

# **RUHAANI ROSHANI**

Gujarati Farmans Translation & Transliteration

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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:

*“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.*

*Tamaaro 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  
joiyे 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 rahevaan maatey hameshaa YAADGIRI raakhvi joiye. Aa yaadgiri raakhvaanu kaam ghanu kathhan chhe; kaaran ke shetan insaan ney hameshaa fareb aapey*

*chhe. Shetan raat divas tamaari paasey taiyaaraj bethho chhe. Faqt haqiqati momanaj tenaa fareb thi bacheey 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, tyaarey 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 bahuj 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.

*Khudavandtaala 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 tyarey lagaam haath ma raakhey chhe aney jey baaju ey ghodaa ney feravva 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 aapey chhe aney  
evi ritey aastey aastey kasrat  
karvaani aadat paadey chhe.  
Potaanaa sharir ney judi judi ritey*

*vaadvaani tev paadvaan saaru tey  
dukh sahan karey chhe; jyaarey  
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 tyaarey 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 tamaaroo 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 (insaan) 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 (insaan) 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 ichchhtaa 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 tamaaroo dil tamoney khaatri  
aapey ke tamey gilaa gibat karo  
chho, koi saathey dagaabaaji karo  
chho, juthhu bolo chho, tou  
tamaaraa dil ney evaa kharaab  
kaam karvaathi door raakhjo, jey  
shakhs saathey 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  
nuksaan 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 joiy. 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 padu 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 tyarey 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 aapey  
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 aapey, 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 mahanat 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 (ekdili) 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 jyaarey moto thaay chhe tyaarey teney bahaar kaadhvo ghanu mushkel thai padey chhe aney teney ghanu dukh thaay chhe aney aakharey tey maanas no pag sadi jaay chhe aney pag kaapvaa sivaay bijo koi ilaaj raheto nathi. Jyaarey pag kaapi naakhvaamaa aavey chhe tyaarey, 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 vakhatey*

*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 fisaaad 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.

*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 magaj hoy tey pramaaney chhe.  
Badhaa insaan no khyaal usool  
tathaa magaj 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 akaalthi 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 vadhis.*

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, modhu, 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.  
Tamaaro 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 hajaar 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 vaalaao 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, temaa thi  
jaad ma pedaa thayo, temaa thi  
badliney kidi ma pedaa thayo,  
tyaar baad jaanvar ma pohochyo,  
jaanvar maathi matiney vaandraa  
ma pohonchyo; temaa thi 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 chaahay 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 naakhyaan*

*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 tyaarey 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 jaao?*

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 kaadhhtaa, 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 behhud 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 (behhud)! 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  
unchev 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 joiyे.*  
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 Murtaza 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 – khudavandtaala  
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  
amoaeey 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  
tamoaeey 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 (insaan) is a great thing! The one, who properly recognizes good and evil, is a human (insaan). 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, tyaarey 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; muuaa 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  
vadvaan kevaa hataa?*

You do not know how your ancestors were?

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

*ey potaaney hajaam banaavva  
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 mahanat  
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, Shariatischolar. 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 aazaad  
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 vakhatey  
jyaarey suraj ast thaay chhe  
tyaarey, suraj na noor noa  
prakaash paani upar padey chhe.  
Jo tey jungle ma janaar insaan bey  
akaal 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  
vaakefkaar thao, tyaarey tamey  
aazaad thasho. Khudaa no darajjo  
samajyaa agaau potaano darajjo*

*samjo. Tyaarbaad khudaa na darjaa 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 aazaad kari  
naakhshey tou maarey mahanat  
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. Tenaan 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 jaaojaa.*

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 chaahay chhe.  
"TE" umed AZZADI ni raakhey  
chhe. Ey bey vaato chhe. Banney  
na vichaaro judaa judaa chhe.  
Amaaraa vaastey ghani mahanat*

*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-ilmi kem raaji 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 potej be-ilm chhe. Be-akkal  
Aadam maatey haqiqati din  
ghanoj mushkil chhe. Be-akkal  
maatey amaro 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 haqiqati  
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, bholi nahi jasho. Em na baney ke jyaa sudhi amey jaaheri ma atrey haazar chhieye 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  
gaya. 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.