmavyun:**

**Hazrat Imam Sultan Muhammad
Shah has made the following
Farmans:**

Jangbar. 16th SEP 1899

*Tame vichar karo ke RUH kya(n)-thi
aavyo ane pachho kya(n) jashe?*

You must think about where the SOUL (RUH) has come from and where it will return.

*Amaara farmaan baraabar deel-ma
raakhajo. Bhuli nahi jasho. Jara pan
gafalat nahi karta.*

Keep my Farman firmly in your heart; do not forget it. Do not be even slightly negligent.

*Tame divas-ma be (2) kalaak
vichaar karo ke RUH kya(n)-thi
avvyo pachho kya(n) jashe?*

For two hours in a day, you must think, ‘Where has the SOUL come from and where shall it return?’

*Tamaara deel-ma ae khyaal joi-ae
ke RUH kya(n)-thi aavyo? Ane
pachho kya(n) jashe? Ae khyaal
deel-ma-thi algo nahi karjo. Aa
badho Ishk tamaara vichaar ane
mohbat vaste chhe. Ame tamaara
maate Ishk ichchhiae chhiae, tethi
saaro rasto tamne dekhaadiae
chhiae.*

Your heart must have thoughts such as, ‘Where has the SOUL come from? And where shall it return?’

Do not separate that thought from your heart. All this affection is for your thoughts and your love. I wish love for you, and therefore, I am showing you the righteous path.

Jangbar. 31st Aug 1899

RUH badan-ma chhe te kedkhaana-ma chhe. Moman-ne vajab chhe ke kedkhaanama-thi RUH-ne kaadhhine saari jagyama raakhe.

The SOUL (RUH) that is in the body (badan) is in prison. It is incumbent upon a momin to have the SOUL freed from prison and to keep it in a good place.

*RUH Jaya(n) sudhi badan-ma chhe
tya(n) sudhi ked-ma chhe. Te jova-
ma aavshe nahi.*

As long as the SOUL is in the body,
it is imprisoned. It will not be seen.

Jangbar.31st Aug 1899

*RUH badan-ma chhe tya (n) sudhi te
kyay pan joyi sakshe nahi. Jyare
badan-ma -thi nikalshe tyaare, sarve
jagya-ae joshe. Jya sudhi badan-ma
chhe tya sudhi aagal, paachhal aaju
baaju kyay pan joyi shakshe nahi.*

Until the SOUL is in the body, it will
not be able to see anywhere. When it
comes out of the body, it will see
everywhere. But, as long as it
remains in the body, it will not be

able to see either forward, backward, sideways, or anywhere.

Jangbaar. 14th SEP 1899

*Samajdaar Insaan-ne moti umed
raakhvi joiye, te ae chhe ke, RUH je
thekane thi aavyo chhe te asal
makaane poho(n)che.*

A wise man (insaan) should hold a high ambition; that is, the SOUL must but return to its Original Abode (asal makan) from where it has come.

*Jem moti nadi nu paani dariya-ma
pahonche chhe, tem insaan noa
RUH pan mota dariya-ma jayi
pahonche chhe.*

Just as the water of a great river flows into the vast ocean, so too does the SOUL of a man reach the vast ocean.

RUH noa pan dariyo chhe. RUH pan tya(n) jashe. Te aevi umed raakhe Ke Asal Makane pahochu.

The SOUL also has its ocean. The SOUL, too, will go there. One should aspire to reach the Original Abode (asal makan).

*Tamaare khyaal karvo joi-ae ke,
RUH kya(n)-thi aavyo? Pachho
RUH kya(n) jashe? Jeo filsufi ni
kitaabo padhya chhe, teo sarve
jaane chhe.*

You must reflect on where the SOUL has come from? Where it shall return? Those who have studied the books of philosophy know this well.

Jamnagar 15th APRIL 1900

Jo tame Moman thava ichchhata ho toa, RUH na doctor paase jayi ne dava liyo. Badan noa doctor hakim chhe. Badan-ma kayi rog hoy, toa Duniya na doctor paase jao. RUH ni andar bimaari hoy toa RUH na doctor paase javu joi ae ane teni paase -thi dava melavavi joyi-ae toa faaydo thaay

If you intend to be a momin, then go to the doctor of the SOUL and take the medicine. The doctor of the body

is the physician. If you have a physical illness, consult a worldly doctor. However, if you are suffering from an illness of the SOUL, go to the doctor of the SOUL and take medicine. This will bring you benefit.

Jangbar. 14th SEP 1899

Tame bimaari ni dava leva amaari paase aavo chho pan ame doctor nathi. Ame toa RUH na doctar chhiae. Maathu athava badan ni bimaari na doctor ame nathi. Ame tamaara RUH na doctor chhiae.

You come to me to get medicine for an illness, but I am not a doctor. I am a doctor of the SOUL. I am not a doctor of illnesses related to the

head or the body. I am the doctor of your SOUL.

Dar-e-salam 26th SEP 1899

*Ame dua kari ae chhiae ke,
hammesha tamaaru deel saaf hoy.
Tamaaro RUH hammesha safed
hashe. Badhi jamaat ne maate ame
aevi-j dua kariae chhiae.*

I always pray for you that your hearts always remain clean. Your SOUL will always be pure. I pray this for all the Jamat.

Dar-e-salam 27th SEP 1899

*Inshallah tamaaro RUH safed chhe
pan ame tamne kahiae chhiae ke
tame potaani sambhaal liyo.*

Inshallah, your SOUL is white (pure), but I say to you that you must take care of yourselves.

Ek kalaak khyal karjo ke RUH shu(n) chhe? Aavi reetni aadat hoy tyaare moman thaay.

Reflect for an hour: What is the SOUL? When one develops such a habit, one becomes a momin.

Vadhvan Camp, 18th Oct 1903.

Tamara RUH na chiraag-ma rogaan -noa dhagalo chhe, pan tene divaasali-thi salagaavo nahi toa roshani KEM thaay?

In the lamp of your SOUL, there is an abundant amount of fuel, but if you do not ignite it with a

matchstick, how can there be an illumination?

Tamaari fajilat tatha saaro vakhat RUH ne olakhavaanoa chhe. Haal tamaari banne baju-e be(2) rasta chhe. Ek taraf ek sadak gayi chhe tatha biji taraf biji sadak gai chhe. Ek sadak hevaan etle badan- ni chhe biji sadak RUH-ni etle firastani chhe. Firasta-ni sadak aasmaan upar jaay chhe. Jo tame e sadak pakadsho, toa saatme asmaane jai pohnchsho.,

Your worthiness (fazeelat) and all your time is to recognize your SOUL. At present, you have two paths on either of your sides. One path is on one side and the other one

on the other side. One path is that of the animal i.e. the physical and the other is that of the SOUL, meaning the angel's path. Angel's path leads to the sky (aasman). If you go by this path, you will reach the seventh sky (asmaan).

Agar e sadak chhodi aapsho, toa tamaaro RUH jameen upara-j raheshe. Saatma aasmaan upar je sadak jay chhe teno khyaal karo.

If you forsake this path, your SOUL will stay just on the earth. Think about the path which leads to the seventh sky (aasmaan).

Vadhvan Camp, 19th Oct 1903

*Pir Sadardine je RUHANI ginaan
farmaavya chhe tatha hazar joma-
na je farmano chhe tene tame yaad
karo.*

Think of the RUHANI Ginans given by Pir Sadardin and the Farmans of the Imam of the Time.

*Tamaara deel-na RUH ne ahevaal
pachho ke andar JIV kevirite chaale
chhe? Raat divas-ma 2--3 kalaak
JIV saathe khyaal -ma rahi ne teni
saathe vaat chit-ma raho.*

Enquire from the SOUL of your heart, how does the spirit (jeev) function within you? For two, three hours in day and night, thinking of

the spirit (jeev) remain in conversation with it.

*Tame upar java na khyaal raakho,
aetle ke potaana RUH noa khyaal
aasmaan upar java no rakho.*

You must aspire to rise upwards, that is, the aspiration of your SOUL should be to reach the asmaan.

*Jeo maayna samajata nathi, teno
RUH tema hoto nathi. Te fakt
modhaani bak- bakaat kare chhe.*

Those who do not understand the meaning do not have their SOUL in it. They just chatter by the mouth.

*Tame sukaraana ada karo ke aa
Satpanth Deen ma tamaaro janm*

thayo chhe. Tame te upar tamaaro khyaal raakho. Jo te upar tamaaro khyaal hashe ane tamaara badan-ma -thi RUH nikali jashe toa parbaara bahest ma jasho.

You should be grateful that you have been born in this Sira'tal-Mustaqeem (Satpanth Din). You should have your thoughts on it. If your thoughts were on it and if the SOUL were to leave your body, you would proceed directly to Paradise.

Bahest thi pan vadhaare paak aek janya chhe tyaa(n) RUH ne pahonchavu joyi-ae.

There is a place even holier than Paradise- this is where the SOUL should reach!

*RUH chhe te tamaaro aagal no JIV
chhe, tene tame deel-ma aek karo.*

Your SOUL is the spirit (jeev) of your past; align it in harmony with your heart.

*Tame kyaan(n) sudhi be-deel
rahesho? Tamaaro RUH kyaan(n)
sudhi khaak-ma rahashe? Paak chhe
te chij biji chhe ane khaak chhe te
pan biji chij chhe. Tame chokshi
karo. Haal tame khaak chho, ae
khaak- ma -thi paak thaao. Jo tame
paak thayi jao, toa pachhi tamaara
kholiya ne baali naakhavaa-ma
aave athava kutara khaayi jay, tema
kayi pan aeb nathi. Khaak chij hati,
te toa ante khaak chhe, pan badan-
ma je RUH chhe, te paak chij chhe.*

For how long will you remain in disharmony (be-dili)? For how long will your SOUL remain in impurity (khak)? That which is pure (paak) is something else and that which is impure (khak) is also something else. Get determined. At present, you are in impure state (khak); from that impure state, you elevate yourself to be in pure state (paak). If you attain that pure state, then, whether your body is burnt or is eaten by the dogs, there is no indignity in that at all. A thing which is impure (khak) just returns to impurity in the end, but the SOUL which is in the body is the pure thing!

Jeno RUH paak hashe te JIBRAIL FIRASTA -thi pan unche darj-je jashe aetle ke PAYGAMBAR jevo thashe.

The one whose SOUL is purified will rise even higher than the status of Angel Gabriel, that is, he will become like that of a Prophet.

*RUH ne paak karavaani rit shu che?
Pahelu ae chhe ke, IMAAN paak hovu joi- ae.*

What is the way to purify the SOUL? First of all, Imaan should be purified.

Pahelvaan thavaane jevi kasarat karo chho tevi kasarat RUH saathe karo, tyaare aagal vadhi shako,

*tyaare tame RUH na pahelvaan
thayi shaksho.*

A bodybuilder in this world undergoes training of his body, similarly, religious and imaani individuals seek training of their SOUL (RUH).

Kutch, Mundra, 21st NOV 1903.

*Duniya- ma aek pahelvaan potaana
badan-ni taalim liye chhe. Tej
parmaane dharmi IMAANI maanaso
potaana RUH ni taalim liye chhe.*

By doing exercise, man can become a bodybuilder. Just as you exercise your body to become a bodybuilder, if you give similar exercise to your SOUL, you can move forward and become a champion of the SOUL.

Nairobi, 6th OCT 1905.

*Maanas badan-ni kasarat kare chhe
tyaare kasarat-baj kahevaay chhe.
Te kasarat- baj thavaa saaru
naanpan-thi potaana sharir ne
ghani ghani rite dukh aape chhe ane
aevi rite aaste aaste kasarat
karavaani aadat paade chhe.
Potaana sharir ne judi judi rite
vaalvani tev paadva saaru te dukh
sahan kare chhe. Jyare tene
baraabar aadat padi jaay chhe,
tyaare ghani sahelaay-thi kasarat
kari shake chhe. Aakhare tena- ma
aetli badhi kuvvat aave chhe ke
rupiya-na sikka-ne haath- thi tukade
tukada kari shake chhe. Tamaara
RUH vishhe pan emaj chhe*

Become a bodybuilder, he subjects his body to various types of (pain) strenuous drills from an early age and, in this way, gradually, develops the practice of doing exercise. In practicing to have his body bend in different ways, he endures the pain caused thereby. When he gets accustomed to it properly, he is able to do the exercise with much ease. Eventually, he acquires so much of strength that he is able to break a coin of a rupee into pieces with his Hands .The same is true also with your SOUL.

Manjewadi, 31st OCT 1903.

*Badan-ne mahenat tatha kuvvat
aapava-thi pahelvaan thavaay chhe,*

*te tame jano chho, tevi-j rite
BAATUNI IBAADAT vade RUH ne
kasarat aapsho toa tame FIRASTA
thasho.*

You know that by exercising and strengthening the body, one can become a bodybuilder. Similarly, if you exercise the SOUL by doing batini Ibadat, you will become an angel.

Nairobi, 6th OCT 1905.

*Tamaara RUH ne aevi aadat aapo
ke te hammesha khubina saara
kaamo kare.*

Give your SOUL too such a practice that it always does good-worthy acts.

*Jyaare RUH ne savaab-na kaam
karavaani aadat thashe tyaare
tamaaro RUH pahelvaan missal
thayi jashe, ane FIRASTA jevo bani
jashe, balake firasta -thi pan unchi
haalate pahonchshe.*

When the SOUL will get used to doing virtuous acts, then, your SOUL will become like that of a bodybuilder and like that of an angel, rather, it will attain a status even higher than that of an angel.

*Amo tamone duaa kariae chhiae,
Tame tamaara RUH ne aevi kasarat
aapo ke te mojija kari sake ane tame
potaani asal jaatne olakhi shako.*

I pray for you. You give your SOUL such a training that it can do

miracles and you are able to recognize your real self (asal jaat).

*Tamaara RUH ne saara kaam
karavaani aadat paado.*

Give your SOUL the practice of doing good deeds.

*Tame RUH ne jevi aadat aapsho tevi
aadat te pakadi leshe.*

Whichever practice you may give to the SOUL the same will be adopted by it.

*Tamaara RUH ne paak kaam
karavaani aadat aapsho toa aaste
aaste tamaara badan-ma -thi
hevaan-gati yaane jaanvar-panu
nikali jashe ane aakhare maran*

agaav tamaaro RUH firasta jevo thaay jashe.

If you give your SOUL the practice of doing virtuous deeds, then, gradually, your body will become freed from animality viz. beastliness and, ultimately, before death, your SOUL will become like that of an angel.

Nairobi, 6th OCT 1905.

Potaano RUH asal makaane poho(n)che te saaru. Evu naa bane ke RUH ahiyaa-j rahi jaay ane dhor maafak khaay tatha suve.

If one's SOUL reaches its Original Abode (asal makan), that is good. Let it not happen that the SOUL only

remains here (stagnant) and eats and sleeps like an animal.

Rajkot, 24th OCT 1903.

*Tamaaro RUH paak ane saaf chhe
ke nahi teni tapaas raakhajo.*

Examine whether your SOUL is clean and pure.

*Agar melo ditha -ma aave toa jem
aarasi- ne saaf karva-ma aave chhe
tem saafkari naakho.*

If it is found unclean, then, just as you clean a mirror, you must also cleanse it.

Rajkot, 23rd OCT 1903.

*Tame Maulanu lashkar chho. Tame
Moman RUHANI lashkar chho.
Tame deel-ma chokshi karo ane roj-*

*baroj tamaara IMAAN tatha RUH
ne kuvvat aapo.*

You are the Imam's army. You momins are the spiritual army. Make it certain in your heart, and day by day give strength to your Imaan and to your SOUL.

Rajkot 21st OCT 1903

*Tamaara badan-ma RUH chhe, teni
kasarat Ibaadat chhe. Jo tame
Jamatkhanama nahi jao toa
IBAADAT ni kasarat kem thashe?*

The SOUL is in your body; its exercise is Ibadat. If you do not go to Jamatkhana, how will the exercise of Ibadat be performed?

Tame deel-thi choksai karo ane paak thaao. Insaan kevi rite paak thaay chhe? Aankh, Kaan, Naak, Modhhu sarve paak thaay tyaare RUH upar chadi shake.

Get determined in your heart and become pure (paak). How does a man (insaan) become pure? When eyes, ears, nose, and mouth - all become pure (paak), the SOUL (RUH) can rise upwards.

Jenu deel paak hoy, ane jeno RUH raat divas khudavand-t-aala saathe melaap kartu hoy teva loko potaani himmat -thi unche darj-je pahonchi shake chhe.

Those whose heart remains pure, and whose SOUL stays in harmony

with God, day and night. Such individuals, through their courage, can achieve this exalted status.

*Je loko gaam-ma chhe, teo-ni
RUHAANI-ne nasihat-na bol
samjaav-va joiye.*

Those who are in the villages their SOULS should be instructed with the words of guidance.

*Teo em na kahe ke din-na bol
amaari RUHAANI -ne sambhlaav-
vama nahotaa aavya.*

So that they may not say their SOULS did not get the words of the faith (din).

*Din ane nasihat-na je bol teo-ni
RUHAANI -ne paho(n)chva joiyे, te
jyaare paho(n)chta nathi tyaare
tenu dil darek thekaane fartu fare
chhe.*

When the words of faith (din) and guidance which must reach their SOULs do not reach them, their hearts wander everywhere.

*Tamaara din-ma tatha bija-na din-
ma ketlo badho farak chhe? Tame
khyaal karo. Tamaaro din
“RUHAANI” chhe ane bijao-no din
“jismani” chhe.*

How vast is the difference between your religion (din) and that of the others? Think about it. Your faith (din) is SPIRITUAL (RUHAANI)

and the faith (din) of others is physical (jismani).

RUHAANI” tatha “jismani” din-ma ketlo badho farak chhe? Te mukhi kamadiya bacchaone nahi samjaave ane nanpanma teoni RUHAANI -ne nasihat-na bol nahi laage, toa “jismani” din bacchao-na dhyaan-ma besi jashe.

How great is the difference between the spiritual (RUHAANI) and the physical (jismani) din! If Mukhi, Kamadia will not explain that to the children and if the words of guidance will not reach their SOULS in their young age, then the physical religion (jismani din)

would get set into their conscience (dhyaan).

Kach Nagalpur 29th Nov 1903

Maastar hoshiyaar hovo joi-ae. Tem RUHAANI ilm -thi vaakef-gaar hovo joi-ae.

A teacher (master) should be intelligent, and he must also be well-versed in spiritual knowledge (RUHAANI ilm).

Rajkot, 20th FEB 1910.

Amaara Moman-ni je khidamat kare chhe, te amaari khidamat kare chhe. MOMAN no RUH chhe te amaaro RUH chhe.

One, who serves my momin, serves me. A momin's SOUL is my SOUL.

*Je koyi MOMAN dur-deshaavar-thi
mehanat layi ne amaari hujurma
aave chhe, tene amo duaa-aashish
aapi-ae chhiae. Biji duniyama teno
rasto aasaan thaay chhe.*

Any momin who strives and reaches
in my presence from far-flung areas,
I give my blessings to him. Thus, in
the next world, his path is made
easy.

Dar-es-Salaam, 29th SEPTEMBER 1899.

*Tamoae joyu chhe ke varsaad
aasmaan- ma -thi jamin upar pade
chhe, jamin upar padine sukaai jaay
chhe. Je tipu tipu thayi ne nadi- ma
male chhe. Nadi Dariya-ma male
chhe. Sagalu paani ante paachhu
Dariya-ma jaay chhe. Te-j*

parmaane tamaaro RUH asal chhe.

Tenu makaan ghanu-j motu chhe.

You have seen that rain falls from the sky onto the earth. When it falls on the earth, it dries up. The rain that gathers, drop by drop, flows into the river, and the river flows into the sea. All water, finally, returns to the sea. In the same manner, your SOUL is the origin (asal); Its abode (makaan) is very big.

*Mawla Murtaza-Ali ae farmaavyu
chhe ke jene potaane olkhyo tene
jaane ke khuda ne olkhyo. Jya(n) joi-
ae chhiae tya(n) RUH-Dostne joi-ae
chhiae.*

Murtaza Ali has made a Farman: "He, who recognizes himself, it is as

if he recognizes God!" Wherever I look, I see the SOUL- friend (RUH-dost).

*Jyaare tame maanas -ne juvo chho
tyaare maanas ni shikal jova-ma
aave chhe. Haath, Pag, Modhhu,
Aankho sarve dithaa -ma aave chhe,
pan RUH dithaa -ma aavato nathi.
Tame RUH ne jova ni taj -vij karo.*

When you look at a man, you see his face. His hands, feet, mouth, eyes are all visible, but the SOUL is not visible. You must seek to see the SOUL!

*Jeo tyaa(n) pohnchya teo potaana
RUH-na aashak hata, RUH-na dost
hata, teo te makaane poh(n)chya.*

Those who reached there were lovers of their own SOUL, friends of the SOUL; they reached that abode (makaan).

*Bahest pan duniya maafak chhe.
RUH ni asal umed chhe te biju
jawahar chhe.*

Paradise too, is similar to the world (duniya). The original aspiration of the SOUL is a different gem (jawher) altogether.

RUH kedkhaana-ma koyi vakhat khushi nathi.

The SOUL is never pleased in the prison.

*Tame aaste aaste udava laagasho.
Ilmvaalo RUH pagathiyu pagathiyu
unche chadshe. Te aek daadar puro
kari bija daadar upar chadi shakshe
pan jene ILM nathi te kahe chhe ke
hu toa jatoa nathi, ahiya(n)-j- betho
chhu.*

Little by little, you will start to fly.
The SOUL that has the knowledge
(ilm) will elevate itself step by step.
Once one step completed, it will be
able to ascend to the next. But he
who has no knowledge (ilm) says: "I
am not going anywhere, and I just
remain here.

Jamnagar, 14th April 1900.

*Tamaaro deen aevo chhe ke tena
upar amal karo toa firasta ane*

*Malaayak jeva thaao ane tamaaro
RUH paak thay jaay.*

Your din is such that, if you act upon it, you can become like a firashta and a malayak, and your SOUL may become pure.

Bhagamoya, 21st SEP 1899.

*Jo tamone aakharat joyi-ti hoyi toa
potaana RUH ne khuda na ISHK
tatha Mohobat-ma raakhajo.*

If you desire to attain the life hereafter (akhirat), then you should keep your SOUL engrossed in the love and affection of God.

Manjewadi, 3rd NOV 1903

*Tame duniyama gunaah karo chho,
IMAAN-ma susti raakho chho,
duniya tatha setaan-ni baaji khaao*

chho, tethi tamaaro aadam-panaa-no RUH sangin ane bhaari thayi jaai chhe.

You commit sins in the world, show weakness in Imaan; get deceived by the world and by Satan; therefore, your SOUL of Adam becomes hard i.e. heavy.

Tamaara khyaal aeva raakho ke marva pachhi tamaaro RUH avataar lai-ne paachho tayaa-thi nahi vale ane pachho duniyama avataar nahi liye.

Your thought should be such that, after death, your SOUL should not take birth again and return from there and must not reincarnate in the world.

Manjewadi, 5th NOV 1903

*Tame aevo hun-nar karo ke jethi
tamaaro RUH firasta jevo thaay.*

Develop such a skill (hunnar) that your SOUL can become like that of an angel (firashta).

*Tame Aadam-jaat Insaan chho.
Tethi tamaara deen -ni matlab
samajo. Jo tame aetalu samajo ke
tamaaro RUH shu chij chhe? Toa
tame koi-ni pan baaji khaasho nahi.*

You are humans descended from Adam. Therefore, understand the meaning of your din. If you were to understand what your SOUL is, then you will not be deceived by anyone.

*Tamaara RUH no avataar pahela
pat-thar thi saru thaay chhe.*

The incarnation (avataar) of your SOUL first begins as a stone.

Kutch, Mundra, 22nd NOVEMBER 1903.

Insaan khyaal karto nathi ke, maran pachhi kayaamat-ma te evo jawaab aapshe ke, falaana-e maara RUH ne fareb didho, toa te bahaanu kayi(n) pan chaalva-nu nathi.

A man (insaan) does not think that after death, on the Day of Judgment, if he answers that someone misled his SOUL, then such an excuse will not be accepted at all.

Koi(n) maanas paase aakhi baadshaahi hoy, etle ke tene gher aakhi duniya-nu raj hoy, teni paase-thi baadshaahi chhinvi layi- ne, tene fakir banaavava-ma aave toa teni

*kevi kharaab haalat thashe? Havey
tame insaan rupi uttam dehi- ma
aavya pachhi firasta thavaane badle
insaan matine hevaan jeva bansho,
toa tamaari pan evi-j kharaab
haalat thashe, maate tame
sachchaai-thi, paak deel-thi, RUH
ni safaaai- thi, paak nazar-thi, paak
haath-thi darek rite darek baabat-
ma chaalso toa Hindu athava Angrej
hoy athava biji koi pan naat-vaalo
hoy, te tamane joi-ne puchhshe Ke
tame kaya deen-na rasta upar
chaalo chho? Te amne dekhaado.*

If one owns a whole empire, i.e., under him has the whole world's kingdom to rule, and if that kingship is taken away from him and is

reduced to a beggar, how bad a state would he be in? Now, having reached the loftiest of forms that of a human (insaan), instead of becoming an angel, you cease to be a human (insaan) to become like an animal, then you too will be in the same poor state. Therefore, if you will act with sincerity, with a pure heart, with a clean SOUL, with pure eyes, with pure hands, in every way, in every matter, then, whether one is a Hindu or a British or of any other community, he will upon seeing you, ask: “Which path of the faith (din) do you follow? Show us the path of Din.

Kutch, Bhadresar, 23rd NOV.1903

Aa duniya-ma be(2) jaatna moman chhe. Jema ek badan-na moman chhe, tatha bija RUH-na chhe.

In this world, there are two types of momins; out of which, one is the momin of the body(badan), and the other is the momin of the SOUL (RUH)

Bija je RUH-na momano chhe, te eva thaay chhe ke din-na kaam-ma teo aagal ane aagal kadam bharya kare chhe. Teo oobha rehta nathi. Te momano nirantar aagal vadhyo-j kare chhe. Aava maanso bahest- thi pan oo(n)che jashe.

Others, who are momins of the SOUL, are such that they keep

moving ahead and further ahead in the matters of the faith (din). They do not halt. Those momins keep on moving ahead continuously. Such people will rise even higher than Paradise.

Kutch, Nagalpur, 25th NOV 1903.

*Saara kaam akhatyaar karo ane
tamaara RUH ne saare raste
chalaavo.*

Embrace good deeds and make your SOUL tread the righteous path.

Kutch, Nagalpur, 27th NOV 1903

*Jem tame vepaar -ma athava bija
kaam ma sahi kari kabul thaao chho,
tem KANGAVA bharaavi-ne ame
tamaara RUH ni sahi lai-ae chhiae.*

Just as you sign and commit yourselves in business or in other matters, similarly, by accepting your pledge of allegiance (Kaangwa), I take the signature of your SOUL.

Kutch, Nagalpur, 28th NOV 1903

Tamaara ma je RUH chhe, te shu chhe? Ane kayaa(n)-thi aavyo, aeva vichaar tame kem karta nathi?

The SOUL that you have within, what is it? And where has it come from? Why don't you ponder upon such matters?

Tame hammesha vichaar karo ke tamaaro RUH shu chij chhe? Tame tene teni Asal janya-ae kem pahonchaadta nathi? Tene Asal

*jagya-ae pahonchaadva maate tame
kem himmat karta nathi?*

You should always ponder, what this thing, your SOUL, is. Why don't you make it reach its origin (asal)? Why don't you gather the courage to make it reach its place of origin?

*Tame jan o chho ke aa duniyama
sarve Nadio aakhare Dariya-ma
male chhe. Dariya-ma mali gaya
pachhi koi pan tene Nadi-nu Naam
aaptu nathi. Te-j parmaane ame aek
Dariya rupe chhiae. Tamaara RUH
no aakhar-no chhedo Dariya-ma
aetle amaara potaama chhe.
Chhevate tame Dariya-ma- j- mali
jasho.*

You know that in this world, all the rivers eventually merge into the ocean. After it has merged into the ocean, no one calls it a river. Similarly, I am an ocean. The final destination of your SOUL is the ocean, i.e., in me. Finally, you will merge into the ocean.

*Tame ghana-j be-himmat chho tethi
tamaaro RUH jaladi-thi tya(n)
pahonchi shakato nathi.*

But you are extremely lacking in courage (be-himmat), and as a result, your SOUL is unable to reach there quickly.

*Juo aa kachh-na mulak-ma je
nadiyo chhe, te dariya-ma mali*

shakti nathi. Rastamaa-j sukai(n) jaay chhe. Aa pramaane je loko be-himmat chhe teono RUH pan aa kachh-ni nadioni maafak rastamaa-j sukai(n) jaay chhe.

Look, the rivers of this region of Kutch are unable to merge into the ocean. They dry up along the way. Similarly, just like the rivers of Kutch, the SOULs of the courageless (be-himmat) dry up along the way.

Tamaaro RUH ek nadini misaal chhe. Tame tene rasta man sukai java nahi aapo.

Your SOUL is like a river. Do not let it dry along the way.

*Himmatvala-no RUH jaldi-thi
dariya-ma mali jaay chhe. Pan je
loko na-himmat chhe, teono RUH
kutch-ni nadioni maafak rastamaa-j
sukai(n) jashe.*

The SOUL of a courageous person merges quickly into the ocean. Similarly, just like the rivers of Kutch, the SOULs of the na-himmat (without courage) dries up along the way.

*Tame tamaara RUH ne rasta-ma
sukaava aapo nahi, pan Dariya-ma
mali java aapo. Tame aa baabat
upar saari rite khyaal karjo.*

Do not let your SOUL dry up along the way, but let it merge quickly into

the ocean. You must think deeply about this matter.

Jangbar, 1st SEP 1905.

Tame Jamaat Chaandaraat na divase Mohobat tatha ISHK saathe Jamaatkhaana-ma aekathaa thao chho, tem hammesha Magarib vakhate aekathaa thata raho, ane hammesha Ginaan ILM no mushahedo tatha Vaayaz karajo. Aa baabat ma jara pan susti athava gafalat karsho nahi. Aam karasho toa tamaaro RUH hammesha saaf raheshe.

You, Jamat, come together in Jamatkhana on Chandraat with love and affection, likewise, you must get together always at maghrib's time

and always discuss ilm-Ginan and arrange waez. Do not be lazy or negligent at all in this task; then your SOUL will always remain white (pure).

*Chaandaraat no koi panje-bhaai aa
Duniyama-thi gujari jaay, tyaare
sarve panje-bhaai aekatha thayi
mijlas karjo ane tena RUH na hak-
ma duaa karajo. Aavi rite marela
shakhsh-na RUH ne mukati male
chhe.*

If any Panjebhai of the Chandraat passes away from this world, all the Panjebhais should assemble, arrange a majalis, and pray for his SOUL. Thus, the SOUL of the deceased obtains freedom.

Jangbar, 14th SEP 1905.

*Tamaara RUH ni chokshi raakhajo
ke tame FIRASTA thayi jaao,
balake, firasta -thi pan unchi
haalate pahoncho.*

Take care of your SOULS so that you become angels; rather, you attain the status even higher than the angels.

Manjewadi, 5th NOV 1903

*Amaara Farman upar baraabar
dhyaan raakhasho toa aa duniya
tatha peli duniya ban-ne ma tame
saari rite rahesho. Ame tamaari
paase raheshu, ane tamaaro RUH
paak tatha saaf raheshe.*

If you give proper attention to my Farman, you will stay well in this world and the other world; I shall

remain with you; and your SOUL will remain pure and clean.

Kutch, Mundra, 17th NOV 1903.

*Tame sarve jana tamaara deel
saathe sahi karo ke tame Insaan
chho, maate tame aevi saari rite
chaalo ane tamaaro RUH aevo saaf
raakho ke tame FIRASTA jeva saara
thaao. Tame himmat-vaan thaao ane
paak thaao.*

All of you be certain in your heart that you are human beings (insaan); therefore, you should act in a righteous way and keep your SOUL in a clean state such that you become as virtuous and pure as the angels. Be courageous and pure.

Jangbar, 17th SEP 1905.

*Hammesha tamaara RUH ne saaf
raakho. Hammesha RUH ne saara
kaam ni aadat aapo. Sarve kaam -thi
aa kaam motu chhe. Tame RUH ne
saara kaam ni aadat paado ane
gunaah na kaam -thi vaaro.*

Always keep your SOUL pure.
Always give the SOUL the practice
of performing virtuous deeds. This
act is the greatest of all deeds. You
should give the SOUL the practice
of performing virtuous deeds and
refrain from committing sinful acts.

*Tamaaru sharir tandurast hashe,
toa RUH ne panfaaydo pahonchshe.*
If your body is healthy, it will
benefit your SOUL too.

Nairobi, 4th OCTOBER 1905.

Hasad karnaar ne aek jaat ni bimaari laagu pade che. Hasad karnaara na RUH ne te bimaari thaay chhe, tethi aaste aaste tenu imaan jatu rahe chhe.

The one who harbours jealousy catches a kind of disease. A person who harbours jealousy infects his SOUL with that disease. and for that reason, slowly and gradually, he will lose his Imaan.

Jaaheri-ma maanas nu badan naapaak thaay chhe pan RUH naapaak thatoa nathi.

Externally, a man's body becomes impure, but the SOUL does not become impure.

Mumbai, 4th APRIL 1908.

Badan-ne bimaari pan laagu pade chhe, RUH ne kaay(n) thatu nathi.

The body can even be afflicted by illness, but nothing happens to the SOUL.

Je koi RUHANI Ishk raakhe chhe, te-j khuda parast chhe.

Only he who is in love with the SOUL is a true believer in God (Khuda parast).

Darek Insaan na RUH saathe Imaam nu Nur jodaayelu chhe. Ame kahiae chhiae ke je kaa(n)yi chhe te RUH-j chhe. Maate teni tapaas karo ke te shu(n) chhe? Te kya(n)-thi

*aavyo? Te noorni nigaah karvi
joiye.*

With the SOUL of every man is linked the Noor of Imam. I say that whatever it is, it is only the SOUL. Therefore, seek out what it is? From where has it come? That Noor should be sought!"

*Tame potaana dil-ma potaana
RUH- ne etle amaara noor-ne juo.*

Look into your heart and see within your SOUL that is My Noor.

Poona 28th JUNE 1908

*Jem ek biyaabaan jungle-ma koi
tarasyo paani maate talab kare chhe
tevi-j rite RUH-ne pan Imam- no
Ishk hovo joiye. Imam-na badan*

*upar nahi, parantu Imam-na RUH
upar ishk hovo joiye.*

Just like a thirsty person in a barren desert yearns for water, in the same manner, the SOUL should have love for the Imam. Love should not be on the Imam's body but on the Imam's SOUL.”

Rajkot 20th FEB 1910

*MOMAN no RUH te amaaro RUH
chhe. Alhamdolillah tamaara mathi
ghana maanaso-ae RUHANI kaam
karyu chhe, temne laazam chhe ke
potaana aamaal sudhaare ane
amaara Farmaan upar chaale.*

A momin's SOUL is my SOUL, Al-ḥamdu li'LLāh! Many of you have done the spiritual work; they are

obligated to improve their conduct and act upon my Farman.

Jeo-ne ilm-ni khabar nathi, teo-ne RUHANI baabat-ma tamaara jeva karo.

Those who are not aware of the knowledge (ilm), make them aware of spiritual matters like you.

Ahmedabad, 13th OCT 1903.

Je maanas potaana RUH ne sambhaale chhe, tene toa aekaj RUH ne sambhaalyo.

One who takes care of his own SOUL has only cared for one SOUL.

Jamaat ni khidamat karavaa-ma IBAADAT -thi vadhaare faaydo

*chhe, ane te ghana RUH ne
sambhaalava baraabar chhe.*

Serving the Jamat is more beneficial than Ibadat, and is equivalent to having cared for many SOULs.

Nairobi 6th OCTOBER 1905

*Have IMAAN aevi rite paak hovu
joi-ae ke tamaaro RUH AKKAL ane
ISHK vade paak hoy. Jo ISHK
baraabar hoy toa IMAAN RUH
saathe aek-j thayi jaay chhe.*

Now, faith (Imaan) should be purified in such a way that your SOUL (RUH) gets purified by the intellect (aql) and love (ishq). When love (ishq) acquires perfection, faith (Imaan) elevates to become one with the SOUL.

*Ghode-savaar jyaare Ghoda upar
savaar thaay chhe, tyaare lagaam
haath-ma raakhe chhe ane je baaju-
ae Ghoda ne feravava maangatoa
hoy te baaju-ae ferave chhe; tevi rite
Insaan potaana RUH no
Mukhatyaar chhe. Maate je raste
tene layi jaava maange te raste layi
jayi shake chhe.*

When a horse-rider mounts a horse, he keeps the reins in his hands and makes the horse turn in any direction where he wants it to turn. In the same way, man (insaan) is the master of his own self (nafs); therefore, he can lead it to the way on which he wishes to take it.

*Nafas maathe tame savaar nahi
thaso ane tamaara deel ne gunaah
na kaam -thi nahi atakaavo toa
Shetaan tamaaro mukhatyaar thayi
jashe.*

If you will not have control of your self (nafs) and restrain your heart from doing sinful acts, then Satan will get control of you.

*Insaan na badan-ma RUH chhe.
Tene jevi aadat aapsho tevi aadat
padashe.*

The SOUL resides within a man's body. Whatever habits you instill in it; they will be adopted.

Nairobi 6th OCTOBER 1905

*Tame tamaaro suko rasto shodho.
Tamaare suke raste javu hoy toa
tamaara RUH ne paak karo, ane
tamaara RUH ne dar-roj saache
raste chalaavo. Aavi rite tamane
suko rasto haath laagshe.*

Seek to find your dry path. If you intend to find dry path, then you must purify your SOUL and lead your SOUL every day on the true path. By this way, you will find dry path.

*Jem Insaan varsaad mathi potaana
sharir na rakshan maate kot pahere
chhe ane chhatri odhhe chhe, tem je
insaan nu deel aetle RUH paak hoy,
jene gunaah na kaam karavaani*

*aadat na hoy tej Insaan SATAN-na
farebi varsaad-thi bachi shake chhe.*
Just as a man, in order to protect his body from the rain, wears a coat and puts on an umbrella, likewise, the man whose heart viz. SOUL is purified, who is not accustomed to commit sinful acts, only that man is able to save himself from the deceitful rain of Satan.

Nairobi, 31st OCTOBER 1905.

*Jaherima ame tamaari paase -thi
jai-ae chhiae pan amaari Mohabat,
deel, tatha RUH, Moman ni saathe -
j- chhe. Ane tamaari saathe-j-
raheshe aetle ke Jamatkhana
raheshe.*

Physically, I do take your leave, but my love, heart (dil), and SOUL (RUH) are always with the momin and will always remain with you; this means will always remain in Jamatkhana.

Amaaro RUH tatha Mohabat moman na deel-ni najadik chhe.
My SOUL and my love are close to a momin's heart (dil).

Tame aeva thaao ke jem amaaro RUH tamaari najdik tamaara deel-ma chhe, tem tamaaro RUH pan amaari saathe-j- chaale.

You should strive to be such that, just as my SOUL is close to you in

your heart, your SOUL must also remain with me.

*Evi jaat-ni mohabat tame maara
maate tamaara dil-ma raakho ke
tamaaru(n) sharir-j tamaari saathe
hoy pan tamaaro RUH amaari
saathe hoy.*

Nurture such love for me within your heart. Your body alone should be with you, but your SOUL should be with me.

*Ame Mumbai athava bije game te
thekaane hoi-ae pan tamaaro RUH
amaari saathe-j-hoy.*

I may be in Mumbai or anywhere else, but your SOUL should remain with me.

*Tame choksh karine maanjo ke,
amaaru maatr badan bahaar chhe,
pan amaro RUH hammesha
Jamaat-ma haazar-j chhe.*

You must certainly believe that only my body is physically outside, but my SOUL is ever- present in the Jamat.

*Tame jyaare Ghar -ma -thi bahaar
nikalo chho tyaare HAVA tatha
VARSAAD-thi bachava maate KOT
tatha CHHATRI liyo chho. Tyaare
RUH na bachaav maate KOT tatha
CHHATRI kem leta nathi?*

When you come out of the house, to protect yourselves from the winds and the rains, you take a coat and an umbrella, then why don't you take a

coat and an umbrella to protect the SOUL (RUH)?

Mombasa, 11th NOV 1905

*Tame hammesha potaana deel-ma
yakin-thi samajo ke, tame amaari
RUHANI, HAKIKI aulaad chho.*

You must always be convinced in your heart that you are my spiritual RUHANI, Haqiqi children.

Nairobi 6th OCT 1905

*Ame tamaara RUHANI pitaa chhiae
ane duniya- na baap karta(n)
tamane 10(das) ganaa vadhaare
najdik chhiae.*

I am your spiritual father and as your spiritual father, I am ten times closer to you than your worldly father.

Mombasa, 12th NOV 1905

*Tame hammesha tamaara deel-thi
YAKEEN raakhajo ke, tame amaari
aulaad chho. Amaari RUHANI
aulaad chho. Tame HAKIKI rite
amaari aulaad chho, tyare tamane
vaajab chhe ke, ame pitaa chhiae
teni maafak tamaare chaalvu joi-ae.*
You must always have faith in your
heart that you are my children, my
spiritual children. In reality (haqiqi),
you are my children; therefore, it is
obligatory for you to act with the
belief that I am your father.

Mombasa, 12th NOV 1905

*Tame Amaara RUHANI bachcha(n)
chho. Jamaat Amaari aulaad chhe.*

You are my spiritual children. The Jamat are my children.

Tame Amaari RUHAANI aulaad chho, ane RUH AEK-J chhe.

You are my spiritual children, and the SOUL is one.”

Mumbai, 30th MARCH 1908.

Tame RUH parast chho maate tamaare RUH parast rahevu joi-ae.

You are the believer of the SOUL (RUH parast); therefore, you should remain believer only of the SOUL.

Mumbai, 9th JANUARY 1908.

Amaara FARMAAN tamaara RUH ne pahonchaado ae MOTI CHEEJ chhe.

Make my Farmans reach your SOUL. This is a great matter.