

RUHAANI ROSHANI

Gujarati Farmans Translation & Transliteration

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Haqq Maulana Dhani Salamat
Daataar Sarkar Aga Sultan
Mohammad Shah Hazar Iamey
farmavyu:-

Haq Mawlana Dhani Salamat
Datar Sarkar Aga Sultan
Muhammad Shah Hazar Imam has
made the following Farman:

*“Insaan jyaa sudhi aa duniyaa ma
chhe, tyaa sudhi tey school ma
shikhnaar vidhyaarthi maafak
chhe. School ma shikhtaa
chhokraa hameshaa potaano
abhyaas chaalu raakhey chhe aney
school ma jey shikhavvaa ma
aavey chhe tenu shikshan lye chhe;
temaj insaan aa duniyaa ma jivey
tyaa sudhi shikhtaa shikhtaa*

*hoshiyaar, aakalvaan, ilmi tathaa
himmatvaan thaay chhe.*

As long as a man (insaan) is in this world, he is like a student studying at school. School-going children always keep on studying and learn all that which is taught at school. In the same manner, man (insaan), whilst he lives in this world, keeps on learning to become wise, intelligent, learned and courageous.

*Jey chhokro naanpan thi susti
kariney potaano paathh barobar
yaad karto nathi, tey parikshaa ma
pass thato nathi aney gadhedaa
misaal rahi jaay chhe.*

The student who remains lazy right from childhood, not learning his lessons properly, does not

succeed in the examination and remains to be like that of a donkey.

Insaan hameshaa shikshan leto rahey tou, gujri gayaa baad aakhrat ni parikshaa ma paas thaay.

It is when man (insaan) keeps on learning all his life, then, after death, he can succeed in the examination of the life hereafter (*akhirat*).

Duniyaa ma kayaa kayaa paathh shikhvaa joiye? Pahelo paathh paakaaino paathh chhe; etley sarvey baabato ma paak aney saaf thavu. Jo aa paakai no paathh duniyaa ma baraabar shikhyaa hasho, tou Inshallah maran baad jyaarey tamaari parikshaa levaa

ma aavshey tyaarey paas thasho.

What are the lessons that should be learnt in the world? First lesson is of purity; that is, to become clean and pure in all matters. If you will have learnt this lesson of purity properly in the world, then, inshallah, at a time when you will be examined after death, you will succeed.

*Mari gayaa baad aakhrat ni
parikshaa paas karvaa maatey
chaar paathh karvaani jaroor
chhe. Aa chaar paathh aa
pramaaney na chhe.*

*Tamaaroo iman paak joiye
Tamaaraa aamaal paak joiye
Tamaari aankh paak joiye
Tamaaraa haath paak joiye*

To succeed after death, in the

examination of the life hereafter (akhirat), four lessons are required to be learnt. These four lessons are as follows:

Your faith (imaan) should be purified.

Your deeds (aamal) should be purified.

Your eyes should be purified.

Your hands should be purified.

*Havey IMAAN evi ritey paak hovu
joiye ke, tamaaro RUH AKKAL
aney ISHK vadey paak hoy,
tyaarey tamaaru IMAAN paak
thayu kehvaay. Jo iman paak thaay
tou, pehlaa paathh ma tamey paas
thaya, em kehvaay, iman no paayo
ishq upar rahelo chhe. Jo ISHK
baraabar hoy tou, IMAAN RUH
saathey ekaj thai jaay chhe.*

Now, faith (Imaan) should be purified in such a way that when your soul (ruh) gets purified by the intellect (aql) and love (ishq) it is then that your Imaan can be considered to have been purified. When Imaan gets purified, it can be said that you have succeeded in the first lesson. Imaan is based upon ishq. When love (ishq) acquires perfection, faith (Imaan) elevates to become one with the soul.

AMAAL paak tey shu? Aney tey kevi ritey paak rahey? Amaal paak rahevaa maatey hameshaa YAADGIRI raakhvi joiye. Aa yaadgiri raakhvaanu kaam ghanu kathhan chhe; kaaran ke shetan insaan ney hameshaa fareb aahey

*chhe. Shetan raat divas tamaari
paasey taiyaaraj bethho chhe.
Faqt haqiqati momanaj tenaa
fareb thi bachey chhe.*

What is meant by pure deeds (amaal)? And how can they remain pure? To keep amaal pure, one should be in remembrance at all times. Keeping this remembrance is very difficult because Satan deceives man (insaan) all the time. Satan is ever ready there with you day and night. Only Haqiqati momin is able to save himself from his deception.

*Jem ek maanas jyaarey musaafari
karto hoy chhe aney teni paasey
maal hoy chhe, tyaaarey tey maal
lootaai na jaay maatey, tey
musaafar ney ungh pun aavti*

*nathi; kaaran tey samjey chhe ke
jo hoo unghi jaish tou chor
aaviney maaro maal looti leshey.
Etluj nahi pun kadaach maney
maari pun naakhshey aavi ritey
haqiqati moman raat aney divas
evaa khyaal raakhey chhe ke
maaraa aamaal paak rahey tou
saaru aney maney shetaan baaji na
aapey tou saaru. Aavi ritey
haqiqati moman shetan thi darto
rahey chhe, shetan ney potaano
dushman samjey chhe.*

Just as a man, when on a journey carrying the valuables with him, for the fear of losing those valuables, cannot even think of sleeping at that time because he knows that if I went to sleep, thief would steal my valuables, not only that but might even kill me. The

same way, a 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.

Tamaari aankho, haath aney jabaan pun hameshaa paak rahevaa joiye. Jey insaan ni aankh paak nahi hoy teney motaa gunhaa chhe. Aankho paak raakhvaanu kaam bahuji mushkel chhe. Paraai aurat athvaa paraayaa maal upar badnajar karsho tou temaa tamoney gunhaa chhe. Paraayaa maal athvaa paraai aurat maatey tamaaraa dil ma jo jaraa pun bad khyaal aavshey tou pun tamaaraa

*haqq ma ghanu nukshaan chhe. Ey
kaam ma insaan nu maas khaavaa
jetlo zaboon gunhaa thaay chhe.
Jeo ni aankho paak chhe, teo
maatey aasaan chhe. Teo thi kai
pun gunhaa nahi thai shakey.*

Your eyes, hands and tongue too should remain pure at all times. Great sins are destined for the man whose eyes are not pure. To keep one's eyes pure is a very difficult task. If you cast evil-eye on other people's women or other people's wealth, that is but sinful for you. If you nurse even a slightest of evil thought in your heart for other people's wealth or women, you will be at a great loss. This act carries as great a sin as that of eating human flesh. For those whose eyes are pure, it is easy; no

sin will be committed by them!

*Jey maanas ni jabaan, haath
tathaa pag paak nathi, teney
maatey ghanu mushkil chhe.
Jabaan paak raakhvaani matlab
ey chhe ke koi pun vakhat koi
moman ke bijaa ni gibat athvaa
badgoi karvi nahi. Aavi ritey
tamaari jabaan paak raakho.
Kadaach koi moman ma koi jaat
no aeb maalam padey tou, teno
insaaf kariney tamaari jabaan thi
teno aeb kholvo nahi. Koi pun
aanas athvaa moman no insaaf
karvo ey tamaaroo kaam nathi.*

For a man whose tongue, hands
and feet are not pure, it is very
difficult. 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. To judge any person or any momin is not your job.

Khudavandtaalaa pun maanaso na aeb upar paddo dhhaakey chhe. Tyaarey tamaarey pun potaani jabaan thi koi no aeb khullo karvo nahi joiye. Aavi ritey tamaari jabaan paak raakho. Tamaaraa haath ney kharaab kaam karvaathi atkaavo. Aavi ritey tamaarey darek kaam ma paak thavu joiye.
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. Prevent your hands from doing evil deeds. By these ways, you should become pure in every act indeed!

*Potaanaa bachchaa ney naanpan
thi saaraa kaam karvaani aadat
paadvi joiye; tey evi ritey jey
ghodey sawaar jyaarey ghodaa
upar sawaar thaay chhe tyaaarey
lagaam haath ma raakhey chhe
aney jey baaju ey ghodaa ney
feravvaa maangto hoy. Tey baaju
ey fervey chhe. Tevi ritey insaan
potaanaa nafas no mukhatyaar
chhe. Maatey jey rastey teney lai
jawaa maangey tey rastey lai jai
shakey chhe. Nafas maathey tamey
sawaar nahi thasho aney*

*tamaaraa dil ney gunhaa na kaam
thi nahi atkaavo tou, shetan
tamaaro mukhatyaar thai jashey
aney tamaaraa dil ney paap na
kaam karvaa lalchaavshey. Shetan
tamney gulaam banaavshey.
Shetan ney jo tamaaraa dil ma
jagyaa aapsho tou tey tamaaraa
upar sawaar thashey.*

The practice of doing good deeds should be instilled in your children right from the early age. It should be in such a way that 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. 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 and will incite your heart to commit sinful acts. Satan will enslave you. If you will give Satan a place in your heart, he will ride over you.

Tamaaraa bachchaa ney naanpan thi evi aadat paado ke teo shetan ney taabey na thay aney kharaab kaam kartaa atkey. Jey maanas naa kartavya dusht hoy, tenaathi tamey door rahejo. Jem ek musaafar maal saathey musaafari karto hoy, tey chor thi darey chhe aney cheti ney chaaley chhe, tem tamey pun shetaan thi dariney door rahejo.

From young age, instill such a

habit in your children, that they do not submit to Satan and refrain from doing evil deeds. Stay away from those whose acts are evil. Just as a traveler, while travelling with the valuables, remains fearful of the thief and acts cautiously, you too must remain fearful of Satan and stay away from him.

Insaan na badan ma ruh chhe. Teney jevi aadat aapsho tevi padshey. Jem maanas badan ni kasrat karey chhe, tyaarey kasratbaaj kehvaay chhe. Tey kasratbaaj thavaa saaru naanpan thi potaanaa sharir ney ghani ghani ritey dukh aahey chhe aney evi ritey aastey aastey kasrat karvaani aadat paadey chhe. Potaanaa sharir ney judi judi ritey

*vaadvaaani tev paadvaa saaru tey
dukh sahan karey chhe; ज्याारेय
teney baraabar aadat padi jaay
chhe tyaarey ghani sahelaai thi
kasrat kari shakey chhe. Aakharey
tenaa ma etli badhi kuvvat aavey
chhe ke rupiyaa na sikkaa ney
haath thi tukdey tukdaa kari
shakey chhe.*

The soul resides within a man's body. Whatever habits you instill in it; they will be adopted. When a man gets physical training, he is considered as a bodybuilder. To 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.

Tamaaraa ruh vishey pun emaj chhe. Tamaaraa ruh ney pun evi aadat aapo ke tey hameshaa khubi nua saaraa kaamo karey. Jyaarey ruh ney sawaab nau kaamo karvaani aadat thashey tyaaarey tamaaro ruh pahelwaan misaal thai jashey aney firastaa jevo bani jashey balkey firastaa thi pun uchi haalatey pohochshey. aney tey pachhi tamey potey mojijaa kari shaksho.

The same is true also with your soul. Give your soul too such a practice that it always does good-worthy acts. When the soul will get used to do virtuous acts, then, your soul will become like that of a bodybuilder and like that of an angel, rather, it will attain the status even higher than that of an angel, and then, you yourself will be able to do miracles.

*Amo tamoney dua kariye chhieye.
Tamey tamaaraa ruh ney evi
kasrat aapo ke tey mojijaa kari
shakey aney tamey potaani asal
jaat ney olakhi shako. Tamaaraa
ruh ney saaraa kaam karvaani
aadat paado. Tamey ruh ney jevi
aadat aapsho, tevi aadat tey pakdi
leshey. Tamaaraa ruh ney paak*

*kaam karvaani aadat aapsho tou
aastey aastey tamaaraa badan ma
thi hevaan gati yaaney
jaanvarpanu nikli jashey aney
aakharey maran agaau tamaaro
ruh firastaa jevo thai jashey.*

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). Give your soul the practice of doing good deeds. Whichever practice you may give to the soul the same will be adopted by it. 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.

Jo tamaari aadat dagalbaaji aney kharaab kaam karvaani hashey tou tamaaraa ma aney jaanvar ma shu farak chhe? Jo evaa kharaab kaam karvaani tamaari aadat thashey tou tamaroo dil aastey aastey sinh vigerey jungli jaanvar jevu thai jashey. Aano khulaaso ey chhe ke, waagh tathaa bijaa maasaahaari jaanvaro jeney juvey chhe, teney pakdi ney ekdum potaano shikaar kari liye chhe aney tenu lohi pi jaay chhe. Aney tenu maas khaai jaay chhe.

If you were used to commit treachery and evil acts, then what difference would be there between you and an animal? If you will get used to do such evil acts, then, slowly and steadily, your heart will

become like that of wild animals such as lion etc. What this means is that carnivorous animals, such as tigers and others, whenever they see anyone, they just pounce on it and quickly make it their prey and suck their blood and eat its flesh.

Aa pramaaney jey insaan nu dil paak nahi hoy aney janaavar jevu naapaak hashey tou tey insaan pun waagh ni maafak paraayo maal aney paraai aurat ney vaastey bad khyaal karshey aney gunhaa na kaam karshey. Insaan ni kharaab haalat na sabab thi tenu dil pun kharaab aney hevaan jevu thashey, tyaarey tamo insaan aney hevaan darmiyaan shu farak baaki rahyo?

Similarly, a man whose heart is not

pure but impure like that of an animal, that man too, like a tiger, will nurse evil thoughts for other people's wealth and women and will commit sinful acts. Because of such evil ways of man, his heart too will become evil and like that of an animal. Then, what difference would be there between you - the man (insaana) and the animal (hewan)?

Jey rastey insaan firasto thai shakey chhe, tey rastaa upar tamey chho, pun tey rastaa ma ghani mushkeli chhe, pun aadat paadvaathi tey rasto ghano aasaan thai jaay chhe.

You are on a path through which man (insaana) can become an angel. But that path has many difficulties,

but with practice that path becomes very easy.

Tamaarey hameshaa saaraa kaam karvaani aney saachu bolvaani aadat paadvi. Din pratidin vadhaarey aney vadhaarey saaraa aney saachaa thavaani koshish karvi. Jo tamey evu ichchhataa ho ke amey hamnaa ney hamnaa saaraa bani jaiye tou tem bani shakvaanu nathi, kaaran ke tamney kharaab kaam karvaani aadat padi gayi chhe.

You must form the habit of always doing good deeds and speaking the truth. Day by day, you must strive to become, more and more, virtuous and truthful. If you intend that you become virtuous instantly, that is not possible

because you have got accustomed to doing evil deeds.

*Koi maanas paach, das ke vis
varsh sudhi kasrat karvaani aadat
chaalu raakhey tyaarey tenaa
haath ma aney sharir ma kuvvat
aavey chhe. Temaj
jyaareytamaaraa aamaal saaraa
thashey tathaa jyaarey tamaaraa
haath, dil aney iman paak thashey
tyaarej tamey firastaa thai
shaksho.*

Any person who continues the practice of doing exercise for five, ten or twenty years, acquires strength in his hands and body. Likewise, when your deeds (amaal) will become virtuous and when your hands, heart and faith (Imaan) will be purified, only then,

you will be able to become an angel.

Insaan jyaa sudhi duniyaa ma jivto chhe, tyaa sudhi noor nu paani tenaa haath ma aavi shaktu nathi; kaaran ke khuda na khaast vis, tris athvaa chaalis varsh baad tey paachho magroor bani jaay aney gunhaa na naapaak aamaal karey, to tey shetan misaal bani jaay chhe.

As long as man (insaan) is alive in the world, the water of Noor remains inaccessible for him because God forbid if after twenty, thirty or forty years he again becomes arrogant (magroor) and starts doing evil, sinful acts, then he turns to become like that of a Satan.

Daakhlaa tarikey juo, Azaazil potaani bandagi thi saatmaa aasmaan sudhi pohochi gayo pun dharm na magaj ney tey samajyo nahi. Teney khuda nu farman nahi maanyu, tethi shetan thai ney jamin par padyo. Tamey pun jyaa sudhi duniyaa ma chho, tyaa sudhi kyaarey pun magroor thasho nahi. Jaraapan naapaaki na kaam karsho nahi.

For an example, listen! Azazil had ascended up to the seventh aasman by doing Bandagi, but he had not understood the essence of religion. He did not obey the Farman of God; hence he became Satan and fell onto the earth. You, too, whilst you are in the world, must never become arrogant (magroor), must not commit even a tiny bit of evil act.

*Jem doctor bimaar maanas ni naad
tapaasey chhe ke aa dardi ney taav
chhe ke nahi ? Tej ritey tamey
potej doctor thai ney tamaaraa
dilni naad juo. Tamey tapaas karo
ke mey naafarmaani na kaam
karyaa chhe ke kem ? Maaru dil
koi upar hasad karey chhe ke
kem? Maney kharaab shetaani
khyaal utpann thaay chhe ke kem?
Koi ni dushmani karoo chhoo ke
kem? Koini saathey dagalbaaji
karoo chho ke kem? Aavi ritey
tamaaraa dil ney tapaaso. Jo
tamey evaa kaam kartaa hasho tou
tamaaro ruh jaroor tamney ey
vishey khaatri aapshey.*

The way a doctor checks the pulse
of a sick man to know whether the
patient has a fever or not, you
yourself become a doctor and

check the pulse of your heart (dil). You ask yourself: "Have I committed the acts of disobedience (be-farmani)? Does my heart (dil) envy anyone? Do evil, satanic thoughts occur to me? Do I nurse enmity towards anyone? Am I betraying anyone?" Examine your heart in this way. If you were committing such acts, then, certainly, your soul would assure you about it.

*Jo tamaroo dil tamoney khaatri
aapey ke tamey gilaa gibat karo
chho, koi saathay dagaabaaji karo
chho, juthhu bolo chho, tou
tamaaraa dil ney evaa kharaab
kaam karvaathi door raakhjo, jey
shakhs saathay tamey dagaabaaji
kari hoy, jeni nindaa kari hoy,*

jeney vaastey buru bolyaa ho, tey shakhs paasey tarat tamey jaao. Tey shakhs jamatkhana ma athvaa bijey koi thhekaaney hoy, tyaa jainey aajiji tathaa khullaa dilthi, dagaabaaji, dushmani tathaa jey prakaar no teno gunho tamey karyo hoy, tey kabool kari teni paasey maafi maango. Saaf dil thi maafi maangi ney ek dil karo aney tyaar pachhi teni saathey tevo gunho karvo nahi. Aa pramaaney ekbijaa paasey gunhaa ni maafi maangvaa ni tathaa ekdili karvaani tamoney aadat thashey tou, tamoney koi pun baabat nu nukshaan thashey nahi.

If your heart assures you that you do backbite, that you are betraying someone, that you do speak lies, then, restrain your heart from

doing such evil acts. You should go immediately to the person whom you have betrayed, whom you have backbitten, about whom you have spoken ill. Whether that person is in Jamatkhana or any other place, go there, and with humility and an open-heart confess your sin of betrayal, of enmity and of any type of sin that you may have committed, and beg forgiveness from him. After begging forgiveness with a clean heart, you become ek-dil and after that you must not commit such a sin of him. In this manner, if you will form the habit of begging forgiveness of sins from each other and of becoming ek-dil, you will not be at a loss over any matter whatsoever.

*Jem koi ek tari janaar nadi ma
tarto jaay chhe aney nadi na
mojaa teney ghasdi ney biji taraf
lai jaay chhe, teney jey baaju ey
javaanu chhe, tenaathi ulti dishaa
ma paani na mojaa teney lai jataa
hoy, tou tey thodey chhetey sudhi
paani thi ghasdaai jashey, pun jo
taaru hoshiyaar hoy chhe, tou
aakharey paar utri jaay chhe.*

Just as a swimmer, while crossing a river, is pushed in another direction by the waves of the river and, when the water-currents carry him in the direction opposite to that which may be intended by him, he does get dragged away by water to some distance. But if the swimmer is skilled, then, ultimately, he manages to cross over the river.

Ej pramaaney aa duniyaa dariyaa samaan chhe. Jo insaan nu iman tathaa ishq kharaa hashey, tou pun jem hoshiyaar tari jaannaar ney dariyaa na mojaa ni mushkeli nadey chhe, tem teney mushkelio tou aavsheyj, parantu tey upaayo kariney suki jamin upar nikli jashey.

The same manner, this world is like an ocean. If the faith (Imaan) and love of a man (insaan) are true, even then, just as a skilled swimmer faces difficulties by the waves of the ocean, he will certainly, have to face many difficulties. But by devising ways and means, he will be able to reach the dry land (clean-pure).

Tamey tamaaro suko rasto

*shodho. Tamaarey sukey rastey
javu hoy tou, tamaaraa ruh ney
paak karo aney tamaaraa ruh ney
darroj saachey rastey chalaavo.
Aavi ritey tamney suko rasto haath
laagshey. Tamaaro suko rasto
saatma aasmaan upar chhe.
Jyaarey tamey tyaa pohochsho
tyaarey suki jamin tamney malshey
aney tamaaroo dil pun tamney
khaatri aapshey. Tyaa java
maatey aasaan rasto nathi.
Ghanoj mushkil rasto chhe. Tyaa
pohochvaa maatey chaar baabato
paak hovi joiye. Jo tamaari aa
chaar baabato paak hashey tou,
tamey tyaa jaldi pohochi jasho.
Tamaaroo iman paak.
Tamaari aanhk.
Tamaaroo dil.
Tamaaraa aamaal.*

Seek to find your dry (safe) path.
If you wish to take a dry path, then
you should purify your soul and
lead your soul every day on the
true path. By this way, you will
find a dry path. Your dry path is
beyond the seventh aasmaan.

When you get there, you will find
dry land, and you will also have
assurance in your heart. The way
to get there is not easy, but it is
very difficult indeed! To reach
there, four things should be
purified. If these four things of
yours were purified, you would
quickly reach there:

Your faith (imaan).

Your eyes.

Your heart (dil).

Your deeds (aamal).

Aa chaar baabato paak raakhvaa

*maatey insaan ney duniyaa ma jey
ritey chaalvaani jaroor chhe, teni
misaal ey chhe ke jem varsaad ma
rastaa upar chaalti velaa ey sharir
bhinjaai na jaay teney maatey
laambo kot(coat) tathaa chhatri thi
bachaav karo chho, jethi bimaar
na pado aney tamaaroo sharir
salaamat rahey. Jo tamey evo
kot(coat) na pahero aney evi
chhatri na odhho tou varsaad na
paani thi tamey bimaar thai jaao.*

To keep these four things pure, the example of how a man is supposed to live in the world is that just as you, while walking along the road on a rainy day, protect your body from getting wet with an overcoat and an umbrella so that you may not fall sick and that your body remains safe. And if you do not

wear such a coat and put on such an umbrella, you may fall sick by the rainwater.

Tevij ritey aa duniyaa roopi dariyaa ma thi saat ma aasmaan ni suki jamin ney pohochvaa maatey, rastaa ma jey sadak chhe, tey par shetan ghani jaat na varsaad varsaavey chhe. Fitna, dushmani, juthhu bolvu vigerey hajaaro jaat na varsaad tey rastaa upar varsaavey chhe aney moman ney suki jamin upar chadvaa 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.

*Shetan pahelaa ey vichar karey
chhe ke aa insaan ney jey jaat na
gunhaa karvaani aadat hoy, tey
pramaaney tey rastey teney fareb
aapu tyaarey tey jaldi thi maaraa
taabaa ma aavi jashey. Koi shakhs
ney badnajar karvaani aadat hoy
tou, shetan tenaa upar badnajar
karvaano varsaad varsaavey chhe.
Jeney fitnaa karvaani aadat hoy,
teney tevey rastey fareb aaapey
chhe. Jeney takabboori aney
nindaa karvaani aadat hoy, teney
tevey rastey lalchaavshey. Aavi
ritey pratham insaan ney
tapaasiney shetan teney hajaaro
ritey fareb aapshey tathaa*

*giraftaar karshey; pun jem insaan
varsaad ma thi potaanaa sharir na
rakshan maatey kot(coat) paherey
chhe aney chhatri odhhey chhe,
tem jey insaan nu DEEL etley
RUH paak hoy, jeney gunhaa na
kaam karvaani aadat na hoy, tej
insaan shetan na farebi varsaad
thi bachi shakey chhe.*

At first, Satan thinks: "Whatever the type of sins this man is accustomed to commit, I must deceive him according to that, in that manner, so that he will easily come under my control." If any person has the habit of casting evileye, then Satan showers on him the rainfall of committing evil eye (badnazar). The one who is in the habit of creating dissension will be deceived in that way. The one who

is in the habit of becoming arrogant and slandering others will be tempted in that way. In this manner, after examining the man first, Satan will deceive him by thousands of ways and will make him his captive. But 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.

*Jey koi moman ni evi ichchhaa hoy
ke raat divas khuda ney raaji
karoo aney shetan ney taabey na
thaau tou, teni paheli faraj ey chhe
ke jey moman hoy tenaa dil ney*

raaji karey.

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.

Ek maanas nu iman gamey tetlu majboot hashey tou pun jo koi moman ney dukh deshey tou teney amney dukh didhaa baraabar chhe. Moman ney aapleu dukh amaaraa kalejaa ma baan ni maafak laagey chhe.

Howsoever strong may be the faith (Imaan) of someone, even then, if he hurts any momin, it would be equivalent to hurting me. Pain inflicted on a momin strikes me in my heart like an arrow.

*Amaaraa paak moman ney amey
amaari aakho ma raakhiye
chhieye. Evaa moman ney koi dukh
deshey tou, teney jaaney amaari
aakhoney dukh aapyu.*

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.

*Amey tamaaraa pitaa chhieye,
tamey amaaraa farjando chho,
tyaarey vichaar karo ke evo koi
pun dikro hashey ke potaanaa
pitaa ney dukh devaa ichchhey?
Koi na bey dikraa potpotaamaa
ladaai karey tou tenu dukh tenaa
pitaa ney laagey chhe. Aa ek
duniyaa no daakhlo chhe. Din na
kaam ma pun emaj chhe. Amey
tamaaraa ruhaani pitaa chhieye*

*aney duniyaa na baap kartaa
tamney das ghanaa najik chhieye,
Maatey koi pun moman ney dukh
aapsho, tou tey dukh tamo ey
amney didhu em samajjo.*

I am your father; you are my children. So, just think! will there be any son who would wish to inflict pain to his father? Whenever two sons of any person fight among themselves, it hurts their father. This is a worldly matter. It is true also in the matters of the din. I am your spiritual father and as your spiritual father, I am ten times closer to you than your worldly father. So, if you will hurt any momin, consider that to be as if you would have hurt me.

Jaaheri ma tamey amaaraa thi

ghanaa door chho, tethi tamaarey ketlik baabato no dar raakhvaano chhe. Amo ey tamney farmavyu chhe ke, tamey dariyaa ma thi nikli ney mithhaa paani ni nadi ma aaveli maachhli jevaa chho. Tamaarey bevdi sambhaad levaani jaroor chhe. Khuda na khaast shetan tamaari paasey aaviney tamoney baaji aahey, evu nahi banvaa aaptaa. Tamey evi ritey nahi chaaltaa ke shetan tamaaraa ma aatash no varsaad varsaavey. Shetan aatash no varsaad varsaavey tou tenaa upar paani ni jaroor padey chhe. Paani khudavand potey chhe.

Physically, you are quite far away from me; therefore, you need to remain fearful of certain things. I have told you that you are like a

fish, which, after being separated from an ocean, have entered the river of sweet water. You need to remain doubly cautious. God forbid but if Satan comes and deceives you, do not let that happen. Do not act in such a manner that Satan causes the rain of fire in you. When Satan causes the rain of fire, then water is needed for it, and the water is God Himself!

*Amey jaaheri ma tamaaraa thi
ghanaa door hoiye chhieye jo
tamaaraa ma shetan kaai pun
fitnaa roopi aatash varsaavey tou,
teney bujaavi devaaney maatey
amaaraa taar athvaa taalikaa
tamney jaldi pohochi shakey tem
nathi, maatey jo tamaaraa ma kaai*

*pun fitno utpann thaay tou, tamey
mahenat kariney ek bijaa ma ekdili
kari, fitnaa ney door karjo. Bantaa
sudhi tou ladaai fitno ubho thavaa
deshoj nahi. Evi ritey sambhaali
ney tathaa ghanaa dariney
chaaljo.*

Physically, I remain very far from you, so if Satan causes any fire-like dissension within you, then, for to extinguish it, it is not possible that my telegram or cablegram can reach you that quickly. Therefore, in case any dissension arises amongst you, you must strive to remove that dissension by creating unity (ek-dili) in each other. As far as possible, don't ever let any dissension crop-up. In this way, act very carefully and very

fearfully.

Tamey jaano chho ke, Africa ma dudu kariney ek jaat no baarik jivdo thaay chhe, tey pag ma daakhal thai jaay chhe. Pahelaa tou teney kaai darad thatu nathi pun tey lohi piney ज्याareय moto thaay chhe त्याareय teney bahaar kaadhvo ghanu mushkel thai padey chhe aney teney ghanu dukh thaay chhe aney aakhareय tey maanas no pag sadi jaay chhe aney pag kaapvaa sivaay bijo koi ilaaj raheto nathi. ज्याareय pag kaapi naakhvaamaa aavey chhe त्याareय, dardi ney aaraam thaay chhe. Pun aa dudu jevo pag ma daakhal thaay aney khujli thavaa maandey ke sui thi athvaa biji koi vastu thi teney kaadhhi naakhvaa ma aavey tou, tey vakhatay

*sahelaai thi bahaar nikli jaay chhe
aney maanas ney kaai nukshaan
thatu nathi.*

You know that in Africa a tiny insect is found by the name of Dudoo. It gets entered into the foot of a person. Initially, the person feels no pain at all, but as the insect gets bigger after sucking blood, it becomes very difficult to pull it out, and the person starts feeling severe pain. Eventually, his foot gets to rot, and there remains no choice but to amputate the foot. When the foot is amputated, does the patient get relief! But, as soon as this Dudoo gets entered into the foot and causes itching sensation, if it is pulled out at that time with a needle or something similar, it comes out easily and the man

suffers no loss at all.

*Evij ritey khuda na khaast tamaari
jamat ma dudu padi jaay, etley ke
koi pun jaat no fitno thai padey
tou, tarat teney atkaavjo aey jaldi
thi ekdili tathaa salaah kari lejo.
Fitnaa fisaad ney bahaar
kaadhhjo; vali tamaaraa dil ma
hasad bilkool nahi raakhtaa.
Hasad thi bahu darvu joiye.*

Similarly, God forbid if Dudoo gets entered in your Jamat, i.e. if any type of dissension arises, then stop it at once and quickly unite (ek-dili) and settle. Get rid of all dissension, all conflicts. Moreover, do not hold envy at all in your heart. You must be very fearful of envy.

Kharaab khyaal tathaa kharaab

*kaam ney tamaaraa dil ni najik
pun nahi avvaa desho. Khuda na
khaast koi pun jaat ni kharaabi
thai jaay tou jaldi thi teney khalaas
kari naakhjo; tey evi ritey ke tamey
potpotaamaa het ekhlaas thi
panjaa lai, maafi maangi ney
hasad ney door karjo.*

Do not let evil thoughts and evil acts come even close to your heart. God forbid but if any type of vicious act is ever committed, then quickly eliminate it, that in such a way that with affection and sincerity amongst yourselves you come together and beg forgiveness and remove all envy.

*Tamo ey koi ni nindaa kari hoy
tou, tarat teni roobaroo ma jai
tenaa taraf karelo tamaaro gunho*

*teni paasey kabool karjo aney tey
maaf karvaa maatey aajiji karjo.
Moman ni pichhan ej chhe. Aam
karvaathi jaroor tey maafkarshey.*
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.

Dar-e-Salaam.29 - 9 - 1899.

*Haqq Maulana Dhani Salamat
Daataar Sarkar Aga Sultan
Mohammad Shah Hazar Imamey
Farmavyu:-*

Haq Mawlana Dhani Salamat
Datar Sarkar Aga Sultan
Muhammad Shah Hazar Imam has
made the following Farman:

*"Tamaaraa din na usool vishey
farmaaviye chhiye. Tamaaro
"usooley din" shu chhe? Jem jaad
nu magaz hoy tey pramaaney chhe.
Badhaa insaan no khyaal usool
tathaa magaz upar hoy chhe.*

I will now make a Farman
regarding the fundamentals (usul)
of your faith (din). What are the
fundamentals of your faith (usul-
e-din)? It is like the essence
(magaz) of a tree. Every man

(insaan) has his thought on the fundamentals (usul) and the essence (magaz).

Tamaaraa maa ketlaak evaa chhe ke jemney potaanaa din ni kaai khabar nathi. Amongst you, there are some who know nothing about their faith (din). Jyaarey tamey navraa bethhaa ho tyaarey, khyaal karvo joiye ke khaalak kon chhe? Makhlook kon chhe? Tamey evaa khyaal kyaarey pun kidhaa chhe? Koi tamney puchhey ke tamey kon chho? Tyaarey tamey kahesho ke maaraa baap no dikro; balkey tamaari thodi pedhhi sudhi javaab aapi shaksho. Jaraa vadhaarey akkalvaado hashey tey Aadam sudhi pohochshey, pachhi khalaas.

When you have a spare moment, you should think: Who is the Creator (khaalaq)? What is the creation (makhlooq)? Have you ever had such thoughts? If anyone asks you: "Who are you?" then you will say, "My father's son!" Rather, you will be able to go as far back as a few generations. A bit more intelligent-one will reach back to Adam and then, that will be the end.

Tamey vichaar karo ke Aadam kyaa thi aavyo? Aadamney koney mokalyo? Jey insaan sufi hashey tey aa khyaal ney pakdi leshey.

You must think: From where did Hazrat Adam come? Who sent Hazrat Adam? The man (insaan) who is a Sufi will grasp this

thought.

*Tamo ey joyu ke, varsaad aasmaan
maathi jamin par padey chhe,
jamin par padiney sukaai jaay
chhe. Jey tipu tipu thainey nadi ma
maley chhe aney nadi dariyaa ma
maley chhe. Sagalu paani antey
paachhu dariyaa ma jaay chhe.
Tej pramaaney tamaaro ruh asal
chhe, tenu makaan ghanuj motu
chhe. Jey akaalthe nathi samajto
aney upar javaani umed nathi
raakhto, tey jamin upar padiney
sukaai gayelaa paani misaal
chhe. Jeo upar javaani umed
dharaavey chhe teo upar
pohonchvaa maatey bandagi
vadhaarey karey chhe aney
mohabbat pun vadhaarey karey
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. The one who does not understand with intellect and has no desire of rising higher is like the water that falls onto the earth and which dries up. Those who aspire to elevate upwards, in order to reach the peak, practise more Bandagi and foster more love, too.

*Kedkhana ma ibadat karey aney
samjey ke mari jashu tyaarey
kedkhana ma thi chhootaa thai*

bahest ma jashu. Parantu bahest pun kedkhanuj chhe.

If one does Ibadat in prison and thinks that, after death, when freed from the prison, one will enter Paradise; but then, even Paradise is also just a prison!

Tamaaraa ma na jeo tamaaraa kartaa vadhaarey akkal vaalaa hataa teo amaarey rastey chaalyaa; misaal Mansur chaalyo; teney vaastey behest maujood hati; pun tey kaheto hato ke, khaali bahest ma jai ney shu karoo? Jyaa sudhi magaj ney chaakhish nahi tyaa sudhi paachho nahi valu, aagal vadhish.

Amongst you, those who were more intelligent than you followed my path. For instance, Mansoor

followed it. For him, Paradise was all-present; but he would say: "Why should I be content with just Paradise? Until I have tasted the essence (magaz), I shall not retreat, I shall strive ahead.

Jyaarey asal ni khabar na padey, tyaarey shu valyu ? Murtazaa Ali ey farmaavyu chhe ke, "jeney potaaney odakhyo teney jaaney ke khudaa ney odakhyo. Jyaa joiye chhieye tyaa ruh-dost ney joiye chhieye. Jyaarey tamey maanas ney juo chho, tyaarey maanas ni shikal jovaamaa aavey chhe. Haath, pag, modhhu, aankho sarvey dithhaa ma aavey chhe, pun ruh dithhaa ma aavto nathi. Tamey ruh ney jovaani tajvij karo.

When one is not able to know the

origin (asal), then what is gained? 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). 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!

Tamney atyaarey ruh no khyaal chhe ke, bandagi kariney sukh melavvaano khyaal chhe?

Now, are you thinking of the soul or are you thinking of acquiring happiness by doing Bandagi?

Insaan no darajjo uncho chhe, pun tey potaaney potaanaa haathey nichey paadi naakhey chhe,

*tamaaraa ma thi koi koshish karey
ke amey pir Sadardin, pir Shams
tathaa Mansur jevaa thaiye tou
tamey tevaa thai shako chho.
Tamey tenaathi pun upar thai
shako chho.*

The status of man (insaan) is high indeed, but he abases himself with his own hands. If anyone amongst you strives to become like Pir Sadardin, Pir Shams and Mansoor, then you can become like them. You can rise even higher than that.

*Amey kehtaa nathi ke tamey kevaa
thasho; pun amney badhi khabar
chhe. Jo tamey aapnaa din na
rastaa upar mustakim thainey
chaalsho tou tamey uchey pohochi
shakhso. Teni amney khabar chhe.
Tamaaroo dil tathaa maksud sufi*

*ma hoy tou tamey pohoncho. Aa
baabat ma ketlik chijoni jaroor
chhe, temaa buland himmat joiye.
Tey himmat tamaaraa ma nathi.
Ketlaak hazaar varsho thai gayaa
temaa ketlaa maanaso tey maksud
ney pohochyaa? H. Isaa, H. Rasul
(s.a.), Mansur, Pir Shams aney
dinuyaa na bijaa thodaa maanaso
pohochyaa chhe. Tey sarvey na
kaam tathaa rasto ek sarkhoj hato.
Jeo tyaa pohonchyaa teo potaanaa
ruh na aashak hataa, ruh na dost
hataa, teo tey makaaney
pohonchyaa.*

I will not say about what you
would become, but I know
everything. If you remain steadfast
and walk on the path of our din,
you will be able to reach the top. It
is when you have your heart and

your aim (maksad) in Sufism that you can get there. This requires several things; it requires very great courage. There is no such courage in you. Some thousands of years that have gone by; how many people have reached that goal? Hazrat Isa, Hazrat Rasul (s.a.s.), Mansoor, Pir Shams and a few other people of the world have reached it. Their work and their path were one and the same. Those who reached there were lovers of their own soul, friends of the soul; they reached that abode (makaan).

*Duniyaa ma ghanaa mazhab chhe,
jeo sufi nathi. Shariyati, nasaaraa,
yahudi, Hindu vigerey sarvey
mazhab vaalao sufi nathi.
Teonaa khyaal tathaa bandagi*

*nichey javaani hoy chhe. Teo jey
umed dharaavey chhe, tey umed
saari nathi. Teo ney ey umed chhe
ke bahest ma jai tyaa saaru saaru
khaavu, saaraa lugdaa, zaazi strio
aney bahest na sukh potaaney
maley. Teoni evi umedo saari
nathi. Evi umedo shariyatini chhe.
Bahest pun duniyaa maafak chhe.
Ruhni jey asal umed chhe tey judi
vastu chhe.*

There are many religions in the world, which are not Sufi. The Shariati, the Christians, the Jews, the Hindus, etc., all those believers are not Sufi. Their thoughts (khyaal) and their Bandagi lead downwards. The very desires they possess are not good. Their wish is to be in Paradise, enjoying good food, fine clothes, many women

and the pleasures of Paradise for themselves. Such desires are not good. Such desires are those of the Shariati. Paradise too, is like that of the world (duniya). The original aspiration of the soul is a different gem (jawher) altogether.

Maulaanaa Roomi kahi gayo chhe ke hoo, paththar hato, temaathi jaad ma pedaa thayo, temaathi badliney kidi ma pedaa thayo, tyaar baad jaanvar ma pohochyo, jaanvar maathi matiney vaandraa ma pohonchy; temaathi insaan thayo chhoo. Insaan maathi shu thaish? Malaayek banish. Tyaathi kyaa jaish ? Tey kartaa unchey jaish.

Mawlana Rumi once said: I was a stone; from that I was made a tree;

from that I evolved into an ant;
then I reached the stage of being an
animal. I ceased to be an animal to
reach the state of a monkey. From
that, I became a human being.
From a human being, what shall I
become? I shall become an angel
(malayak). From there where shall
I go? I shall rise even higher.

*Tamey vichaar karo ke, fanaa
thaiye. Jey koi chaahey aney
koshish karey tey tyaa pohochi
shakshey. Pun tamaaraa gunhaa
tamney pohonchvaa aaptaa nathi.
Tey gunhaao ey tamney
kedkhaanaa ma bandh kidhaa
chhe. Duniyaa na gunhaao ey
tamney kedkhaanaa ma naakhelaa
chhe. Temaj khotu bolvaani
aadate tamney kedmaa naakhyyaa*

chhe aney tamaari umedo jevi ke bahest, huraao, saaraa mevaa, ey sarvey aashao ey tamney ked karela che. Pun ruh kedkhanama koi vakhat khushi nathi. Juo vichaar karo, koi bulbul athvaa bijaa pakshiney pakdi ney paanjraa ma naakhvaamaa aavey, teney paani aney jey saari saari chijo jaanvar khaay chhe tey aapvaamaa aavey, tou pun pakshi paanjraa ma khushi nathi. Tey udi ney havaa ma javaaney vadhaarey raaji hoy chhe. Teney paanjraa maathi udi javaanu mann thaay chhe.

You must think about getting annihilated (fanah). Whoever desires it and strives for it will be able to get there. But your sins do not let you get there; those sins

have locked you in a prison. The sins of the world have put you in prison. The same way, the habit of speaking lie has imprisoned you; and your wishes, such as the Paradise, the women (hurrahs), and the good fruits (meva) all these desires have imprisoned you. But the soul is never pleased in the prison. Listen! Think! If one catches a nightingale or any other bird and puts it in a cage, if one gives it water and those good things that animals eat, it will still not be pleased in the cage. It will be more pleased in flying and wandering in the air; it will long to fly out of the cage.

*Pakshini paankho kaapiney
paanjraa ma raakhvaamaa aavey*

*aney pachhi aastey aastey teney
paanjraani aadat aapvaamaa
aavey. Pahelaa tou tenu mann
thashey ke paanjraa ma thi bahaar
nikli jaau. Pun teni paankho
kaapyaa baad bey tran varsh teney
paanjraa ni aadat aapvaamaa
aavey tou pachhi paanjraa ma thi
bahaar nikadvaanu teney mann
nahi thaay. Tamey pun pakshini
misaal chho.*

If one clips off the wings of the bird and puts it in a cage and, gradually, accustoms it to the cage, yet in the beginning, it will still want to get out of the cage. But, once its wings are cut, if it is made accustomed to the cage for two, three years, then it will no longer want to get out of the cage. You too are like a bird!

*Jyaarey tamey pahelaa paanjraa
ma aavyaa tyaaarey tamaaro khyaal
hato ke bhaagi jaiye pun pachhi
paanjraani aadat padi, teni andar
na khoraak thi khushi thayaa.
Havaa ma farvaa tamey khushi
nathi. Putra, kutumb tenaa
kutumb, tenaa putra, temaa evaa
fasaayaa chho, evaa lobhaayaa
chho ke kaapeli paankh vaalaa
pakshini pethhey paankh kaapela
thayaa. Havey tamey kyaa jaa?*

When you first arrived in the cage,
you had the intention of breaking
free. But then, you got used to
the cage and you became pleased
with the food that was there. You
are not pleased to fly in the air
anymore. Children, family, their
families, their children - you have
been so entrapped in them, so

enticed in them that like a bird with its wings cut, you too have been left with your wings clipped off. Now, where can you go?

*Koi bulbul ghanaa vegthi udnaari
hoy, teney sonaa na paanjraa ma
raakhi, saaraa saaraa mevaa,
paani vigerey aapvaamaa aavey,
tou pun teney evu dil thashey ke
udi jaau; pun aastey aastey teni
paankho kaapi naakhvaamaa
aavey, tenaa bachchaa ekthhaa
thataa jaay, tou pachaas varsh
baad temney bahaar kaadhhta,
teo udi nahi shakey, kaaran ke
kedkhaanaa ma teono janm thayo
chhe. Havaa ma farvaani athvaa
udvaani khubio thi teo ajaan chhe.*
If a swift-flying nightingale is put
into a golden cage and given good

fruits, water, etc., even then, it will feel like flying away. But, as its wings are cut off, gradually, and as its children start gathering, then, fifty years later, when taken out, they will not be able to fly because they would have been born in the prison. They would be ignorant of the merits (khubi) of wandering or flying in the air.

*Tamey pun bekhud chho.
Tamaaraa din ni asal khubi tamey
jaantaa nathi, teni maayenaa
samajtaa nathi. Din ni kevi umed
chhe tey vishey tamney khabar
nathi.*

You too are left senseless (be-khud)! You do not know the real value (asal khubi) of your faith (din); you do not understand its

meaning. You are not aware of the aspiration of your din.

*Tamaaraa ma ghanaa ek evaa
chhe ke teo ey potaanaa naamo
Ismaili mazhab ma raakhelaa chhe
aney kahey chhe ke amey Ismaili
chhieye; pun Ismaili mazhab shu
chhe aney teni khubi shu chhe tey
vishey teoney kaai khabar nathi.
Teo naadaan chhe.*

Many are those amongst you who have put their names in the Ismaili faith (mazhab) and who say, "We are Ismailis." But what is the Ismaili din and what is its worth (khubi)? Of that they know not a thing. They are but ignorant (nadaan)!

Tamey pun aastey aastey sufi ma

*dil lagaado. Enaathi pun upar
javaano khyaal raakho. Sufi
mazhab ey Tarikat chhe, pachhi
Haqiqat ma pohonchsho. Tamey
aastey aastey udvaa laagsho. ILM
vaalo ruh pagathiyu pagathiyu
unchey chadshey. Tey ek daadar
puro kari bijaa daadar par chadi
shakshey.*

You too, gradually, turn your hearts towards Sufism. You should aim at reaching even higher. The Sufi mazhab is the Tariqat; after that, you will reach the Haqiqat. 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.

Pun jeney ilm nathi tey kahey chhe

*ke hoo tou jato nathi, ahiyaaj
bethho chhoo. Aavaa maanas na
ghat ma amaaraa farman ghad
bestaa nathi. Jey samji shakto
nathi, tenaa ghat ma kem ghad
beshey? Aney tey kem etbaar
laavey? Amaaraa Farman jeo
samji shakshey temney mithhash
laagshey.*

But he who has no knowledge (ilm) says: "I am not going anywhere, and I just remain here." My Farmans do not get ingrained in the heart of such a person. For those who cannot understand, how can it get ingrained in their hearts? And how can he come to believe? Those who will be able to understand my Farmans will find them sweet.

*Amaaraa Farman pramaaney nahi
chaalsho tou, tamey pareshaan
thasho. Tyaa lokhand tathaa
aatash na guraj tamaaraa
maathaa ma maarvaamaa
aavshey, tyaarey tamey pokaar
karsho aney kahesho ke 'toubaa
toubaa' raat divas guraj maathaa
ma laagshey. Bekhabrino guraj
ghano ijaa pohochaadnaar chhe.
Aatashna guraj thi dariney dhaasti
na lidhey ibadat bandagi karey,
tey moman nathi; pun kharu darvu
ey chhe ke, khuda na didar thi door
na thavaay; tenaathi darvu joiye.*

If you do not act according to my
Farmans, you will be in trouble.
There, a bludgeon (gurz) of iron
and of fire will strike your head,
and then you will cry out loud and
call, "touba touba". Night and day,

the bludgeon (gurz) will hit you in the head. The bludgeon of ignorance causes great suffering. 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.

Jem Hazrat Murtazaa Ali ey ek divas, namaaz ni vakhatey farmaavyu ke, 'khudaayaa maney bahest ni tamaa nathi, tem hu dozakh thi darto nathi, jey dukh devu hoy tey maney dey, maaraa thi saarai kar. Hoo taro aashaq chhoo.' Haqiqat ey chhe.

Just like Hazrat Murtaza Ali made a Farman one day at the time of Namaz: “O God! I do not desire

Paradise nor am I afraid of hell. Give me whatever suffering you want, do good to me. I am your lover.” This is the Haqiqat.

*Murtaza Ali mojizaa kartaa hataa,
parantu mojizaa maanas pun
shikhey chhe aney jaadugaro
banaavi shakey chhe. Murtazaa
Ali noa mojizo ey hato ke potaani
jagyaa par pohonchaadey.
Haqiqat na asal makaaney
pohoncho.*

Murtaza Ali used to perform the miracles (mojeeza), but miracles can also be learnt by the people and magicians can perform them. Murtaza Ali's miracle was to make one reach his own destination. Attain the true (haqiqat) abode of origin (asal makan).

Jey tamaarey puchhvu hoy tey puchho ke falaani baabat amey samji shaktaa nathi. Tamey beykhabar chho. Jeo beykhabar chhe tey kevaa khyaal karey chhe ke, jey bimaar hoy teney teni bimaari maathi saaheb saaraa karey chhe. Ey amaaroo kaam nathi. Amaaru kaam ey chhe ke tamney sidho aney saacho rasto dekhaadiye jethi, tamey paar paami shako aney tey jagyaa ey pohoncho. Tamey fanaa fillaah thaao.

Fanaa – kaai nahi.

Fi – andar Allah – khuda

*Fanaa fillah – khudavandtaalaa
ni jaat ma naabud thai javu.*

Whatever you want to ask, ask:
“We do not understand such and such things!” You are ignorant

(be-khabar). Those who are ignorant nurse strange ideas, such as that Sahib heals the sick from their illnesses. This is not my task. My task is to show you the straight and true path so that you can reach the destination and attain that abode; you become 'fanafillah'!

Fanah - nothing.

Fi - in. Allah - God.

Fanafillah - to annihilate oneself in God's being.

Tamey evaa khyaal karo ke 'Bhalaa! Khudaa kon chhe? Aney khudaa ma kem na samaau? Evi umed raakho.

You must think: "Goodness! Who is God! And why can I not be contained in God?!" Have such aspirations.

Tamey evaa khyaal nahi raakho ke amoaey Farman vyarth karyaa chhe. Amaaraa Farman vaacho saamblo aney vichaar karo. Jemkey hazrat Isaa khuda ma fanaa thayaa hataa.

Do not think that I have made Farmans for nothing. Read, listen and think over my Farmans. Just like Hazrat Isa, who had got annihilated (fanah) in God.

Hazrat Isaa kon hataa? Hazrat Isaa haqiqati hataa, tey khuda ma fanaa thayaa. Hazrat Rasul Karimni mearaaj vishey tamo ey saambhalyu chhe? Ey baabat ma tamoey shu khyaal karyo? Maanaso kahey chhe ke, Hazrat Rasul ghodaa upar besi mearaaj sidhaavyaa, ey badhi lokoni vaato

*chhe. Khudaa maatra aasmaan
maaj chhe, em nathi, "khuda
badhey thhekaaney chhe;" pun teo
asal makaaney pohochi paachhaa
valyaa tey raat mearaaj ni hati. Aa
mearaaj chhe.*

Who was Hazrat Isa? Hazrat Isa was Haqiqati; he became annihilated (fanah) in God. You have heard about the Miraj of Hazrat Rasul Karim. What did you perceive of it? People say that Hazrat Rasul left for Miraj sitting on a horse. Those are just stories of the people. God is not only in the skies (aasmaan); it is not that way. God is everywhere. But when he attained the abode of origin (asal makan) and came back, that night was the night of Miraj. This is Miraj.

Tamey eni maayenaa samajtaa nathi. Paigambarey jey misaalo farmaaveli chhe teni maaynaa akaalvaalaa daanaa hoy tey samjey. Pun jey beakkal hoy, tey kaheshey ke kissaa kahanio khari chhe. Akkalvaalo maanas kaheshey ke, insaan ey ek moti chij chhe. Saaraa narsaa ney baraabar olkhey tey insaan chhe. Akkalvaalo jawaab aapshey ke ey ek misaal chhe. Eni tulnaa kariney samjo, ey tamaaraa haath ma chhe. Evo vichaar nahi kartaa ke kaam ghanu mushkil chhe.

You do not understand its meaning. Only the intelligent and the wise can understand the meaning of the parables given by the Prophet. But those who are not intelligent (be-aql) will say that the

stories are correct. An intelligent person will say that a human (insaana) is a great thing! The one, who properly recognizes good and evil, is a human (insaana). The intelligent-one will respond that it is but a parable. Compare and comprehend it; it is in your hands. Do not think that it is too difficult a task!

*Evu nathi ke maatra murtazaa Ali
ni aulaad tyaa pohonchey. Jey koi
pakshini maafak udey, nishchay
karey tey pohochey. Pahelaa
zaazu na udaay tou thodu udey.
Em kartaa kartaa asal baaz jevaa
thashey aney baraabar udshey. Aa
sarvey baabato no khyaal karo.
Aamaa pakshi ni kaai maksad nathi.
Jo pakshi ni maksad haut tou, amey*

tamney kahetey nahi.

It is not that only Murtaza Ali's progeny can reach it. Whoever flies like a bird and is determined can reach it. In the beginning, if one cannot fly much, then one flies a little. By this way, gradually, one will become like that of a real falcon and fly accurately. Think of all of this. It has nothing to do with the bird. If it had been for the bird, I would not have mentioned it to you.

Din ey chhe ke khotaa khyaal nahi karvaa. Khuda ey tamney pedaa kidhaa chhe. Tamey khuda ney sizdo karo temaa khuda ney shu faaydo? Khuda faqt ek ma nathi. Khudaa sarvey thhekaaney chhe. Teney khushi karvo ey bahetar

*chhe. Jyaarey tamaaroo dil raaji
rahey, tyaaarey Khuda raaji rahey.*
Faith (din) is all about dismissing
false perceptions (khayal). God
has created you. You prostrate
before God; how does that benefit
God? God is not just in one. God is
everywhere. To make him pleased
would be better. When your heart
is pleased, then God is pleased!

*Tamey duniya ma ked ma chho
tyaa sudhi raaji nahi thasho.
Potaana praan no ghaat kariney
ked ma thi nikli javu em nathi;
muaa tou vali motu kedkhaanu
aagal chhe; ek ma thi biju, triju
vigerey. Potaanaa praan no ghaat
kariney chhutvu emaa shu faaydo
chhe?*

As long as you are imprisoned in

this world, you should not be pleased. It is not through suicide that one can escape the prison. Once dead, one has yet another bigger prison ahead of him; from one to the other, to yet another, and so on! What is the benefit in liberating oneself by committing suicide?

Tamney khabar nathi ke tamaaraa vadvaa kevaa hataa?

You do not know how your ancestors were?

Agaaunaa jamaanaa ma Umar Khaiyyaam ek sunni maanas shariyati kaazi hato. Tena haath ma kitaab hati. Haath pag dhovaani nakaami vaato karto hato. Evi ritey haath pag dhovaa

*ey potaaney hajaam banaavvaa
baraabar chhe aney ey hajaam nu
kaam chhe em teney laagyu. Tyaar
baad teney aastey aastey khuda
na ilm vishey khyaal kidho. Pachhi
Naasar khushroo saathey teni
dosti thai. Naasar Khushroo ni
dosti thayaa pachhi, Umar
Khaiyaam aastey aastey mahenat
lainey potaaney darajjey
pohonchyo. Tey hameshaa haiyaat
chhe. Tey potaani kitaab ma lakhi
gayo chhe ke hoo hameshaa jivto
chhoo.*

In the past, there lived Omar Khayyam, a Sunni, Shariat scholar. He had a book in his hands. He used to speak uselessly about washing hands and feet. He realized that washing hands and feet that way is like

becoming a barber, and that is the work of a barber. Then gradually, he started to think about the knowledge (ilm) of God. Later, he became friends with Nasir Khushraw. Once in friendship with Nasir Khusraw, Omar Khayyam, progressively making efforts, attained his own status. He is always existing (hayaat). He has stated in his book, "I am always alive (jivto)."

Bandagi noa shu arth chhe?

Band - insaan na pag

baandhyaa hoy tey. Abd - gulaam.

Abdullah - khuda no gulaam.

What is the meaning of Bandagi?

Band - the man whose feet are tied. Abd - a slave.

Abdallah - a slave of God.

*Tamaaro koi gulaam hoy aney tey
saaro maanas hoy aney hameshaa
tamaari khidmat karto hoy, tou
tamey tenaa maatey shu karsho?
Teney paisaa aapsho tou tey raaji
nahi thashey. Teney azaad
karsho, tyaarej tey khushi thashey.*
Your slave, the one who has
served you well for years, would
you not set him free (azaad)? If
you have a slave, the one who is a
good person and who always
serves you, what will you do for
him? If you give him money, he
will not be pleased. But if you set
him free (azaad), then only he will
be pleased.

*Tamey bandey Khuda chho.
Khuda rahemur raahemin chhe.
Tyaarey shu tamney koi vakhat*

aazaad nahi karey? Amey nathi kahetaa ke aa duniyaa pachhi pun tey aazaadi ma tamey pohonchi shaksho. Ey sarvey sidhaa rastaa upar chaalvaa tathaa aalaa himmat upar aadhaar raakhey chhe. Ey saghdu tamaaraa haath maaj chhe.

You are the slave of God (band-e-Khuda). God is kind and merciful, so would He not set you free someday? I won't say that even after this world, you will be able to attain that freedom (azaadi). It all depends on following the straight path and on the greatest courage. All this is entirely in your hands.

Tamey khyaal karo ke tamaaro din shu chhe? Tamaaraa din nu Farman chhe ke tamey

*vichaariney chaalo aney khyaal
kari juo. Daakhlaa tarikey tamey
jungle ma chaalo chho, tyaa tran
chaar thhekaaney paani na
khaabochiyaa chhe, temaa paani
bahrelu chhe, maghrab vakhatay
jyaarey suraj ast thaay chhe
tyaarey, suraj na noor noa
prakaash paani upar padey chhe.
Jo tey jungle ma janaar insaan bey
akaaal hashey tou kaheshey ke aa
noorani rang paani noa chhe. Pun
jo tey maanas akkalvaalo hashey
tou tey kaheshey ke aa paani noa
rang nathi, ey suraj nu noor chhe.
Mey ey paani dithhelu chhe.
Agaau no tathaa hamnaa noa
paani noa rang sarkho nathi. Aa
tou suraj nu noor paani upar padel
chhe. Jyaarey suraj ast thai jashey
tyaarey maalam padshey ke tey*

suraj nu noor hatu.

You should think about what your faith (din) is? Your din's Farman is to contemplate carefully before you act and to think about it. For instance, you are walking in a jungle where, at three or four places, there are pools of water. These are filled with water. In the evening (Maghrib), when the sun sets, the light of the sun is reflected in the water. If a person who passes through this forest is unintelligent (beaql), he will say, "This Noorani color (Noorani rang) is that of the water." But if that person is intelligent, then he will say, "This is not the color of the water; it is the light of the sun. I have seen this water earlier. The color of the water then and now is

not the same. It is the sunlight that is reflected in the water. After sunset, it will be known that it was but the light of the sun.”

*Jyaarey jaad athvaa pahaad upar
vijli padey chhe, tyaarey tamey
kahesho ke ey vijli dungar chhe.
Ey bey ilmi tathaa naadaanni
vaato chhe.*

When a flash of lightning strikes a tree or a mountain, you will say that this lightning is the mountain. These are the tales of an ignorant (be-ilm) and of a fool (nadaan).

*Tamey potey Khuda no darajjo
samjo aney haqiqat na rastaa thi
vaakefgaar thaa, tyaarey tamey
aazaad thasho. Khudaa no darajjo
samajyaa agaau potaano darajjo*

samjo. Tyaarbaad khudaa na darjjaa ni khabar padshey.

When you yourself will understand the status of God and become aware of the path of Haqiqat, you will attain freedom (azaadi). Before you can understand the status of God, understand your own status; it is then that you will know the status of God.

Insaan raat divas piasaa pedaa karey, saaraa kaam karey pachhi mari jaay, tyaarey shu faaydo? Temaj hameshaa bandagi karvaa chhataa aazaadi ma na pohonchey tou shu valyu? Akkalvaado thodaa thi naaraaj thashey.

If a human (insaan) makes money day and night, and does good deed,

and then dies, what is then gained?
Despite always practicing
Bandagi, if one does not attain
freedom (azaadi), what is the use?
The intelligent one will be
displeased with so little.

*Tamaari paasey gulaam hoy,
teney vaaki topi paheraavo tathaa
pilo libaas banaavi aapo, pun jo
tey gulaam akaalvaalo hashey tou
teney gum thashey aney kaheshey
ke hoo naaraaj chhoo, teney shu
thavu joiye? Teney ghataarat chhe
ke aazaad thaay aney shethh
baney, tyaarej akkalvaalo raaji
thaay. Jo tey gulaam be-akkal
hashey, tou kaheshey ke hoo
gulaam chhoo, saaru khaavaanu,
saaraa kapdaa tathaa
vaaparvaanu sarvey sukh chhe. Jo*

*maaro dhani maney azaad kari
naakhshey tou maarey mahenat
karvi padshey aney hoo bhukhey
mari jaish, maney gulaami
bahetar chhe. Saghdaa insaan nu
aa pramaaney chhe.*

If you have a slave and you put a tilted hat on his head and make him a yellow garment, but if the slave is intelligent, he will feel sad and say, “I am not pleased.” What should he want to become? He ought to achieve freedom (azaad) and become the master. It is only then that the intelligent one will feel pleased. But if that slave is unintelligent (be-aql), then he will say, “I am a slave; I enjoy all happiness in good food, nice clothes, and money to spend. If my master sets me free, I will have to

make efforts, and I shall starve to death. I prefer slavery”. The same is true for all people.

*Amaaraa Farman tamaaraa dil
ma ghad besey chhe ke nahi?
Ameey mushkil samajiye chhieye;
sabab ey chhe ke amey bijaa
khyaal ma kahiye chheiye aney
tamey bijaa khyaal ma samjo
chho.*

Do my Farmans get embedded in your heart or not? I don't think so; the reason is that I say it in a different sense, and you understand it in a different sense.

*Tamey Ismaili din ni maayenaa
nathi samajtaa. Tamey sahi
chokkas kariney samjo ke tamaaro
darajjo kevo chhe?*

You do not understand the meaning of the Ismaili din. You should understand, with certainty, what your status is!

Jey insaan no pahervesh kharaab aney melo hoy, tenaa lebaas upar rastaa ma thodi maati tathaa chikkal padey tou teney afsos nahi thaay. Tena kapdaa pahelaa thij melaa hataa, tenaa upar thodaa vadhu daaghaa thavaathi teney afsos thashey nahi; pun jey insaan na lugdaa dhobi dhoyelaa swachchh hashey, teney rastey jataa gaadi noa thodo chikkal lugdaa upar laagi jaay, tou tey teney kachvaan laagshey, kaaran ke teno lebaas hameshaa saaf rahey chhe. Tey kaheshey ke jaldi gharey jaau aney aa lebaas badli

*naakhu, jethi maaraa dosto maari
mashkari na karey. Tey gher jai
bijaa lugdaa paheri leshey.*

The person whose attire is damaged and dirty will not be saddened if more mud and dirt fall on his clothes on the way. As his clothes were already soiled, a few additional stains will not sadden him. But the person whose clothes have just been cleaned, if on the way a car splashes a little mud on the clothes, it will make him feel untidy because his clothes are always kept clean. He will say, “I must quickly go home and change this dress, so that my friends do not make fun of me.” He will go home and put on other clothes.

Aani maayenaa samjo chho?

*Chikkal tey gunhaa chhe. Ey
chikkal aa chhe ke:*

Paraayo maal khaai javo.

Paraai aurat par badnajar karvi.

*Mardono khyaal paarki stri upar
hoy.*

*Falaanaa na so rupiyaa maaraa
rupiyaa saathey chhe tey khaai
jaau. Aa saghdaa gunhaa chikkal
chhe.*

Do you understand the meaning of
this? The mud is the sin. That mud
is as follows:

Misappropriation of other people's
goods.

Casting evil-eye on another
person's wife.

Men coveting the women of
others.

Embezzling a hundred rupees
belonging to someone else which

are in one's possession.

*Momin insaan lebaas saaro
paherey chhe. Tey thodaa gunhaa
karey tou pun teni najar ma tey
gunhaa motaa janaay chhe. Tey
jaldi bijo pahervesh paheri leshey.*

All these sins are mud. The man (insaan), who is a momin, wears clean attire. Even if he commits a few sins, they appear big to him. He will quickly put on different attire.

*Dost, maashuk ney malvaa ni
umed raakhto hoy aney teno
lebaas kharaab hoy, tou maashuk
teney kabool nahi karey kaheshey
ke jao jao.*

When a friend aspires to meet his Beloved and if his attire is untidy,

the Beloved will not accept him,
but will say: "Go away, go away!"

*Tey maashuk kon chhe? Tey
maashuk Khudavandtaalaa chhe.
Kharaab lebaas tey gunhaa chhe,
raat divas chikkal ma letey, tey
gulaam chhe. Tey kadi aazaadi ni
talab raakhto nathi. Aa jey saghlaa
farman thaay chhe, tey tamey
samjo. Haqiqat aney shariyat shu
chhe? Aa biji sobat chhe. "AA"
aney "TE" kyaarey pun ek
thavaanaa nathi. Kyaarey pun ek
nahi thashey. "AA" KITAAB,
ROZZA, NAMAAZ tathaa
BANDAGI ney chaahey chhe.
"TE" umed AZZADI ni raakhey
chhe. Ey bey vaato chhe. Banney
na vichaaro judaa judaa chhe.
Amaaraa vaastey ghani mahenat*

chhe.

Who is that, beloved? That Beloved is God. The untidy clothes are the sins. One who wallows in mud day and night is a slave. He never yearns for salvation (azaadi). All these Farmans that are made to you understand them. What is Haqiqat, and what is Shariat? This is, but a different matter. ‘This one’ and ‘that one’ can never become one and will never be one. ‘This one’ loves the Book (Kitab), fasting (roza), prayer (namaz), and Bandagi; ‘that one’ aspires salvation (azaadi). These are two different matters; the ideas of both are different. For me, it’s quite an effort.

*“Ey” be-ilmī kem raajī thaay?
“Ey” haqiqat ney pakadto nathi.
Eney haqiqat joiti nathi. Jeo BE-
ILM chhe teo HAKIKAT ney chhodi
aapey chhe, Pun jey haqiqati chhe
tey bijey rastey chaaley chhe. Jem
aagal (1) Isaa (2) Pir Sadardin
Naasar Khushroo (4) Pir Shams (5)
Maulanaa Rumi, evi ritnaa maanso
haqiqat na rastaa upar chaalyaa.
Aa rasto naadaan ney maatey bahu
mushkil chhe.*

‘This one,’ who does not have the knowledge (be- ilmi), how can he become pleased? ‘This one’ does not grasp the Haqiqat. He does not want the Haqiqat. Those who are ignorant (be-ilm) forsake the truth (Haqiqat), but those who are Haqiqati follow a different path. Just as in the past, the likes of (1)

Hazrat Isa, (2) Pir Sadardin, (3) Nasir Khusraw, (4) Pir Shams, Mawlana Rumi followed the path of Haqiqat. This path is very difficult for the ignorant (naadaan).

Amey joiye chhieye ke amaaraa din ma thi fari jainey koi Ishnaashari athvaa sunni tathaa nasaaraa thai jaay chhe, temaa amey ajab thataa nathi. Kaaran ke tey potey be-ilm chhe. Be-akkal Aadam maatey haqiqati din ghanoj mushkil chhe. Be-akkal maatey amaaro din ghanoj mushkil chhe. Be-akkal fari jaay, temaa amney tajubi laagti nathi, kemkey aa din ghano sakhat chhe.
I see that some people turn away from my faith (din) to become

Ithna'Ashari, Sunnis, or Christians. This does not surprise me because they themselves are ignorant (be-ilm). For an unintelligent Adam (be-aql), Haqiqati din is very difficult. For the one who is not intelligent (be-aql), my din is very difficult. If the one who is unintelligent (be-aql) turns away, it does not surprise me because this din is very demanding.

Jey insaan akkal no zaeef chhe tey kharaab chhe. Tey haraam ni pachhvaadey daudey chhe; pun jey daanaa akkalvaalo hashey tey kaheshey ke aa rasto saaro chhe. Tey teno vichaar kariney chaalshey. Akkalvaalo kaheshey maari aarzoo aazaadi ni chhe. Hu

*aazaadi pachhvaadey daudu chhu,
hu daudish, hu shodhish!*

A man who is intellectually weak is bad. He runs after what is forbidden (haraam). But the one who is wise and intelligent will say, “This path is good!” He will act after reflecting on it. An intelligent person will say, “My aspiration (arzoo) is of freedom (azaadi). I am running after freedom. I shall run; I shall seek!”

*Tamey jayaarey sizdo karo
tyaarey, maango ke amney asal
makaaney pohonchaado. Jem
baalak potaani maataa thi judu
padey chhe, khovaai gayu hoy
chhe, tyaarey tey radey chhe ke
kyaarey ma paasey jai pohochu !
Tamey pun tevaa thaao.*

When you prostrate, beseech,
'Lead us to the Original Abode'
(asal makan). Like a child who,
when getting separated from his
mother and is lost, cries, "When
shall I reach my mother's side?"
You, too, become like that.

*Amo ey ghanaa Farman karyaa,
pun faaydo tyaarej thaay ke
jyaarey amaaraa Farman
pramaaney chaalo. Jo tamey
amaaraa Farman pramaaney
amal karo, tou jaaney amey
sawaar sudhi Farman kidhaa em
amey samajshu.*

I have made many Farmans to you,
but it is only when you act
according to my Farman that they
can benefit you. If you act
according to my Farman, then I

will consider that to be as if I had made Farman until morning.

Inshaahalaah, tamaaraa ma ketlaak haqiqati chhe. Teoney amaaraa Farman ghanoj faaydo karshey. Teo na dil ma ghad besi jashey, Pun jeo na dil zaeef chhe aney himmat nathi temnaa dil ma thodo athvaa vadhaarey shak utpann thashey, kaaran ke haqiqat upar temney ochho etbaar chhe. Tey amey saghlu samajiye chhieye. Saghlaa na dil ni amney khabar chhe.

Insha'Allah, there are some among you who are Haqiqati. My Farman will do them much good; they will get ingrained in their hearts. But for those who have weak hearts and have no courage, a little or

more doubt will arise in their hearts because they believe less in Haqiqat. I understand it all. I know the hearts of all.

*Shariyati amaaraa haqiati
Farman saambhaley, tou temnaa
dil ma asar kartaa nathi. Jeo
haqiqati nathi teo be-akkal chhe.*

Even if the Shariati's listen to My Haqiqati Farman, these will have no effect on their hearts. Those who are not Haqiqati are unintelligent (be-aql).

*Insaan ney josh utpann thaay chhe
tey khoto josh chhe. Teney pun
Farman asar kartaa nathi. Teo ney
em thashey ke jem paani ney
aatash upar raakhvaathi havaa
thai ney udi jaay chhe, tey aatash*

*upar josh ma ukley chhe aney
awaaj karey chhe. Dil noa josh
pun paani maafak chhe.*

An ebullition (josh) that develops in a man is a false ebullition. Farmans do not affect him either. What happens to him is that just as water, when put over fire, vaporizes and vanishes, it boils on fire with vigor and makes noise; the same way, an ebullition (josh) of the heart is also like that of the water.

*AmeY amaaraa dil thi tamney dua
kariye cheiye ke "Khuda yaa!
Temnaa dil ma evi taakat baksh ke
AZAAD thaay, HAKIKATI thaay
aney KHARAABI thi door
bhaagey. Teo SIDHEY rastey
chaaley aney rasto SAVALO*

*pakdey." "Khuda yaa! Teo ney
HAKIKATI AANKHO baksh."*

*Aa dua saghdi dua kartaa
vadhaarey chhe.*

From the bottom of my heart, I pray for you: "O God! Grant their hearts such strength that they become free (azaad) that they become Haqiqati that they turn away from evil; that they take the path in the right direction, and that they follow the straight path. O God! Grant them Haqiqati eyes." This Dua is more valuable than all other Dua.

*Inshaallah, amaaraa Farman
hameshaa dil ma raakhjo, bhooli
nahi jasho. Em na baney ke jyaa
sudhi amey jaaheri ma atrey
haazar chhieve tyaa sudhi*

amaaraa farman vaacho aney pachhi na vaacho, em nahi thavu joiye. Jem ginan vaacho chho tem amaaraa Farman vaachjo. Jem ginan ni maayenaa kaadhho chho tem amaaraa farman ni pun maayenaa kaadhhjo. Amaaraa Farman ej ginan chhe.

Insha'Allah, always keep my Farman in your hearts. Do not forget them. It must not happen that so long as I am present here physically, you read my Farman and that later, you do not read them; this must not happen. Just as you read Ginans, read my Farmans too. The way you seek out the meaning of Ginans, the same way, seek out the meaning of my Farman, too. My Farmans themselves are the Ginans.

*Amaaraa sidhaavyaa baad evu
nahi samajtaa ke saaheb sidhaavi
gayaa. Jem tamey imam ney hazar
samjo chho, tem haazar samaj jo,
Haazar imam jaaheri ma
hameshaa haazar nathi besi
rehtaa, pun teo ney haazar
samajvaa joiye, Amey pun
hameshaa tamaari paasey bethhaa
chhieye.*

After I leave, do not think that
Saheb has left. Just as you consider
the Imam to be
ever-present, the same way,
consider him to be present. Hazar
Imam does not always remain
physically present, but you must
consider him present. I am also
always with you.