



# **Anand sahib**

**A Journey towards Spirituality  
(Swahili)**

# Anand Sahib

## A Journey towards Spirituality

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## **Anand sahib**

Anand Sahib: Hii Bani ni sehemu ya Nitnem (maombi) amabayo yanasomwa na wanasikh asubuhi. Bani hii iliandikwa na Guru Amar Das Ji, Guru wa tatu wa Sikh na huunga sehemu ya Bani tano ambayo yanakaririwa kila siku na wanasikh. Bani hii inajitokeza kwenye kurasa 917 hadi 922 ya Guru Granth Sahib, Maandiko matakatifu wa Sikh. Inasemekana ya kwamba mtu anayekariri Bani hii takatifu kwa kujitolea, kwa makini, na ufahamu, atafanikishwa Anand. (Furaha iliyojitosheleza au Furaha tele zaidi) maishani.

Anand Sahib pia inakaririwa katika sherehe zote za kidini ya Sikh, bila kujali hali au sababu ya sherehe, iwapo ni harusi au matanga. Katika utungaji wa kuvutia na kwa neema ya Sri Guru Amar Das Ji, akili na roho na Sikh wa kweli hubaki imara na huelekezwa kwenye malengo katika mazingira yote ya maisha. Katika akili iliyosisimuliwa, iliyojawa na nekta ya Naam, binadamu huwa katika uhusiano na wasia nzuri ya Mungu katika pilka pilka zote za maisha, kwa kuteseka na katika anasa kimoja. Yake ni akiliambayo inang'aa kutokana na ufahamu wa Guru na imo katika ujao wa kidaima wa Naam na Amrit Bani, kukubali bila swali Hukam ya Mwenyezi Mungu. Dukh (Uchungu) na Sukh (Raha) yote yanaonekana kuwa moja kwa kujitolea Sikh ya Guru.

### **Anand: Furaha tele, baraka na Upendo**

.Furaha tele, Anand, na upendo wa Staguru unaopendeza ni jambo la ajabu na kushangaza. Ni hii furaha kuu ya Anand ambayo hutiririka kutoka mdomo wa Sri Guru Amar Das Ji. Upendo wa Guru huyu na Satguru yake inayopendeza ambayo imehamasisha Anand Sahib, hulipuka kama mvua mtulivu kati ya joto jingi katika jua ya majira ya joto. Bila shaka hii ni baraka ya milele katika umbo la mtakatifu Anand Sahib, kwa manufaa ya binadamu wote kwa wakati wote ulio na ujao. Bani hii inafunika na kushika katika hali na madhara yake. Ufahamu kamili wa Guru huchukua usukani kabisa. Huzunguka kikamilifu na kushika vitivo na hisia za mpenzi wa kweli na kufungua milango ya mafuriko ya upendo halisi (Param) kwake na uumbaji wake. Binadamu hubaki amezamishwa kabisa katika bahari ya furaha tele.

Ukiwa umeonja nekta ya furaha tele ya kimungu kwa kukutana na mpendwa Satguru na ukiwa umeonja Naam Ras ya neema ya Satguru, hakuna furaha ya kiulimwengu au raha ambayo inaweza kufananishwa na sehemu ya hii furaha tele ya kimungu na hakuna huzuni wala mateso wa kiulimwengu inaweza kutingiza furaha tele ya kimungu kw asababu binadamu amezamishwa katika furaha hii tele, mja hutupilia ,mbali mielekeo yote ya furaha na huzuni ya uzoefu wa kuishi.

Sri Guru Amar Das Ji hueleza vizuri mno furaha tele kuu inayohisiwa, kufurahiwa na kufikiwa kwa kupata na kukutana na Mtakatifu Guru wa kweli.

Katika wakati huu wa Furaha tele, wanamuziki, viroho, na miungu ya asili wa mbinguni wamekuja kwa kasi ili kujiunga katika kuimba utukufu wa Mung una Satguru. Waimbaji wote wa mbinguni na nyimbo za asili zimeunga simfoni ya furaha kuu na imehifadhiwa katika hali ya unyakuo unaoendelea.

Furaha zote zinazoonekana za ulimwengu zinapotea wakati wa kifo. Furaha hizi za muda mfupi na raha za dunia huisha ghafla, pindi mwili unapotokwa na uhai. Lakini Furaha tele ya kimungu, au Anand ya Satguru, hubaki hata baada ya kufa. Ni "Sadeevi Sukh", Furaha isiyo na mwisho, hali kuu ya kimbingu, mapenzi ya kweli ya milele; isiyobadilika; daima ipo.

Akijumuishwa katika Anand hii, binadamu huinuka juu zaidi ya hali zote mbili. Anand hii ni tofauti na raha za ulimwengu ama furaha. Haitegemei vifaa vya ulimwengu. Anand hii inahusu furaha tele ya Atam (roho, nishati ya asili). Haipungui wakati wa shida. Haina ukingo katika pilka pilka za maisha. Anand hii inazidi raha na uchungu, furaha na huzuni. Akijumuishwa na Anand hii, binadamu anajumuishwa ndani ya Mwenyezi Mungu, anahisi, anaona na kuwa na uzoefu wa uwepo wa milele wa Mungu kila wakati katika maisha yake ulimwenguni.

**Mintarafu: [www.sikhiwiki.org](http://www.sikhiwiki.org)**

## **Anand sahib**

**Anand Sahib:** This Bani is part of the Nitnem (prayers) which are read by Sikhs in the morning. This Bani was written by Guru Amar Das Ji, the third Guru of the Sikhs and forms part of the 5 Banis that are recited daily by Sikhs. The Bani appears on pages 917 to 922 of Guru Granth Sahib, the Sikh Holy Scripture. It is said that the person who recites this Holy Bani daily with dedication, attention, and comprehension, will achieve Anand (Complete Happiness or Bliss) in life.

Anand Sahib is also chanted at all religious ceremonies of the Sikhs, irrespective of the nature of event, whether it is a marriage or death. In the beautiful composition and with the Grace of Sri Guru Amar Das Ji, the mind and soul of a true Sikh remains steadfast and goal oriented in all circumstances of life. In an awakened mind, intoxicated with the Nectar of Naam, one is always tuned with the Sweet Will of the Lord in all the ups and downs of life, in pain and pleasure alike. His is a mind which is ever luminous with Guru Consciousness and is in perpetual intoxication of Naam and Amrit Bani, accepting without question the Hukam of the Almighty. All Dukh (Pain) and Sukh (Pleasure) appear as one to the devoted Sikh of the Guru.

### **Anand: Bliss, blessing and Love**

Bliss, Anand, and Love of the Beloved Satguru is a strange and mysterious phenomenon. It is this Supreme Blissful Anand which flows from the mouth of Sri Guru Amar Das Ji. The Guru's Love with His Beloved Satguru that has inspired the Anand Sahib, bursts out like showers of soothing rain in the overpowering heat of the mid-summer sun. This is indeed an Eternal Blessing in the shape of the Holy Anand Sahib, for the whole of mankind for all times to come. This Bani is completely enveloping, engulfing, overwhelming, and gripping in its nature and effect. Pure Guru Consciousness totally takes over. It completely encircles and grips all the faculties and senses of a true lover and opens the floodgates of Pure Love (Param) for Him and His Creation. One remains totally immersed in this Ocean of Bliss.

Having tasted the Nectar of Divine Bliss in meeting the Beloved Satguru and having tasted the Naam Ras by Satguru's Grace, no worldly happiness and pleasure is comparable to a fraction of this Bliss and no worldly sorrows and affliction can unbalance and shake this Bliss because once one is submerged in this Bliss, one completely transcends all pleasant and unpleasant dimensions of the living experience.

Sri Guru Amar Das Ji most wonderfully expresses the Supreme Bliss experienced, enjoyed, and attained in begetting, finding, and meeting the Holy True Guru.

In this hour of Supreme Bliss, all celestial musicians, nymphs, and fairies have rushed forth in joining and singing the Glory of the Lord and Satguru. All celestial singers and Raags have joined in this symphony of ecstasy and captured this state of continuous rapture.

All seeming earthly joys of the world disappear and vanish at the time of death. The fleeting joys and pleasures of the world abruptly end up with the death of the body. But True Anand/Bliss blessed by Satguru survives even death. It is 'Sadeevi Sukh', Perpetual Joy, Infinite and Supreme Heavenly state, True Affection for Eternity; Never changing; Always there.

Merged in this Anand, one rises far above all dualities. This Anand is different from the worldly pleasures or joy. It is also not dependent on worldly objects. This Anand pertains to the Bliss of the Atam (Soul, Primal energy). It does not diminish in adversity. It is perpetual in all the ups and downs of life. This Anand transcends pleasure and pain, joy and sorrow. Merged in this Anand, one is actually merged in the Lord, and he feels, beholds, and experiences only the Eternal Presence of the Lord every moment of his earthly life.

**Ref:** [www.sikhiwiki.org](http://www.sikhiwiki.org)

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

raamkalee mehlaa 3 anand

Raag Raamkalee, Third Guru, Anand ~ The Song Of Bliss:  
Raag Raamkalee, Guru wa Tatu, Anand - Wimbo wa Furaha Tele

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaaḍ.

One eternal God, realized by the grace of the True Guru:  
Mungu mmoja wa milele, aliyegunduliwa kwa neema ya Guru wa Kweli

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥

anand bha-i-aa mayree maa-ay satguroo mai paa-i-aa.

O' my mother, a state of bliss has welled up within me because I have met the True Guru.  
Eh mama yangu, hali ya furaha tele imejaa ndani mwangu kwa sababu nimekutana na  
Guru wa Kweli.

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥

satgur ta paa-i-aa sahj saytee man vajee-aa vaaDhaa-ee-aa.

Upon meeting the True Guru, I am in a state of intuitive peace and  
poise as if a joyous melody is vibrating in my mind.

Baada ya kukutana na Guru wa Kweli, nimo katika hali ya amani angavu na utulivu kana  
kwamba wimbo ya furaha inatetema akilini mwangu.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥

raag raṭan parvaar paree-aa sabad gaavan aa-ee-aa.

It appears as if the jewel-like musical measures along with their  
fairy-like consorts have come to sing the praises of God.

Inaonekana kana kwamba hatua za kimuziki kama kito pamoja na wenzi wao kama hadithi  
wamekuja kuimba sifa zake Mungu.

ਸਬਦੇ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥

sabdo ta gaavhu haree kayraa man jinee vasaa-i-aa.

Let us Sing the praises of God along with those who have enshrined  
God in their mind and are fully delighted.

Tuimbe sifa za Mungu pamoja na wale ambao wamejengea Mungu altari akilini mwao na  
wamo na furaha kamili.

ਕਰੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥

kahai naanak anand ho-aa satguroo mai paa-i-aa. ||1||

Nanak says, I am in bliss, because I have met the True Guru. ||1||

Nanak anasema, mimi nimo katika furaha tele, kwa sababu nimekutana na Guru wa kweli.

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥

ay man mayri-aa too sadaa rahu har naalay.

O' my mind, always remain attuned to God.

Eh akili yangu, daima uwe katika ushirika na Mungu.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੁਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥

har naal rahu too man mayray dookh sabh visaarna.

O' my mind, remain focused on God; He shall eradicate all the sorrows.

Eh akili yangu, salia katika Mungu; Yeye atatokomezha huzuni zote.

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥

angeekaar oh karay tayraa kaaraj sabh savaarna.

He shall always help you and shall accomplish all your tasks.

Mungu daima atakusaidia na utatimiza kazi zako zote.

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥

sabhnaa galaa samrath su-aamee so ki-o manhu visaaray.

Why do you forsake that Master-God from your mind who is capable of doing everythings?

Kwa nini unamuacha huyo Bwana Mungu kutoka akilini mwako ambaye ana uwezo wa kufanya vyote?

ਕਰੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥

kahai naanak man mayray sadaa rahu har naalay. ||2||

Nanak says: O' my mind, always remain focused on God. ||2||

Nanak anasema: Eh akili yangu, daima salia katika Mungu.

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥

saachay saahibaa ki-aa naahee ghar tayrai.

O' eternal God, what is there which is not in Your celestial home?

Eh Mungu wa milele, kuna nini ambacho hakipo nyumbani mwako uwinguni?



ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥

ghar ta tayrai sabh kichh hai jis deh so paav-ay.

Everything is under Your control, but only that person receives whom You give yourself.  
Kila kitu kipo katika udhibiti wako, lakini ni yule mtu tu atakayepokea ambaye unajipa kwake.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥

sadaa sifati salaah tayree naam man vasaava-ay.

Then, he always sings Your praises, and enshrines Your Name in the mind.  
Kisha, yeye daima huimba sifa zako, na huweka jina la Mungu akilini mwake.

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥

naam jin kai man vasi-aa vaajay shabad ghanayray.

The divine melody of the Shabad vibrates in the mind where dwells Naam.  
Wimbo ya kimungu ya Shabad hutetema akilini ambapo huishi Naam.

ਕਰੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥

khai naanak sachay saahib ki-aa naahee ghar tayrai. ||3||

Nanak says, O' the True Master, what is there that You don't have? ||3||  
Nanak anasema, Eh Bwana wa Ukweli, kuna nini kipo ambacho huna wewe?

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੇ ॥

saachaa naam mayraa aaDhaaro.

The eternal Naam is my only support.  
Naam ya milele ni nguzo yangu ya kipekee.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥

saach naam aDhaar mayraa jin bhukhaa sabh gavaa-ee-aa.

The True Name is my only support which has eliminated all my greed.  
Jina ya ukweli ni nguzo yangu ya pekee ambayo imeondoa tamaa yangu.

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥

kar saa<sup>N</sup>t sukha man aa-ay vasi-aa jin ichhaa sabh pujaa-ee-aa.

Bringing peace and tranquility, Naam has manifest eternal in  
my heart and it has fulfilled all my desires.

Kuleta amani na utulivu, Naam imejidhihirisha milele moyoni mwangu na imetimiza matakwa yangu yote.

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥

sadaa kurbaan keetaa guroo vitahu jis dee-aa ayhi vadi-aa-ee-aa.  
I am forever dedicated to the Guru, who possesses such glory and greatness.  
Daima nimejitolea kwake Guru, ambaye humiliki utukufu na ukuu wa kipekee.

ਕਰੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੇ ॥

kahai naanak sunhu santahu sabad Dharahu pi-aaro.  
Nanak says: Listen O' saints, enshrine in your heart the love for the Guru's word.  
Nanak anasema, Sikilizeni watakatifu, wekeni moyoni mwenu upendo wa matamshi ya  
Guru.

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੇ ॥੪॥

saachaa naam mayraa aaDhaaro. ||4||  
The Eternal Naam is the support of my life. ||4||  
Naam wa Milele ni msaada wa maisha yangu.||4||

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਰੈ ॥

vaajay panch sabad tit ghar sabhaagai.  
That blessed heart feels as if the five primal sounds vibrating in there.  
Hio moyo iliyobarikiwa inahisi kana kwamba nishati tano za asili zinatetema mle ndani.

ਘਰਿ ਸਭਾਰੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥

ghar sabhaagai sabad vaajay kalaa jit ghar Dhaaree-aa.  
O' God, that blessed heart, in which You have instilled Your power,  
feels the divine music being played continuously.  
Eh Mungu, Hio moyo iliyobarikiwa, ambako umepachika nguvu zako, inahisi nyimbo za  
kimungu zikichezwa bila mwisho.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥

panch doot tuDh vas keetaay kaal kantik maari-aa.  
You have brought under control that person's all the five demons ( lust, anger, greed,  
attachment, and ego), and have removed his fear of death.  
Umedhibiti pepo zote tano za mtu huyo (usherati, hasira, tamaa, viambatano, na  
ubinafsi), na umeondoa uoga wake wa kifo.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥

Dhur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.

Only those people focused on God's Name, in whose destiny You have put the blessings of Naam from the very beginning.

Ni wale watu tu ambao wamesalia katika jina la Mungu, ambao umeweka kwenye hatima yao baraka za Naam kutoka mwanzo kabisa.

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥

kahai naanak tah sukh ho-aa tit ghar anhad vaajay. ||5||

Nanak says, in that mind peace prevails as if the melody of continuous Divine music is being played. ||5||

Nanak anasema, katika akili hio amani husalia kana kwamba wimbo wa kimungu usio na mwisho unachezwa mle ndani.

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ ॥

saachee livai bin dayh nimaanee.

Without the true longing for God, this human body is completely helpless.

Bila hamu ya kweli ya Mungu, mwili hii ya kibinadamu ni mnyonge kabisa.

ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥

dayh nimaanee livai baajhahu ki-aa karay vaychaaree-aa.

Without the true longing for God, what can this helpless body do?

Bila hamu ya kweli ya Mungu, ni nini mwili hii mnyonge inaweza kufanya?

ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ ॥

tuDh baajh samrath ko-ay naahee kirpaa kar banvaaree-aa.

O' Master of the universe, no one except You is omnipotent; please bestow mercy.

Eh Bwana wa ulimwengu, Hakuna mtu ila wewe ambaye ana nguvu kamili; tafadhali tuhurumie.

ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ ॥

ays na-o hor thaa-o naahee sabad laag savaaree-aa.

Except You this body has no other support, it can be embellished only by attuning to the Guru's Word.

Pasi wewe mwili hii haina nguzo yoyote, inaweza kuimarishwa tu kwa kuzingatia maneno ya Guru.

ਕਰੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥੬॥

kahai naanak livai baajhahu ki-aa karay vaychaaree-aa. ||6||

Nanak says, without the love for God, what can this helpless body do? ||6||

Nanak anasema, bila upendo wa Mungu, ni nini ambayo mwili hii mnyonge inaweza kufanya?

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੇ ਕਰੈ ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ॥

aanand aanand sabh ko kahai aanand guroo tay jaani-aa.

Everyone talks of bliss; but bliss is known only through the Guru.

Kila mtu huongelea furaha tele; lakini furaha tele inajulikana tu kupitia kwake Guru.

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ ॥

jaani-aa aanand sadaa gur tay kirpaa karay pi-aari-aa.

O' my dear friends, only when the Guru shows his grace, one comes to know about the real bliss from the Guru.

Eh rafiki zangu wa dhati, Guru atakaponyesha neema yake, binadamu anakuja kujua kuhusu furaha tele kutoka kwake Guru.

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥

kar kirpaa kilvikh katay gi-aan anjan saari-aa.

Granting His Grace, the Guru destroys all his sins and blesses him with the healing ointment of spiritual wisdom.

Akitoa neema yake, Guru huangamiza dhambi zake zote na kumbariki kwa mafuta ya uponyaji ya busara ya kiroho.

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ॥

andrahu jin kaa moh tuta tin kaa saba sachai savaari-aa.

Those who eradicate attachment for the worldly things from within, their life is embellished by the Eternal God.

Wale ambao hutokomeza viambatano ya vitu vya ulimwengu kutoka ndani, maisha yao imepambwa na Mungu wa milele.

ਕਰੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ ॥੭॥

kahai naanak ayhu anand hai aanand gur tay jaani-aa. ||7||

Nanak says, this is the true bliss and this kind of bliss can only be known through the Guru. ||7||

Nanak anasema, hii ndio furaha tele ya ukweli na aina hii ya furaha tele inaweza kujilikana tu kwa kupitia Guru.

ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੇਈ ਜਨੁ ਪਾਵੈ ॥

baabaa jis too deh so-ee jan paavai.

O' my God, only that person to whom You give, receives this bliss.

Eh Mungu wangu, kwa mtu tu ambaye unampa, anapokea hii furaha tele.

ਪਾਵੈ ਤ ਸੇ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੇ ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ॥

paavai ta so jan deh jis no hor ki-aa karahi vaychaari-aa.

Yes, he alone receives this gift of bliss, unto whom You give it;

otherwise what can the helpless creatures do?

Ndio, yeye tu anapokea zawadi hii ya furaha tele, kwa yule enayepea; kama sivyo ni nini viumbe hao wanyonge wanaweza kufanya?

ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਹ ਦਿਸਿ ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ ॥

ik bharam bhoolay fireh dah dis ik naam laag savaari-aa.

There are some who, deluded by doubt, keep wandering in all the ten directions,

but there are others whose life You embellish by attaching them to Naam.

Kuna wale ambao, baada ya kudanganywa na shaka, wanaendelea kurandaranda katika mielekeo yote kumi, lakini kuna wengine ambao maisha zao zimepambwa na Mungu kwa kuunganishwa na Naam.

ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ ॥

gur parsadee man bha-i-aa nirmal jinaa bhaanaa bhaav-ay.

By the Guru's Grace, the mind of those becomes immaculate, to whom Your Will is pleasing.

Kwa neema yake Guru, akili za wake hukuwa safi kabisa, kwa wale ambao wasio wa Mungu unapendeza.

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ ਸੇਈ ਜਨੁ ਪਾਵਏ ॥੮॥

khai nanak jis deh pi-aaray so-ee jan paav-ay. ||8||

Nanak says: O' God, he alone receives this gift of bliss onto whom You bestow it.

Nanak anasema: Eh Mungu, yule anayepokea tuzo la furaha tele ni yule ambaye unapachika tuzo hilo.

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੇ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਈ ॥

aavhu sant pi-aariho akath kee karah kahaanee.

Come O' dear saints, let us reflect on the virtues of the indescribable God.  
Kujeni eh watakatifu wapendwa, tutafakari fadhila za Mungu asiyeweza kuelezwa.

ਕਰਹ ਕਹਾਈ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥

karah kahaanee akath kayree kit du-aarai paa-ee-ai.

Let us talk about that indescribable God, and think about the way in which He can be realized.

Tuongelee yule Mungu asiyeweza kuelezwa, na kufikiria kuhusu njia ambayo Mungu anaweza kutambulika.

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥

tan man Dhan sabh sa-up gur ka-o hukam mani-ai paa-ee-ai.

God can be realized by surrendering our body, mind, wealth, and everything to the Guru and by obeying his command.

Mungu anaweza kutambulika kwa kusalimu mwili wetu, akili, mali na kila kitu kwake Guru na kwa kutii amri zake.

ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਈ ॥

hukam mannihu guroo kayraa gaavhu sachee baanee.

O' saintly people, obey the Guru's Command, and sing the praises of God  
Eh watu watakatifu, mtii amri zake Guru, na muimbe sifa zake Mungu.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਕਥਿਹੁ ਅਕਥ ਕਹਾਈ ॥੯॥

khai naanak sunhu santahu kathihu akath kahaanee. ||9||

Nanak says, listen O' saints, reflect on the virtues of the Indescribable God. ||9||  
Nanak anasema, sikilizeni eh watakatifu, tafakarini fadhila za Mungu asiyeweza kuelezwa.

ਏ ਮਨ ਚੰਚਲਾ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥

ay man chanchlaa chaturaa-ee kinai na paa-i-aa.

O fickle mind, through cleverness, no one has ever realized God.  
Eh akili isiyona na msimamo, kupitia ujuaji, hakuna mtu amewahi kutambua Mungu.

ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ ॥

chaturaa-ee na paa-i-aa kinai too sun man mayri-aa.

O' my mind, listen, nobody has ever realized God through cleverness  
Eh akili yangu, sikiza, hakuna mtu amewahi kutambua Mungu kupitia ujuaji.

ਏਹ ਮਾਇਆ ਮੋਹਣੀ ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥

ayh maa-i-aa mohnee jin ayt bharam bhulaa-i-aa.

This Maya is so fascinating; which has strayed all in doubt  
Maya hii inavutia mno; ambayo imepotosha wote wenye shaka.

ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ ॥

maa-i-aa ta mohnee tinai keetee jin thag-ulee paa-ee-aa.

This fascinating Maya has been created by the same God who has also administered this  
deceiving potion of worldly illusion to the mortals.

Maya hii inayovutia imeumbwa na yule Mungu ambaye amepeana dawa hii ya  
udanganyifu wa ulimwengu kwa binadamu.

ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ ॥

kurbaan keetaa tisai vitahu jin moh meethaa laa-i-aa.

I dedicate myself to God who has made attachment to Maya so sweet.

Nimejitolea kikamilifu kwake Mungu ambaye amefanya uambatano kwa Maya tamu sana.

ਕਹੈ ਨਾਨਕੁ ਮਨ ਚੰਚਲ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥੧੦॥

khai naanak man chanchal chaturaa-ee kinai na paa-i-aa. ||10||

Nanak says, O my mercurial mind, no one has realized God through cleverness. ||10||  
Nanak anasema, Eh akili yangu tete, hakuna mtu ametambua Mungu kwa kupitia ujuaji.

ਏ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥

ay man pi-aari-aa too sada sach samaalay.

O' my dear mind, always remember the eternal God with love and devotion.

Eh akili yangu mpendwa, daima ukumbuke Mungu wa milele kwa upendo na kujitolea.

ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥

ayhu kutamb too je daykh-daa chalai naahee tayrai naalay.

This family which you see shall not go along with you after death.

Familia hii unayoona haitaenda nawe baada ya kufa.

ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥

saath t̄ayrai chalai naahee t̄is naal ki-o chit̄ laa-ee-ai.

Why do you emotionally attach yourself to that which is not  
going to accompany you in the end?

Kwa nini unajambatanisha kihisia kwa yale ambayo hayataambatana nawe mwishoni?

ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥

aisaa kamm moolay na keechai jit̄ ant̄ pachhot̄aa-ee-ai.

Never do such a deed at all, for which you will repent in the end.

Usiwahi fanya tendo kama hilo hata kidogo, ambalo utalitubu mwishowe.

ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥

sat̄guroo kaa updays sun̄ too hovai t̄ayrai naalay.

Listen to the teachings of the True Guru, which will remain with you forever.

Sikiza mafunzo ya Guru wa kweli, ambayo yatasalia nawe milele.

ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥੧੧॥

kahai naanak man pi-aaray too sadaa sach samaalay. ||11||

Nanak says, O' my dear mind, always lovingly remember the eternal God.||11||

Nanak anasema, Eh akili yangu mpendwa, daima ukumbuke Mungu wa milele kwa  
upendo.

ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

agam agocharaa t̄ayraa ant̄ na paa-i-aa.

O' unfathomable and unperceivable God, nobody has ever found Your limit.

Eh Mungu usiyetambulika na usiyeleweka, hakuna mtu amewahi kupata kikomo chako.

ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ॥

ant̄o na paa-i-aa kinai t̄ayraa aapnaa aap too jaan̄hay.

Yes, no one has found Your limits and only You know Yourself.

Ndio, hakuna mtu amepata kikomo chako na ni Wewe tu unajijua.

ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੇ ਆਖਿ ਵਖਾਣਏ ॥

jee-a jant̄ sabh̄ khayl̄ t̄ayraa ki-aa ko aakh̄ vakhaana-ay.

All living beings and creatures are Your play; how can anyone describe You?

Vitu vyote vinavyoishi na viumbe ni mchezo wako; ni vipi mtu ataweza kukueleza?



ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥

aakhahi ta vaykheh sabh toohai jin jagat upaa-i-aa.

It is You who has created this world, it is You who speak through every living being and take care of them.

Ni wewe Mungu ambaye umeumba ulimwengu huu, ni Wewe ambaye anazungumza kupitia viumbe vyote na unavishughulikia.

ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥੧੨॥

kahai naanak too sadaa agamm hai tayraa ant na paa-i-aa. ||12||

Nanak says, O' God! You are always incomprehensible and nobody has ever found the limit of Your virtues. ||12||

Nanak anasema, Eh Mungu! Wewe daima haueleweki na hakuna mtu amewahi kupata kikomo cha fadhila zako.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥

sur nar mun jan amrit khojday so amrit gur tay paa-i-aa.

The angels and sages search for the ambrosial Nectar; but this nectar is only obtained from the Guru.

Malaika na wahenga wanatafuta ambrosia ya nekta; lakini nekta hii inapatikana tu kutoka kwa Guru.

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥

paa-i-aa amrit gur kirpaa keenee sachaa man vasaa-i-aa.

The one upon whom the Guru has shown his mercy has received the nectar of Naam because he has enshrined the eternal God in his mind.

Yule ambaye Guru ameonyesha huruma yake amepokea nekta ya Naam sababu amejengea Mungu wa milele altari akilini mwake.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ॥

jee-a jant sabh tuDh upaa-ay ik vaykh parsan aa-i-aa.

O' God, all living beings are created by You; many people on seeing the Guru come before him to seek his blessings.

Eh Mungu, viumbe vyote vimeumbwa nawe; watu wengi wanapoona Guru wanakuja mbele yake kutafuta baraka yake.

ਲਬੁ ਲੇਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ ॥

lab lobh aha<sup>N</sup>kaar chookaa satguroo bhalaa bhaa-i-aa.

Their greed and egotism is dispelled, and the True Guru seems pleasing.

Tamaa yao na ubinafsi imeondolewa, na Guru wa kweli anakaa kuvutia.

ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੇ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥੧੩॥

kahai naanak jis no aap tuthaa tin amrit gur tay paa-i-aa. ||13||

Nanak says, only the one upon whom God has become gracious,

have received the nectar of Naam from the Guru. ||13||

Nanak anasema, kwa yule tu ambaye Mungu ameonyesha neema, amepokea nekta ya Naam kutoka kwake Guru.

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ॥

bhagtaa kee chaal niraalee.

The lifestyle of the devotees is unique and distinct.

Mtindo wa maisha ya waliojitolea ni ya kipekee na tofauti.

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ ॥

chaalaa niraalee bhagtaah kayree bikham maarag chalṇaa.

Yes, the devotees' lifestyle is unique and distinct; they follow the most difficult path.

Ndio, mtindo wa maisha ya hao waliojitolea ni tofauti na ya kipekee; wanafuata njia ngumu kabisa.

ਲਬੁ ਲੇਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥

lab lobh aha<sup>N</sup>kaar taj trisnaa bahut naahee bolṇaa.

They renounce greed, egotism and worldly desires; they do not talk much about themselves.

Wanakataa tamaa, ubinafsi na hamu za ulimwengu; hawajiongelei zaidi.

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥

khanni-ahu tikhee vaalahu nikee ayṭ maarag jaṇaa.

The path they follow in life is sharper than a two-edged sword,  
and finer than a hair (arduous and challenging).

Njia wanayofuata maishani ni kali kuliko upanga kuwili, na laini kuliko unywele (ngumu na yenye changamoto nyingi).

ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥

gur parsadee jinee aap taji-aa har vaasnaa samaanee.

By the Guru's grace, those who have shed their self-conceit;  
their desire for maya vanishes in God's remembrance

Kwa neema ya Guru, wale ambao wameacha majivuno yao; hamu yao ya Maya hupotea  
kwa ukumbuko wa Mungu.

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥੧੪॥

khai naanak chaal bhagtaa jugahu jug niraalee. ||14||

Nanak says, age after age the lifestyle of God's devotees  
has remained unique and distinct. ||14||

Nanak anasema, enzi baada ya enzi mtindo wa maisha wa waliojitolea kwake Mungu  
imebaki tafauti na ya kipekee.

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ ॥

ji-o too chalaai-ihī tiv chalah su-aamee hor ki-aa jaanaa gun tayray.

O' Master-God, as You wish, Your creatures conduct themselves accordingly;  
I do not know any more about Your Virtues.

Eh Bwana Mungu, unavyotaka, viumbe vyako vinatenda kulingana na matakwa yako; mimi  
sijui zaidi kuhusu fadhila zako.

ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ ॥

jiv too chalaai-ihī tivai chalah jinaa maarag paavhay.

On whatever path You put us, we conduct ourselves as per You wish.

Kwa njia yoyote unayotuweka, tunatenda unavyotaka.

ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ ॥

kar kirpaa jin naam laa-ihī se har har sadaa Dhi-aavhay.

Showing mercy, whom You attune to Naam, they always lovingly remember You.

Kuonyesha huruma, kwa yule unayefahamisha Naam, daima watakukumbuka kwa  
upendo.

ਜਿਸ ਨੇ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥

jis no katha sunaa-ihī aapnee se gurdu-aarai sukḥ paavhay.

Those to whom You recite the divine words of Your praises,  
enjoy peace through the Guru in the holy congregation.

Kwa yule ambaye unakariri maneno yako ya kimungu ya sifa zako, furahia amani kupitia  
kwake Guru katika ushirika takatifu.

ਕਰੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ ॥੧੫॥

kahai naanak sachay saahib ji-o bhaavai tivai chalaavahay. ||15||

Nanak says, O' eternal God, as You wish, You make the creatures conduct themselves accordingly. ||15||

Nanak anasema, Eh Mungu wa milele, unavyotaka, unafanya viumbe watende ipasavyo.

ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ ॥

ayhu sohilaa sabadu suhaavaa.

This song of bliss is the most beautiful Divine Word.

Wimbo hii ya furaha tele ni matamshi ya kimungu nzuri kabisa.

ਸਬਦੇ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥

sabdo suhaavaa sadaa sohilaa satguroo sunaaa-i-aa.

The true Guru has recited this eternal song of joy, which is embellished with the Divine Word.

Guru wa kweli amekariri wimbo hii ya furaha ya milele, iliyopambwa na neno takatifu.

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ ॥

ayhu tin kai man vasi-aa jin Dharahu likhi-aa aa-i-aa.

This song of bliss is enshrined in the minds of those who are so predestined.

Wimbo hii ya furaha tele imewekwa katika akili ya wale waliotangulishwa.

ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ ਕਰਹਿ ਗਲਾ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥

ik fireh ghanayray karahi galaa galee kinai na paa-i-aa.

Many mortals wander around, boasting about their shallow knowledge, but nobody has ever realized God and received bliss by mere talks.

Binadamu wengi wanarandaranda, wakijigamba kuhusu maarifa yao duni, lakini hakuna mtu amewahi tambua Mungu na amepokea furaha tele kwa matamshi tu.

ਕਰੈ ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥੧੬॥

kahai naanak sabadu sohilaa satguroo sunaaa-i-aa. ||16||

Nanak says that the true Guru has recited the bliss giving Divine Word. ||16||

Nanak anasema ya kwamba Guru wa kweli amekariri furaha tele akipeana neno la kimungu.

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥

pavit ho-ay say janaa jinee har Dhi-aa-i-aa.

The life of those devotees have become pure, who have meditated on God.

Maisha ya wale wanaojitolea katika Mungu wamekuwa safi kabisa, ambao wametafakari Mungu.

ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥

har Dhi-aa-i-aa pavit ho-ay gurmukh jinee Dhi-aa-i-aa.

Yes, those who have lovingly meditated on God through the Guru have become immaculate.

Ndio, wale ambao wametafakari Mungu katika upendo kupitia Guru wamekuwa safi kabisa.

ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਪਵਿਤੁ ਸੰਗਤਿ ਸਬਾਈਆ ॥

pavit maataa pitaa kutamb sahit si-o pavit sangat sabaa-ee-aa.

Their mother, father, their families, and all those who come in their contact have been sanctified.

Mama, baba na familia zao, na wote ambao wameambatana nao wamesafishwa.

ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ ॥

kahday pavit sunday pavit say pavit jinee man vasaa-i-aa.

God's Name is such a source of bliss that those who utter and those who listen become pure. Those who enshrine it within their minds also become immaculate.

Jina la Mungu ni chanzo cha furaha tele na wote ambao hutaja na kusikiza hukuwa safi. Wale ambao huweka akilini mwao pia wanakuwa safi kabisa.

ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੧੭॥

kahai naanak say pavit jinee gurmukh har har Dhi-aa-i-aa. ||17||

Nanak says that, all those who have meditated on God's Name have become pure. ||17||

Nanak anasema, wote ambao wametafakari katika jina la Mungu wamekuwa safi.

ਕਰਮੀ ਸਹਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥

karmee sahj na oopjai viṇ sahjai sahsaa na jaa-ay.

State of intuitive poise doesn't well up through ritualistic deeds,  
and without intuitive poise, skepticism does not depart.

Hali ya utulivu angavu haiji kwa matendo ya kimila, na bila utulivu angavu, wasiwasi hauwezi kukuacha.

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੈ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ॥

nah jaa-ay sahsaa kitai sanjam rahay karam kamaa-ay.

People have given up after trying all kinds of deeds, because skepticism does not depart by mere ritualistic deeds.

Watu wamekata tamaa baada ya kujaribu aina yote ya matendo, kwa sababu wasiwasi haiwezi kukuacha kupitia matendo hafifu ya kimila.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥

sahsai jee-o maleen hai kit sanjam Dhotaa jaa-ay.

The mind is polluted by skepticism; how can it be cleansed?

Akili inachafuliwa na wasiwasi; ni vipi inaweza kusafishwa?

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਰਹਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥

man Dhovahu sabad laagahu har si-o rahhu chit laa-ay.

Clean your mind by attuning to the Guru's word, and keep your consciousness focused on God.

Safisha akili yako kwa kujifahamisha na maneno ya Guru, na fahamu yako imakinike katika Mungu.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ ॥੧੮॥

kahai naanak gur parsaadee sahj upjai ih sahsaa iv jaa-ay. ||18||

Nanak says, by Guru's Grace intuitive poise wells up, and this skepticism is dispelled.

||18||

Nanak anasema, kwa neema ya Guru utulivu angavu unajaa, na wasiwasi hii inakuacha.

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥

jee-ahu mailay baahrahu nirmal.

Some people, outwardly appear to be pure but their minds are filthy with vices.

Watu wengine, hukaa safi lakini akili zao zimechafuka kwa vitendo vibaya.

ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥

baahrahu nirmal jee-ahu ta mailay tīnee janam joo-ai haari-aa.  
Yes, those who are outwardly pure and polluted within, have lost their  
human life in this game.

Ndio, wale ambao wana usafi wa nje na wamechafuka akilini, wamepoteza uhai wao wa  
kibinadamu katika mchezo huu.

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ॥

ayh tīsnaa vadaa rog lagaa maraṅ manhu visaari-aa.  
They are afflicted with the terrible disease of worldly desires, and have forsaken even the  
thought of death from their minds.

Wanateswa na ugonjwa mbaya wa hamu za ulimwengu, na wameacha hata fikira ya kifo  
akilini mwao.

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੇ ਸੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ ॥

vaydaa meh naam utam so suneh naahee fireh ji-o baytaali-aa.  
In the Vedas, God's Name has been declared supreme, but they don't listen to  
this advice and keep on wandering like ghosts.

Katika Vedas, jina la Mungu imetangzwa kuwa Kuu, lakini hawasikizi mawaidha haya na  
wanaendelea kuranda kama mizuka.

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਸਚੁ ਤਜਿਆ ਕੂੜੇ ਲਾਗੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥੧੯॥

kahai naanak jin sach taji-aa koorhay laagay tīnee janam joo-ai haari-aa. ||19||  
Nanak says, those who forsake Truth (God) and cling to falsehood (Maya), have lost their  
human life in this game. ||19||

Nanak anasema, wale ambao huacha Ukweli (Mungu) na kuambatana na Uwongo (Maya),  
wamepoteza maisha yao ya kibinadamu katika mchezo huu.

ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥

jee-ahu nirmal baahrahu nirmal.  
Those who are pure from inside and immaculate from outside as well.  
Wale ambao wamo safi kindani na safi wanavyoonekana pia.

ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਈ ॥

baahrahu t̄a nirmal jee-ahu nirmal satgur t̄ay karṇee kamaaṇee.

Those who have learned their conduct and way of life from the true Guru, yes they are pure from inside and immaculate from outside.

Wale ambao wamejifunza kutenda ipasavyo na mtindo wa maisha kutoka kwa Guru, ndio, wao ni safi kindani na safi wanavyoonekana pia.

ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ਮਨਸਾ ਸਚਿ ਸਮਾਈ ॥

koorh kee so-ay pahuchai naahee mansaa sach samaaṇee.

Not even an iota of falsehood touches them and their desires for Maya end in devotional worship.

Sio hata kipande kidogo cha uwongo inawashika na hamu zao za Maya inaisha na ibada ya kujitolea.

ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ ਭਲੇ ਸੇ ਵਣਜਾਰੇ ॥

janam raṭan jinee khati-aa bhalay say vanjaaray.

Best are the traders of Naam, who have achieved the purpose of human life by earning the wealth of Naam.

Wazuri ni wale wafanyabiashara wa Naam, ambao wamefanikisha kusudi la maisha ya binadamu kwa kupata utajiri ya Naam.

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ ਸਦਾ ਰਹਿ ਗੁਰ ਨਾਲੇ ॥੨੦॥

khai naanak jin man nirmal sadaa raheh gur naalay. ||20||

Nanak says, those whose mind is pure, always remain focused on the Guru's word. ||20|| Nanak anasema, wale ambao akili zao ni safi, daima wanasalia katika umakini wa maneno ya Guru.

ਜੇ ਕੇ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥

jay ko sikh guroo saytee sanmukh hovai.

If any disciple wants to become truly faithful to the Guru.

Iwapo mfuasi yeyote kweli anataka kukuwa mwaminifu kwake Guru.



ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥

hovai tā sanmukh sikh ko-ee jee-ahu rahai gur naalay.

Yes, if any disciple wants to become faithful to the Guru, then he has to follow the Guru's teachings sincerely)

Ndio, iwapo mfuasi yeyote kweli anataka kuwa mwaminifu kwake Guru, sharti afuate mafundisho ya Guru kiwazi.

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ ॥

gur kay charan hirdai Dhi-aa-ay antar aatmai samaalay.

He should contemplate on the Guru's teachings and enshrine them in the inner conscience.

Anafaa kutafakari mafundisho ya Guru na kuyaweka katika fahamu yake ya ndani kabisa.

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥

aap chhad sada rahai parnai gur bin avar na jaanai ko-ay.

Renouncing self-conceit, such a person should always depend on the Guru, and except for the Guru, should not follow anybody else for spiritual guidance.

Kukataa majivuno, mtu kama huyo anafaa kutegemea Guru, na pasipo Guru, hafai kufuata mtu mwengine kwa maelekezo ya kiroho.

ਕਰੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸੇ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ ॥੨੧॥

kahai nanak sunhu santahu so sikh sanmukh ho-ay. ||21||

Nanak says, listen, O Saints: such a disciple turns toward the Guru with sincere faith, and becomes faithful to the Guru. ||21||

Nanak anasema, sikiliza, Eh watakatifu: mfuasi kama huyo anapenduka kuelekea kwa Guru na imani iliyo wazi, na anakuwa mwaminifu kwake Guru.

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ ॥

jay ko gur tay vaimukh hovai bin satgur mukat na paavai.

If someone turns away from the Guru's word, without following the True Guru's teachings, he shall not find liberation from Maya.

Iwapo mtu atakiuka maneno ya Guru, bila kufuata mafundisho ya Guru wa kweli, yeye hatapata ukombozi kutoka Maya.

ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ ॥

paavai mukat̄ na hor thai ko-ee puchhahu bibaykee-aa jaa-ay.  
One can never find liberation from the bond of Maya anywhere else;  
go and ask the wise ones about this.

Binadamu hawezi kupata ukombozi kutoka kwenye kifungo cha Maya mahali pengine;  
nenda ukaulize wenye busara kuhusu hiki.

ਅਨੇਕ ਜੁਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥

anayk joonee bharam aavai vin satgur mukat̄ na paa-ay.  
Such a person wanders through countless births, but without following the True Guru's  
teachings, he shall not find liberation from the bonds of Maya.  
Mtu kama huyo hurandaranda kupitia uzao usiohesabika, lakini bila kufuata mafundisho ya  
Guru wa kweli, yeye hatapata ukombozi kutoka kifungo cha Maya.

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ ॥

fir mukat̄ paa-ay laag charnee satguroo sabad sunaa-ay.  
Liberation from the bonds of Maya is received only by coming to the Guru's refuge,  
because only the true Guru teaches the righteous way in life through Divine Word.  
Ukombozi kutoka vifungo vya Maya unapokelewa tu kwa kujia kimbilio cha Guru, kwa  
sababu ni Guru wa kweli tu ambaye hufunza kuhusu njia yenye haki kupitia neno la  
kimungu.

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥੨੨॥

kahai nanak vichaar dekhu vin satgur mukat̄ na paa-ay. ||22||  
Nanak says, contemplate this and see, that without the True Guru's word, one does not  
receive liberation from the bonds of Maya. ||22||  
Nanak anasema, tafakari hayo na uone, ya kwamba bila neno la Guru wa kweli, binadamu  
hawezi kupokea ukombozi kutoka vifungo vya Maya.

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੁ ਕੇ ਪਿਆਰਿਹੇ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥

aavhu sikh satguroo kay pi-aariho gaavhu sachee banee.  
O beloved disciples of the True Guru, come and sing the Guru's Divine Words.  
Eh wafuasi wapendwa wa Guru wa kweli, kujeni muimbe maneno ya kimungu ya Guru.

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥

baṇee ṭa gaavhu guroo kayree baṇee-aa sir baṇee.

Sing the Divine words, the supreme words (Bani) of all, uttered by the Guru.  
Imbeni maneno ya kimungu, maneno kuu (Bani) kwa yote, yaliyotamkwa na Guru.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥

jin ka-o nadar karam hovai hirdai tinaa samaanee.

These Divine Words uttered by the Guru get enshrined in the heart of those who are blessed with God's glance of grace.  
Maneno haya ya kimungu yaliyotamkwa na Guru yanawekwa kwenye moyo ya wale ambao wamebarikiwa na neema ya Mungu.

ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਰਰਿ ਰੰਗਿ ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ ॥

peevhu amrit sadaa rahhu har rang japihu saarigpaanee.

Partake the Ambrosial Nectar of Naam, remain imbued with God's Love forever, and meditate on God with loving devotion.  
Shiriki Nekta ya Ambrosia ya Naam, ubaki umejawa na upendo wa Mungu milele, na utafakari kujitolea kwa upendo kwake Mungu.

ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ ਏਹ ਸਚੀ ਬਾਣੀ ॥੨੩॥

kahai nanak sadaa gaavhu ayh sachee baṇee. |23|

Nanak says, forever sing these Divine hymns uttered by the Guru forever. ||23||  
Nanak anasema, milele uimbe wimbo za kimungu zilizotamkwa na Guru milele.

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥

satguroo binaa hor kachee hai baṇee.

The words uttered by anyone other than the True Guru are false.  
Maneno yaliyotamkwa na mtu mwingine aiye Guru ni uwongo.

ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥

baṇee ṭa kache satguru baajhahu hor kachi baṇee.

Yes, without being uttered or approved by the true Guru, all other hymns are false.  
Ndio, bila kutamkwa au kukubaliwa na Guru wa kweli, nyimbo nyingine zote ni uwongo.

ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕੱਚੀ ਆਖਿ ਵਖਾਣੀ ॥

kahday kachay sunday kachay kachee<sup>N</sup> aakh vakhaanee.  
False are the reciters, false are the listeners, and false  
are those who discourse on false Bani.

Wanaokariri ni waongo, wanaosikiliza ni waongo, na wale wanaohutuba Bani ya uwongo  
ni waongo.

ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ਕਹਿਆ ਕਛੂ ਨ ਜਾਣੀ ॥

har har nit karahi rasnaa kahi-aa kachhoo na jaanee.  
They may continually recite God's Name with their tongues, but they do  
not understand what they are reciting.

Wanaweza kariri jina la Mungu mara kwa mara na ndimi zao, lakini hawaelewi  
wanachokariri.

ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ ॥

chit jin kaa hir la-i-aa maa-i-aa bolan pa-ay ravaanee.  
Their conscious has been deceived by Maya, they are just reciting  
words without any understanding.

Fahama zao zimedanganywa na Maya, wanakariri tu maneno bila kuelewa.

ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥੨੪॥

kahai nanak satguru baajhahu hor kachi baanee. ||24||  
Nanak says that without being uttered or approved by the true Guru,  
all other Baani (word) is false. ||24||

Nanak anasema ya kwamba bila kutamkwa au kukubaliwa na Guru wa kweli, Baani (neno)  
yote nyingine ni uwongo.

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥

gur kaa sabad ratann hai heeray jit jarhaa-o.  
The Word of the Guru is like a priceless gift studded with the virtues of God.  
Neno la Guru ni kama tu tuzo isiyokadirika iliyojaa fadhila za Mungu.

ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ਏਹੁ ਹੋਆ ਸਮਾਉ ॥

sabad ratan jit man laagaa ayhu ho-aa samaa-o.  
The one whose mind is attuned to the Guru's invaluable word, merges in this.  
Yule ambaye akili yake imefahamishwa maneno yasiyokadirika ya Guru, yakijumuishwa  
katika hii.

ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ਸਚੈ ਲਾਇਆ ਭਾਉ ॥

sabad saytee man mili-aa sachai laa-i-aa bhāa-o.

One whose mind is focused on the Guru's word, he develops love for the eternal God.  
Yule ambaye akili yake imemakinika katika maneno ya Guru, anaendeleza upendo kwake  
Mungu wa milele.

ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ ਜਿਸ ਨੇ ਦੇਇ ਬੁਝਾਇ ॥

aapay heeraa ratan aapay jis no day-ay bujhaa-ay.

The one whom God blesses this understanding, realizes that God's Name  
and the word of His praises are priceless.  
Yule ambaye Mungu anabariki kwa kuelewa hii, anagundua kwamba jina la Mungu na  
maneno yanayotumiwa kumsifu hayawezi kukadiriwa.

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ ॥੨੫॥

kahai nanak sabad ratan hai heera jit jarhaa-o. ||25||

Nanak says, the Guru's word is like a priceless gift studded with  
the invaluable virtues of God. ||25||

Nanak anasema, neno la Guru ni kama tuzo isiyokadirika iliyojaa fadhili za Mungu.

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥

siv sakat aap upaa-ay kai kartaa aapay hukam vartaa-ay.

After creating the soul and Maya, the Creator subjects them to His Command.  
Baada ya kuumba roho na Maya, Muumbaji anawasalimisha kwa amri yake.

ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥

hukam vartaa-ay aap vaykhai gurmukh kisai bujhaa-ay.

Enforcing His Order, He Himself sees the play between the mind and Maya; He gives the  
understanding about this play only to a rare Guru's follower.

Kwa kutekeleza amri yake, Mungu mwenyewe anaona mchezo kati ya akili na Maya;  
anapea uelewa kuhusu muigizo huu kwa mfuasi nadra wake Guru.

ਤੇੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥

torhay banDhan hovai mukat̄ sabad̄ man vasaa-ay.

Such a person enshrines the Guru's word in the mind, and he is emancipated by breaking the bonds of Maya.

Mtu kama huyo anaweka maneno ya Guru akilini, na anafanywa huru kwa kuvunja vifungo vya Maya.

ਗੁਰਮੁਖਿ ਜਿਸ ਨੇ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ॥

gurmukh̄ jis no aap karay so hovai aykas si-o liv laa-ay.

The one whom God Himself blesses the wisdom to follow the Guru's teaching, he lovingly attunes his mind to God.

Yule ambaye Mungu mwenyewe hubariki kwa busara ya kufuata mafundisho ya Guru, anafahamisha akili yake na Mungu.

ਕਹੈ ਨਾਨਕੁ ਆਪਿ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ ॥੨੬॥

khai naanak aap kart̄aa aapay hukam bujhaa-ay. ||26||

Nanak says, He Himself is the Creator, and Himself reveals His Command. ||26||

Nanak anasema, Mungu mwenyewe nu Muumbaji, na Yeye mwenyewe anaonyesha amri yake.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥

simrit̄ saast̄ar punn paap beechaard̄ay t̄at̄ai saar na jaanee.

The readers of Smritis and the Shastras reflect upon good and evil, but they do not understand the true essence of reality.

Wasomaji wa Smriti na Shastra wanatafakari zuri na baya, lakini hawaelewi kiini cha ukweli cha uhalisia.

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਹੁ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥

t̄at̄ai saar na jaanee guroo baajh̄ahu t̄at̄ai saar na jaanee.

Yes, they do not understand the true essence of reality and without the Guru's teachings they can not know the true essence of reality.

Ndio, hawaelewikiini cha ukweli cha uhalisia na bila mafundisho ya Guru hawawezi kujua kiini cha kweli cha uhalisia.

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਈ ॥

tīhee guṇee sansaar bharam sut||25||aa suti-aa rain vihaanee.

The entire world is engrossed in the three modes of Maya and doubt; it passes the night of its life in the sleep of ignorance.

Dunia mzima imezama katika aina tatu ya Maya na shaka; inapita usiku wa maisha yake katika usingizi wa kutojua.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਈ ॥

gur kirpaa tay say jan jaagay jinaa har man vasi-aa boleh amrit bane.

By the Guru's Grace only those people remain awake from this sleep of ignorance within whom God dwells and who chant the Guru's ambrosial word.

Kwa neema ya Guru wale watu tu ambao hubaki wameamka kutoka usingizi huu wa kutojua ndani yao Mungu huishi na wale wanaoimba maneno ya Ambrosia ya Guru.

ਕਰੈ ਨਾਨਕੁ ਸੇ ਤਤੁ ਪਾਏ ਜਿਸ ਨੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਈ ॥੨੭॥

khai naanak so tat paa-ay jis no an-din har liv laagai jaagat rain vihaanee. ||27||

Nanak says that only that person realizes the essence reality (God), who is always imbued with the love of God, and who spends his life remaining awake and allert to the allurements of Maya. ||27||

Nanak anasema ya kwamba mtu atakayegundua kiini cha uhalisia (Mungu), ambaye daima amejawa na upendo wa Mungu, na anayebaki ameamka na kujitahadhari maishani kutokana na mvuto wa Maya.

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥

maataa kay udar meh partipaal karay so ki-o manhu visaaree-ai.

Why should one forsake that God who provides sustenance in the womb of the mother?

Kwa nini binadamu aache Mungu huyo ambayo hutoa mahitaji yote katika tumbo la mama.

ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥

manhu ki-o visaaree-ai ayvad daataa je agan meh aahaar pahuchaava-ay.

Yes, why forget from the mind such a Great benefactor, who provides sustenance in the fire of the womb?

Ndio, kwa nini usahau akilini mfadhili mkuu kama huyo, ambaye anatoa mahitaji katika moto wa tumbo la mama?

ਓਸ ਨੇ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥

os no kihu pohi na sakee jis na-o aap<sub>n</sub>ee liv laav-ay.

Nothing can harm the one, whom God imbues with His Love.

Hakuna kile ambacho kinaweza kudhuru, yule ambaye Mungu amemjaza upendo wake.

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ॥

aap<sub>n</sub>ee liv aapay laa-ay gurmukh sadā samaalee-ai.

God Himself instills His love, therefore following the Guru's teachings, we should always keep remembering Him with love and devotion.

Mungu mwenyewe anapachika upendo wake, kwa hivyo kwa kufuata mafundisho ya Guru, tunafaa kukumbuka Mungu kwa upendo na kujitolea.

ਕਹੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥੨੮॥

kahai naanak ayvad daataa so ki-o manhu visaaree-ai. ||28||

Nanak says, why forget such a Great benefactor from the mind?

Nanak anasema, kwa nini usahau mfadhili mkuu kama huyo akilini?

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥

jaisee agan u<sub>d</sub>ar meh taisee baahar maa-i-aa.

As the fire is inside the womb, so is the desire for Maya outside.

Kama vile moto ipo katika tumbo la mama, ndivyo kuna hamu ya Maya nje.

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥

maa-i-aa agan sabh iko jayhee kartai khayl rachaa-i-aa.

The fire in womb, and the burning desire for Maya (worldly riches and power) are similar in nature; such is the play, the Creator has set up.

Moto ndani ya tumbo la mama, na hamu kali ya Maya (utajiri wa ulimwengu na mamlaka) yanafanana kihali; ndivyo maigizo yapo, Muumbaji ameyapanga.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥

jaa tis bhaanaa taa jammi-aa parvaar bhalaa bhaa-i-aa.

When God so wishes, the child is born, and the family is very pleased.

Pindi Mungu anapotaka, mtoto anazaliwa, na familia inafurahia mno.



ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥

liv chhurhkee lagee ṭarisnaa maa-i-aa amar varṭaa-i-aa.

Love for God wears off, and the child becomes attached to worldly desires  
; the script of Maya runs its course.

Upendo wa Mungu unapotea, na mtoto anaambatana na hamu za ulimwengu; maandishi  
ya Maya yanatendeka yalivyopangwa.

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥

ayh maa-i-aa jīṭ har visrai moh upjai bhaa-o doojaa laa-i-aa.

It is this Maya, because of which God is forgotten, emotional  
attachment and love for duality wells up.

Ni Maya hii, kwa sababu hii Mungu anasahaulika, viambatana vya kihisia na upendo wa  
vitu viwili unajaa.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥੨੯॥

kahai nanak gur parsadee jinaa liv lagee tinee vichay maa-i-aa paa-i-aa. ||29||

Nanak says, by Guru's Grace, those who remain attuned to God have  
realized Him, while living in the midst of Maya.

Nanak anasema, kwa neema ya Guru, wale ambao wanabaki na ufahamu wa Mungu  
wamegundua Mungu, wakiishi kati ya Maya.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ॥

har aap amulak hai mul na paa-i-aa jaa-ay.

God Himself is priceless; His worth cannot be estimated.

Mungu mwenyewe hawezi kukadiriwa; thamana yake haiwezi kupimwa.

ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ॥

mul na paa-i-aa jaa-ay kisai vitahu rahay lok villaa-ay.

Yes, His worth cannot be estimated by anybody, people have grown weary of trying.

Ndio, thamana yake haiwezi kupimwa na mtu yeyote, watu wamejaribu hadi wakachoka.

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਿਸ ਨੇ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ ਆਪੁ ਜਾਇ ॥

aisaa satgur jay milai tis no sir sa-upee-ai vichahu aap jaa-ay.

If one meets and follows the teachings of such a True Guru, self-conceit vanishes, then  
one should totally surrender himself to that Guru.

Iwapo mtu atakutana na kufuata mafundisho ya Guru wa kweli, majivuno hupotea, kisha  
mtu huyo anafaa kujisalimu kikamilifu kwa huyo Guru.

ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥

jis daa jee-o tis mil rahai har vasai man aa-ay.

When one remains imbued with the love of God, then God, to whom  
one belongs, comes to dwell in his mind.

Mtu anapobaki amefahamishwa na upendo wa Mungu, kisha Mungu, kwa yule mmoja  
anamiliki, anakuja na kuishi akilini mwake.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ ॥੩੦॥

har aap amulak hai bhaag tinaa kay naankaa jin har palai paa-ay. ||30||

O' Nanak, God Himself is priceless but they become very  
fortunate whom God unites to the Guru.

Eh Nanak, Mungu mwenyewe hawezi kukadiriwa lakini wanabahatika sana wale Mungu  
anaunganisha na Guru.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ॥

har raas mayree man vanjaaraa.

God's Name is my wealth and my mind is a trader of Naam

Jina la Mungu ni utajiri wangu na akili yangu ni wakala wa Naam.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਈ ॥

har raas mayree man vanjaaraa satgur tay raas jaanee.

Yes, God's Name is my true wealth and my mind is a trader of Naam. It is  
from the true Guru that I have come to know about this wealth.

Ndio, jina la Mungu ni utajiri wangu wa kweli na akili yangu ni wakala wa Naam. Ni kutoka  
kwa Guru wa kweli nimekuja kujua kuhusu utajiri huu.

ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ ॥

har har nit japihu jee-ahu laahaa khatihu dihaarhee.

O' human beings, meditate every day on God's Name with loving  
devotion and earn its profit (bliss) everyday.

Ee binadamu, tafakarini kila siku kuhusu jina la Mungu kwa kujitolea kwa upendo na upate  
faida yake (furaha tele) kila siku.

ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ ॥

ayhu Dhan tinaa mili-aa jin har aapay bhaanaa.

Only those have received this wealth, whom God has Himself liked to give.

Ni wale tu ambao wamepokea utajiri huu, ambao Mungu mwenyewe amependa kuwapa.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ ॥੩੧॥

kahai naanak har raas mayree man ho-aa vanjaaraa. ||31||

Nanak says: God's Name is my true wealth, and the mind has become its trader.

Nanak anasema: jina la mungu ni utajiri wangu wa kweli, na akili yangu imekuwa wakala wake.

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥

ay rasnaa too an ras raach rahee tayree pi-aas na jaa-ay.

O my tongue, you are engrossed in tasting many different relishes, this way  
your yearning for worldly tastes would not go away

Ee ulimi wangu, umezama katika kuonja vyakula vingi tamu tamu, hivyo hamu yako ya  
vionjo vya ulimwengu haitakuacha.

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ॥

pi-aas na jaa-ay horat̄ kiṭai jichar har ras palai na paa-ay.

Yes, your desire for different worldly tastes shall not go away by any means,  
until you attain the subtle essence of God's Name.

Ndio, hamu yako ya vionjo tofauti vya ulimwengu haitakuacha kamwe, hadi utakapofikia  
kiini hila cha jina la Mungu.

ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥

har ras paa-ay palai pee-ai har ras bahur̄h na tarisnaa laagai aa-ay.

If you do receive the subtle essence of God's Name, and partake this essence of God's  
Name, then you shall not be troubled by any other desire again.

Ukipokea kiini hila cha jina la Mungu, na ushiriki kiini hiki cha jina la Mungu, basi  
hutasumbuliwa na hamu nyingine tena.

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥

ayhu har ras karmee paa-ee-ai satgur milai jis aa-ay.

By God's grace, this subtle essence of God's Name is received by the  
one who follows the teachings of the True Guru

Kwa neema ya mungu, kiini hiki hila cha jina la Mungu kinapokelewa na yule afuataye  
mafundisho ya Guru wa kweli.

ਕਹੈ ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩੨॥

kahai naanak hor an ras sabh veesray jaa har vasai man aa-ay. ||32||

Nanak says that when the bliss of Naam resides in the mind,  
all other worldly relishes are forgotten.

Nanak anasema ya kwamba furaha tele ya Naam inapoishi akilini, vionjo vyote vya  
ulimwengu vinasahaulika.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

ay sareeraa mayri-aa har tum meh jot rakhee taa too jag meh aa-i-aa.

O my body, when God infused His divine Light into you, then you came into the world.

Eh mwili wangu, Mungu alipoweka mwangaza wake takatifu ndani yako, kisha ukaja  
duniani.

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

har jot rakhee tuDh vich taa too jag meh aa-i-aa.

Yes, only when God placed His divine light in you, then you came into this world.

Ndio, Mungu aliweka mwangaza wake takatifu ndani yako, kisha ukaja duniani humu.

ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ ॥

har aapay maataa aapay pitaa jin jee-o upaa-ay jagat dikhaha-i-aa.

God Himself is the mother and Himself the father, who after  
creating the human being, takes care of the beings.

Mungu mwenyewe ni mama na Yeye mwenyewe ni baba, ambaye baada ya kuumba  
binadamu, anachunga viumbe.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥

gur parsaa<sup>dee</sup> bujhi-aa taa chalat ho-aa chalat nadree aa-i-aa.

When by Guru's grace, one understood the reality of this world, then he realizes that this world is a play and nothing but a play of God.

Kwa neema ya Guru, mtu akaelewa uhalisia wa dunia hii, kisha akagundua ya kwamba dunia hii ni mchezo wa Mungu.

ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥੩੩॥

kahai nanak sarisat ka mool rachiaa jot raakhee taa too jag mein aa-i-aa. ||33||

Nanak says, that when God laid the foundation of the universe and placed His divine light in you, only then you came into this world.

Nanak anasema, ya kwamba Mungu alipoweka msingi wa ulimwengu na akaweka mwangaza takatifu ndani yako, ndipo tu ulipokuja duniani humu.

ਮਨਿ ਚਾਉ ਭਇਆ ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ ॥

man chaa-o bha-i-aa parabh aagam suni-aa.

My mind has become joyful, when I realized the presence of God in my heart.

Akili yangu inafurahia, ninapogundua uwepo wa Mungu moyoni mwangu.

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ ॥

har mangal gaa-o sakhee garihu mandar bani-aa.

O my friend ; sing songs of joy, because my heart has become a temple for God.

Ee rafiki yangu; imba nyimbo za furaha, sababu moyo wangu imekuwa hekalu ya Mungu.

ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ਸੋਗੁ ਦੂਖੁ ਨ ਵਿਆਪਏ ॥

har gaa-o mangal nit sakhee-ay sog dookh na vi-aapa-ay.

Yes, O' my friend, always sing joyful songs of God's praises; by doing so no sorrow or pain ever afflicts.

Ndio, Ee rafiki yangu, daima uimbe nyimbo za furaha za kusifu Mungu; kwa kufanya hivyo hakuna huzuni wala uchungu utakuangamiza.

ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ ॥

gur charan laagay din sabhaagay aapnaa pir jaap-ay.

Blessed are the days when I am attached to the Guru's word and I lovingly meditate on my Master-God.

Zimebarikiwa siku ambazo nimeambatana na neno la Guru na kwa upendo ninatafakari Bwana Mungu wangu.

ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੇ ॥

anhat̃ banee gur sabad̃ jaanee har naam har ras bhogo.

It is through the Guru's word, that I have realized the continuous melody of God's praises,  
and now I am enjoying the relish of God's Name.

Ni kwa kupitia neno la Guru, nimegundua wimbo usioisha wa sifa zake Mungu, na sasa  
nafurahia starehe ya jina la Mungu.

ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ ਜੋਗੇ ॥੩੪॥

kahai naanak parabh̃ aap mili-aa karañ kaarañ jogo. ||34||

Nanak says, God Himself, who is capable of doing everything, has met me.

Nanak anasema, Mungu mwenyewe, ambaye anaweza kufanya vyote, amekutana nami.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥

ay sareeraa mayri-aa is jag meh aa-ay kai ki-aa tuDh̃ karam kamaa-i-aa.

O' my body, what worthwhile deeds have you done by coming into this world?

Ee mwili wangu, vitendo gani ya maana umefanya kwa kuja ulimwenguni humu?

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

ke karam kamaa-i-aa tuDh̃ sareeraa jaa too jag meh aa-i-aa.

Yes, O my body, since you came into this world, what good deeds have you done?

Ndio, Ee mwili wangu, tangu uje ulimwenguni humu, ni vitendo gani vizuri ambavyo  
umefanya?

ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੇ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ॥

jin har tayraa rachan rachi-aa so har man na vasaa-i-aa.

You have not enshrined in your mind that God who created you.

Hujaweka akilini mwako yule Mungu aliyekuumba.

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥

gur parsadee har man vasi-aa poorab likhi-aa paa-i-aa.

By the Guru's Grace, God dwells in the mind of the person  
whose pre-ordained destiny is fulfilled.

Kwa neema ya Guru, Mungu huishi akilini mwa mtu ambaye hatima yake iliyopangwa  
imetimia.

ਕਰੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥੩੫॥

kahai naanak ayhu sareer parvaan ho-aa jin satgur si-o chit laa-i-aa. ||35||

Nanak says, he who has focused his mind on the Guru's teachings, has achieved the purpose of human life and is approved in God's presence.

Nanak anasema, yule anayemakinisha akili yake kwa mafundisho ya Guru, amefanikisha kusudi ya maisha ya binadamu na amekubaliwa mbele ya Mungu.

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੇ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥

ay naytarahu mayriho har tum meh jot Dharee har bin avar na daykhu ko-ee.

O' my eyes, God has infused His Light into you; therefore do not behold anybody other than God (rather see God pervading in everybody and everywhere).

Ee macho yangu, Mungu amepachika mwangaza yake ndani yako; hivyo basi usitazame yeyote ila Mungu (badala yake uone Mungu akienea katika kila mtu na kila mahali).

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥

har bin avar na daykhu ko-ee nadree har nihaali-aa.

Do not see anything else except God pervading everywhere, God alone is worthy of beholding

Usione kitu chochoteila Mungu akienea kila mahali, Mungu pekee amestahiki kutazamwa.

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

ayhu vis sansaar tum daykh-day ayhu har kaa roop hai har roop nadree aa-i-aa.

O' my eyes, this entire world which you are beholding is the manifestation of God; it is this form of God, which my eyes are seeing.

Ee macho yangu, dunia hii mzima ambao unatazama ni udhihirisho wa Mungu; ni umbo hili la Mungu, ambao macho yangu yanaona.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

gur parsadee bujhi-aa jaa vaykhaa har ik hai har bin avar na ko-ee.

By the Guru's Grace, I have realized this, and now wherever I see, I only see one God, and except God there is no one else.

Kwa neema yake Guru, nimegundua haya, na sasa kila ninapona, naona tu Mungu, na pasi Mungu hakuna mwengine.

ਕਰੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰੁ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥੩੬॥

kahai naanak ayhi naytar anDh say satgur mili-ai dib darisat ho-ee. ||36||

Nanak says: Previously these eyes were spiritually blind, upon meeting the true Guru the divine light came in them and now these eyes see God everywhere.

Nanak anasema: Hapo awali macho haya walikua kipofu kiroho, baada ya kukutana na Guru wa kweli mwangaza takatifu ukayajia na sasa macho haya yanaona Mungu kila mahali.

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਨੇ ਪਠਾਏ ॥

ay sarvanhu mayriho saachai sunnai no pathaa-ay.

O my ears, you are sent here only to listen God's praises.

Ee masikio yangu, ulitumwa hapa tu kusikiza sifa zake Mungu.

ਸਾਚੈ ਸੁਨਣੈ ਨੇ ਪਠਾਏ ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ ॥

saachai sunnai no pathaa-ay sareer laa-ay sunhu sat bane.

Yes, you are attached to the body and sent here to listen to the Guru's divine words of God's praises.

Ndio, umeambatanishwa na mwili na ukatumwa hapa kusikiza maneno takatifu ya Guru ya sifa zake Mungu.

ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ॥

jit sunee man tan hari-aa ho-aa rasnaa ras samaanee.

The mind and body are rejuvenated by listening to the Guru's divine words of God's praises and the tongue becomes immersed in the nectar of Naam.

Sifa za Mungu na ulimi zinazama katika nekta ya Naam.

ਸਚੁ ਅਲਖ ਵਿਡਾਣੀ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ ॥

sach alakh vidaanee taa kee gat kahee na jaa-ay.

God is so wondrous and incomprehensible, His state cannot be described.

Mungu ni wa ajabu mno na hawezi kuelewaka, hali yake haiwezi kuelezwa.

ਕਰੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਣਹੁ ਪਵਿਤ੍ਰੁ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ ਨੇ ਪਠਾਏ ॥੩੭॥

kahai nanak amrit naam sunhu pavitar hovhu saachai sunnai no pathaaay. ||37||

Nanak says, listen to the ambrosial Naam and become immaculate, you were created only to listen to the divine Word.

Nanak anasema, sikiza Naam ya Ambrosia na ukuwe safi kabisa, uliumbwa tu kusikiza neno takatifu.



ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥

har jee-o gufaa andar rakh kai vaajaa pavan vajaa-i-aa.  
Placing the soul in the body-cave, God blew the breath of life into  
it like blowing air into a musical instrument.

Kuweka roho katika pango ya mwili, Mungu alipuliza hewa ya uhai ndani yake kama mtu anavyopuliza hewa ndani ya ala ya muziki.

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥

vajaa-i-aa vaajaa pa-un na-o du-aaray pargat kee-ay dasvaa gupat rakhaa-i-aa.  
Yes, God blew the breath of life into the body and revealed the nine body organs through  
the nine doors (two eyes, two ears, two nostrils, one tongue, and two outlets for urine  
and excreta) but He kept the tenth door hidden.

Ndio, Mungu alipuliza hewa ya uhai ndani ya mwili na akadhihirisha viungo tisa vya mwili kupitia milango tisa (macho mbili, masikio mbili, shimo mbili za pua, ulimi mmoja, na plagi mbili za mkojo na kinyesi) lakini aliuficha mlango wa kumi.

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥

gurdu-aarai laa-ay bhaavnee iknaa dasvaa du-aar dikhaa-i-aa. I  
To whom God blessed with love for Naam through the Guru,  
He revealed them the tenth door also.

Kwa yule ambaye Mungu amebariki kwa upendo wa Naam kupitia Guru, Mungu alionyesha mlango wa kumi pia.

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥

tah anayk roop naa-o nav niDh tis daa ant na jaa-ee paa-i-aa.  
In that supreme spiritual state where the tenth door has been revealed, one realizes the  
limitless wealth of God's Name in many beautiful forms.

Katika hali hio kuu ya kiroho ambako mlango wa kumi umeonyeshwa, mtu hugundua utajiri usio na kikomo wa lina la Mungu katika umbo nyingi nzuri.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਪਿਆਰੈ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥੩੮॥

kahai nanak har piarai jeeo gufaa andar rakh kai vajaa pavan vajaaiaa. ||38||  
Nanak says, placing the soul in the body-cave, dear God blew the  
breath of life into it like blowing air into a musical instrument.

Nanak anasema, kuweka roho katika pango ya mwili, Mungu mpendwa alipuliza hewa ya uhai dani mwake kama kupuliza hewa ndani ya ala ya muziki.

ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ ॥

ayhu sachaa sohila saachai ghar gaavhu.

Sing this true song of praises of God in the holy congregation  
Imba wimbo huu wa kweli wa sifa zake Mungu katika ushirika takatifu.

ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ ਸਾਚੈ ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ ॥

gaavhu ta sohila ghar saachai jithai sadaa sach Dhi-aavhay.

Yes, Sing this song of bliss in the holy congregation, where they  
always lovingly meditate on the eternal God.

Ndio, imba wimbo huu wa furaha tele katika ushirika takatifu, ambapo wanatafakari kwa  
upendo Mungu wa milele.

ਸਚੇ ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ ॥

sacho Dhi-aavahi jaa tuDh bhaaveh gurmukh jinaa bujhaavhay.  
O' God, they meditate on You only when it so pleases You, and to  
whom You bless with this understanding through the Guru.

Ee Mungu, wanatafakari kwako inapokufurahisha, na kwa yule utakayebariki na uelewa  
kupitia kwa Guru.

ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ਜਿਸੁ ਬਖਸੇ ਸੇ ਜਨੁ ਪਾਵਹੇ ॥

ih sach sabhnaa kaa khasam hai jis bakhsay so jan paavhay.

The eternal God is the Master of all, only they realize Him upon whom He becomes  
gracious.

Mungu wa milele ni Bwana wa vyote, wale tu wanaomgundua Mungu wanapokea neema  
yake.

ਕਹੈ ਨਾਨਕੁ ਸਚੁ ਸੋਹਿਲਾ ਸਾਚੈ ਘਰਿ ਗਾਵਹੇ ॥੩੯॥

kahai naanak sach sohilaa sachai ghar gaavhay. ||39||

Nanak says, joining the holy congregation, they sing the praise of God.  
Nanak anasema, wakijiunga na ushirika takatifu, wanaimba sifa za Mungu.

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

anad sunhu vadbhaageeho sagal manorath pooray.

O' fortunate ones, listen to the song of bliss; by listening to this song,  
all your wishes shall be fulfilled.

Ee ninyi mliobahatika, sikizeni wimbo wa furaha tele; kwa kusikiza wimbo huu, matakwa  
yenu yote yatatimizwa.

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੁਰੇ ॥

paarbarahm parabh paa-i-aa utray sagal visooray.

Those who have listened to the song of bliss have realized God,  
and all their worries have been removed

Wale ambao wamesikiza wimbo huu wa furaha tele wamegundua Mungu, na wasiwasi zao  
zote zimeondolewa.

ਦੁਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥

dookh rog santaap utray sunee sachee banee.

By listening to the Divine Word, all their sorrows and miseries have departed.

Kwa kusikiza neno takatifu, huzuni na taabu zao zote zimewaacha.

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥

santṭ saajan bha-ay sarsay pooray gur tay jaṇee.

By understanding the divine word from the true Guru, all the  
saints and friends become delighted.

Kwa kuelewa neno takatifu kutoka kwa Guru wa kweli, watakatifu wote na marafiki  
wamefurahia.

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥

suntay punet kahtay pavit satgur rahi-aa bharpooray.

Those who listen to or utter the word of the Guru, become immaculate as  
they see the true Guru in this hymn, the song of bliss.

Wale wanaosikiza na kutamka maneno ya Guru, wanakuwa safi kabisa wanapona Guru  
wa kweli katika wimbo huu, wimbo wa furaha tele.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥

binvantṭ naanak gur charanṇ laagay vaajay anhadṭ tooray. ||40||1||

Nanak humbly submits that those who focus on the Guru's word, bliss wells up within  
them as if non-stop divine melodies are playing in their mind.

Nanak kwa unyenyekevu anawasilisha ya kwamba wale wanaomakinikia neno la Guru,  
furaha tele inajaa ndani mwao kana kwamba nyimbo takatifu zinacheza mfululizo akilini  
mwao.

## **UTANGULIZI WA ARDAS (Maombi)**

Neno 'ardas' lina maana ya dua kwa mtu wa mamlaka kubwa. Ardas yetu inaelekezwa kwa mwenyezi Mungu na kwa Guru wetu wa milele, Guru Granth Sahib.

Shabad ifuatayo hukaririwa kabla ya kuanza Ardas. Katika mistari hii, Guru Arjan Dev ji anasema kuwa miili na roho zetu na kila kitu tulicho nacho ni Baraka kutoka kwa Mungu na sisi ni watoto wake. Hivyo basi ni lazima tuache ego yetu kama afanyavyo mtoto kwa wazazi wake. Muundo na maandishi ya Ardas ya kisasa imekuwa kwa miaka na iliamuliwa na muungano wa wasomi wa Sikh.

Ardas inaweza kugawika katika sehemu tatu kuu;

Sehemu ya kwanza ni Vaar sir Bhagatti Ji Ki, iliyotungwa na Guru Gobind Singh Ji, ambapo aliomba dua kwa mwenyezi Mungu na Guru tisa wa kwanza. Baada ya Vaar tunamwomba Guru wa kumi na Guru Granth Sahib.

Sehemu ya pili ya Ardas hasa inafumbua historia yote ya Sikh kwa kusimulia jinsi kujitegemeza na kujinyima kwa wasiki na kukumbuka matendo ya wafia imani na mashujaa wa Sikh walioshikilia imani hadi pumzi zao za mwisho.

Katika sehemu ya tatu ya Ardas tunaombea jamii kwa kutafuta maadili ya Simran (kukumbuka jina la Mungu) kuishi maisha ya haki ya msiki mkweli na uaminifu kwenye jamii. Tunamwomba Guru atulinde kutokana na maovu tano (tamaa, hasira, uchoyo, uambatisho na ego).

Mwishoni maneno yanaongezwa ili kufaa ghafla mbalimbali zilizosababisha ushirika na kutafuta Baraka za Guru (kama vile harusji, uzaliwaji na vifo). Kwenye maneno ya kukamilisha Ardas tunaombea hali njema ya wote kwa mapenzi yake bila kujali dini zao.

## **Introduction to Ardas (Prayer)**

The word 'ardas' means a petition or an address to a superior authority. Our ardas is addressed to the Almighty God and to our eternal Guru, Guru Granth Sahib.

The following shabad is generally recited before starting the Ardas. In these verses, Guru Arjan Dev ji says that our body and soul, and everything we have, are blessings from God. We are His children. Therefore, we must relinquish our ego and plead to Him for our needs like a child pleads to the parents.

The format and the wording of the current ardas has evolved over many years and was decided by a joint body of Sikh scholars.

Ardas can be divided into three main parts.

First part is Vaar Siri Bhagauti Ji Ki, composed by Guru Gobind Singh ji, in which he invoked the almighty God and the first nine Gurus. After the vaar, we invoke the tenth Guru and Guru Granth Sahib.

Second part of ardas essentially encapsulates the entire Sikh history, recounting the dedication and sacrifice by the Sikhs, and reflecting upon the memorable acts of the Sikh martyrs and heroes, who upheld their faith unto their last breath.

Third part of ardas, we pray for the community seeking the virtues of simran (remembering God's Name), righteous living of a true Sikh, and trust among the community. We plead to the Guru to protect us from the five vices (lust, anger, greed, attachment, and ego).

At the end, words are added to suit the occasion (such as a wedding, birth, death etc.) for which the congregation was held and seek Gurus blessings. In the closing words of ardas, we pray for the well being of all under His Will, irrespective of their religion.

ਅਰਦਾਸ  
ARDAS  
Prayer  
Maombi

ਤੂੰ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੀ ਰਾਸਿ ॥

TU THAAKUR TUM PEH ARDAAS, JEEO PIND SABH TERI RAAS  
(Waheguru ji), You are our master, we (human beings) can only plead to you (for our needs), because this body and soul (that You have given us) are your blessings.  
(Waheguru ji) wewe ni bwana wetu na sisi (binadamu) tunaweza tu kukuomba ( kwa mahitaji yetu)kwa sababu huu mwili na roho( uliyotupea ) ni Baraka zako.

ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੂਖ ਘਨੇਰੇ ॥

TUM MAAT PITA HAM BAAREK TERE, TUMRI KIRPA MEH SOOKH GHANERE  
You are our mother and father (our Creator), we are Your children. In your Grace are many joys and comforts.  
Wewe ndiye mama na baba yetu(muumbaji) sisi ni watoto wako. Katika neema yako kuna furaha na starehe nyingi.

ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥ ਉਚੇ ਤੇ ਉਚਾ ਭਗਵੰਤ ॥

KOE NA JAANAE TUMRA ANT, OOCHE TE OOCHE BHAGWANT  
Nobody knows the extent of Your creation. O' God, You are higher than the highest (there is nobody like You ).  
Hakuna anayefahamu kadiri ya uumbaji wako, wewe ni mkuu zaidi ya wakuu (hakuna kama wewe)

ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੁਤ੍ਰਿ ਧਾਰੀ ॥ ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥

SAGAL SAMAGRI TUMRE SOOTER DHAARI, TUM TE HOE SO AAGYA KAARI  
The whole Universe is functioning under Your divine law, strung in one strand. All that came from Your creation is under Your command.  
Ulimwengu wote unafanya kazi chini ya amri yako kuu iliyotiwa kwenye pweleza moja. Yote yaliyotoka kwenye uumbaji wake yako chini ya amri yake.

ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥

TUMRI GAT MIT TUM HI JAANI, NANAK DAAS SADAA KURBAANI  
What You are and how Great you are, only You know. Nanak, Your devotee, is beholden to You forever.  
Wewe tu ndiye unajifahamu na ukuu wako, Nanak mfuasi wako daima anawiwa kwako.

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ॥

Ek-Oankar. Waheguroo Ji Ki Fateh  
God is One. All victory is of the Wondrous Guru (God).  
Mungu ni mmoja na ushindi wote ni wa Guru wa ajabbu(Mungu)

ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਸਹਾਇ।

Sri Bhagouti ji Sahai

*May the respected God in the form of the Destroyer of evil doers help us!*  
Mungu anayeheshimiwa katika umbo la mwangamizi wa watenda maovu na atusaidie.

ਵਾਰ ਸ੍ਰੀ ਭਗੋਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥

Vaar Sri Bhagouti Ji Ki Paatshaahee Dasvee  
Ode of the respected God recited by the Tenth Guru.  
Tenzi ya Mungu mweshimiwa iliyokaririwa na Guru wa kumi.

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ॥

Pritham Bhagouti Simar Kai, Guru Naanak Layee Dhiyae  
First remember *God in the form of Destroyer of evil doers*; then remember Nanak. (*dwel on his spiritual contribution*)

kwanza kumbuka Mungu katika umbo la mwangamizi wa watenda- maovu alafu  
umkumbuke Nanak ( kaeni katika mchango wake wa kiroho)

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ॥

Angad Gur Te Amar Das, Raamdaasai Hoye Sahai  
Then remember and meditate upon Guru Angad, Guru Amar Das and Guru Ram Das; May they help us! (*dwel on their spiritual contribution*)

Alafu mkumbuke na mtafakari kwa Guru Angad, Guru Amar Das na Guru Ram Das  
watusaidie (kaeni katika mchango wao wa kiroho)

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੇ ਸ੍ਰੀ ਹਰਿਰਾਇ॥

Arjan Hargobind No Simrou Sri Har Rai  
Remember and meditate upon Guru Arjan, Guru Hargobind and Respected Guru Har Rai.  
(*dwel on their spiritual contribution*)

Mkumbuke na mtafakari kwa Guru Arjan, Guru Hargobind na mweshimiwa Guru Har Rai (  
kaeni katika mchango wake w kiroho)

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਂਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖ ਜਾਇ॥

Sri HarKrishan Dhiyaa-eeai Jis Dhithi Sabh Dukh Jaye  
Remember and meditate upon respected Guru Har Krishan, by having the sight of whom, all pains vanish. (*dwel on his spiritual contribution*)

Mkumbuke na mtafakari kwa mweshimiwa Guru Har Krishan kwa kuwa na mwono wa Mtu ambaye kwake machungu yote hupotea ( kaeni katika mchango wake wa kiroho)

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ॥

Teg Bahadur Simareeai Ghar No Nidh Avai Dhai

Remember Guru Tegh Bahadur and then nine sources of spiritual wealth will come hastening to your home.

Mkumbuke Guru Tegh Bahadur na vyanzo Tisa vya mali ya kiroho vitakuja mbio nyumbani kwako.

ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ॥

Sabh Thai Ho-e Sahaai

Oh God! kindly help us everywhere by *showing us the path*.

Ee Mungu tusaidie kila mahali kwa kutuonyesha njia.

ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ॥

Dasvaa Paatshaah Guru Gobind Singh Ji Sabh Thai Ho-e Sahaai Remember the respected Tenth Guru Gobind Singh (*dwelling on his spiritual contribution*).

Oh God! kindly help us everywhere by *showing us the path*.

*Mkumbuke mshemiwa Guru wa kumi, Guru Gobind Singh. (kaeni katika mchango wake wa kiroho)*Ee Mungu, tusaidie kila mahali kwa kutuonyesha njia.

ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

Dasa Paatsaaheea Di Jot Sri Guru Granth Sahib Ji, De Paath Deedar Daa Dhiyaan Dhar Ke Bolo Ji Waheguroo

Meditate upon the divine light of the Ten Kings contained in the respected Guru Granth Sahib and turn your thoughts to their divine teachings and get pleasure from the sight of Guru Granth Sahib;

everybody say Waheguru (Wondrous God)!

Mtafakari kwenye mwanga mtukufu wa wafalme kumi ulio kwenye Guru Granth Sahib na mgeuze mawazo kwa mafunzo yao matukufu na upate raha kutoka kwa mwono wa Guru Granth Sahib; kila mtu aseme Waheguru (Mungu wa ajabu)



ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਰਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ ਜਪੀਆਂ, ਤਪੀਆਂ, ਜਿਨ੍ਹਾ ਨਾਮ ਜਪਿਆ,  
ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ, ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ  
ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ! ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

Panja Piyariya, Chauhaa Sahibzadiya, Chaliya Mukhtiya, Huthiya, Jupiya, Tupiya, Jina Nam  
Jupiya, Vand Shakiya, Deg Chalaeee, Teg Vaahee, Dekh Ke Andhith Keetaa, Tinhaa Piariyaa,  
Sachiaariyaa Dee Kamaaee, Da Dhiyaan Dhar Ke Bolo Ji Waheguroo  
Think of the deeds of the Five Beloved Ones, of the four sons (*of Guru Gobind Singh*); of the  
Forty Martyrs; of the brave Sikhs of indomitable determination; of the devotees steeped in  
the colour of the Naam; of those who were absorbed in the Naam; of those who remembered  
the Naam and shared their food in companionship; of those who started free kitchens; of  
those who wielded their swords (*for preserving truth*); of those who overlooked others'  
shortcomings; All the aforesaid were pure and truly devoted ones;  
everybody say Waheguru (Wondrous God)!

Fikiria kuhusu matendo ya wapendwa watano kati ya watoto wanne wa kiume (wa  
Guru Gobind Singh) ya wafia imani 40; ya wasiki jasiri wenye azimio lisiloshindwa; ya  
wafuasi waliokolea kwa rang ya Naam; ya wale waliokumbuka Naam na kugawa  
chakula chao kwa ushirika; ya wale walioanza jikoni za bure, ya wale waliotumia  
panga zao ( kutuma ukweli) ya wale waliopuuza kupungukiwa kwa wengine. Wote  
waliotajwa walikua wenye kujitoa kikweli. Kila mtu aseme Waheguru ( Mungu wa  
ajabu).

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਰੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ  
ਚੜੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ,  
ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

Jinaa Singhaa Singhneeyaa Ne Dharam Het Sees Dithe, Bund Bund Kuttai, Khopriya  
Luhaiya, Charukriya Te Churhe, Aariaa Naal Chiraae Ge, Gurdwaraiya Di Seva Layee  
Kurbaniya Keethiya, Dharam Nehee Haariye, Sikhi Kesaa Suwaasaa Naal Nibaahee, Tina Dee  
Kamaaee Daa Dhiyaan Dhar Ke Bolo Ji Waheguroo  
Think of and remember the unique service rendered by those brave Sikh men and women,  
who sacrificed their heads but did not surrender their Sikh Religion; Who got themselves cut  
to pieces from the joints of the body; Who got their scalps removed; Who were tied and  
rotated on the wheels and broken into pieces; Who were cut by saws; Who were flayed alive;  
Who sacrificed themselves to upkeep the dignity of the Gurdwaras; Who did not abandon  
their Sikh faith; Who kept their Sikh Religion and saved their hair uncut till their last breath;  
everybody say Waheguru (Wondrous God)!

Fikiria na ukumbuke huduma za kipekee zilizotolewa na wanaume na wanawake jasir wa  
Sikh, waliojitolea vichwa vyao lakini hawakuwacha dini yao ya Sikh; waliokubali kukatwa  
vipande vya viuongo vya miili yao; waliotolewa ngozi ya kichwa; walofungwa na  
kuzungushwa kwenye magurudumu na kuvunjika vipande; waliokatwa kwa misumeno;  
waliotolewa ngozi wakiwa hai; waliojinyima kutunza heshima ya gudwaras; ambao  
hawakutupilia mbali dini yao ya Sikh; walioshikilia dini yao ya Sikh na wakakosa kunyoo  
nywele zao hadi pumzi yao ya mwisho. Kila mtu aseme Waheguru ( Mungu wa ajabu)

ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

Saarey Takhta Sarbat Gurdwariya Daa Dhiyaan Dhur Ke Bolo Ji Waheguroo  
Turn your thoughts to all the seats of Sikh Religion and all the Gurdwaras;  
everybody say Waheguru (Wondrous God)!

Elekeza mawazo yako kwa vitu vyote vya dini ya Sikh na gudwaras wote, kila mtu  
aseme Waheguru (Mungu wa ajabu)

ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ  
ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।

Prithme Sarbat Khaalsaa Ji Ki Ardaas Hai Ji, Sarbat Khaalsaa Ji Ko Waheguroo Waheguroo  
Waheguroo Chit Aavai Chit Aavan Ka Sadkaa Surab Sukh Hovai  
First the entire respected Khalsa make this supplication that they meditate on Your Name;  
and as a result, peace and happiness be showered to all.

Kwanza msheshimiwa Khalsa, tengeneza hili dua ili wasali kwa jina lako; na amani na furaha  
itamwagiwa wote.

ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤਹਿ,

ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!

Jahaa Jahaa Khaalsaa Ji Saahib, Tahaa Tahaa Ruchhiya Riyaa-it, Deg Teg Fateh, Bira Ki Paij,  
Panth Ki Jeet, Sree Saahib Ji Sahaai Khaalse Ji Ko Bol Baaley, Bolo Ji Waheguroo  
May God extend His protection and mercy to the Khalsa, wherever they are. May the Khalsa  
be victorious in ensuring the well being and protection of the community, may God shower  
His Grace upon the Khalsa, may He be our protector against tyranny and oppression, may  
the Khalsa prevail,  
everybody say Waheguru (Wondrous God)!

Mungu atuenzee ulinzi wake na huruma kwa Khasla popote walipo. Khasla awe mshindi  
katika kuhakikisha hali njema na ulinzi wa jamii na Mungu atuneemeshe na awe mlinzi  
wetu dhidi ya unyanyasaji na udhalimu na Khasla atawale, kila mtu aseme Waheguru  
(Mungu wa ajabu)

ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ,  
ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੇ ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੇ  
ਜੀ ਵਾਹਿਗੁਰੂ!!!

Sikhaa Noo Sikhee Daan, Kesh Daan, Rehit Daan, Bibek Daan, Bharosaa Daan, Daanaa Sir  
Daan Naam Daan, Chounkiyaa Jhande Bunge Jugo Jug Attal, Dharam Ka Jai Kaar Bolo Ji  
Waheguroo

Kindly confer upon the Sikhs the gift of Sikhism, the gift of long hair, the gift of observing  
Sikh laws, the gift of divine knowledge, the gift of firm faith, the gift of belief and the biggest  
gift of Naam. O God! May the choirs, the mansion and the banners exist forever; may the  
truth ever triumph;

utter Wahe Guru (*Wondrous God*)!

Tafadhali tupe upaji wa Sikhism, upaji wa nywele refu, upaji wa sheria za Sikh, upaji  
wa ujuzi wa Mungu, upaji wa imani isiyotetereka, upaji wa imani na upaji mkuu wa  
Naam. Ee Mungu! Kwaya, majumba na mabango yadumu milele; na ukweli ushinde  
milele. Sema Waheguru ( Mungu wa ajabu)

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ।

Sikhaa Daa Man Neevaa, Mat Uchee, Mat Pat Daa Raakhaa Aap Waheguroo  
May the minds of all the Sikhs remain humble and their wisdom exalted; O God! You are the  
protector of wisdom.

Akili zibaki nyenyekevu na hekima yao isifike. Ee Mungu! wewe ndiwe mlinzi wa  
hekima.

ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ, ਵਾਹਿਗੁਰੂ! ਆਪ ਦੇ ਹਜ਼ੂਰ...

..ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।

Hey Nimaneeaa De Maan, Nitaneeaa De Taan, Nioteeaa Di Ot, Sachey Pita Waheguroo (Aap  
Di Hazoor....Di Aardas hai Ji)

O True Father, Wahe Guru! you are the honour of the meek, the Power of the helpless ones,  
the shelter of the shelterless, we humbly make prayer in your presence.....

Ee baba wa kweli, Waheguru! Wewe ni fahari ya wanyonge, nguvu ya wasiokuwa na  
nguvu, makazi ya wasiokuwa na makao, kwa unyenyekevu tunaomba mbele yako....

*(substitute the occasion or prayer made here).*  
(Ongeza ghafla iliyotendeka au maombi yaliyofanywa hapa.

ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।

Akhar Vaadhaa Ghaataa Bhul Chuk Maaf Karnee, Sarbat De Kaaraj Raas Karney.  
Kindly pardon our errors and shortcomings in reciting the above Prayer. Kindly fulfill the  
objects of all.

Tafadhali tusamehe makosa na upungufu wetu katika kukariri maombi hayo hapo juu na  
utimize malengo yote.

ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿੱਤ ਆਵੇ। ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ  
ਭਲਾ।

Seyee Piyare Mel, Jina Miliya Teraa Naam Chit Aavai, Naanak Naam Chardi Kala, Tere  
Bhaaney Sarbat Daa Bhalaa

Kindly cause us to meet those true devotees by meeting whom, we may remember and  
meditate upon Your Name. O' God! may Your Name (revealed by Guru Nanak) bring ever  
ascending spirit to and may all prosper according to Your will.

Tafadhali tusaidie tukutane na wafuasi wa kweli kwa kuwakuta tunaoweza kukumbuka na  
kutafakari kwa jina lako ( lililotambuliwa na Guru Nanak) lilete roho yako inayopaa daima  
na wote wa kulingana na matakwa yako

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

Waheguroo Ji Ka Khaalsaa Waheguroo Ji Ki Fateh  
The Khalsa belongs to God; all victory is the victory of God.  
Khalsa ni ya Mungu na ushindi wote ni ushindi wa Mungu.

## **Falsafa ya Wasiki**

Falsafa ya Sikhism inasawiriwa na mantiki, uwekevu wake na mtazamo wake "isiyoelezeka" katika dunia ya kiroho n kimali.. Theolojia yake inathibitishwa na urahisi wake. Katika maadili ya Sikh hakuna mgongano baina yamajukumu ya kibinafsi na ya jamii (sangat).

Sikhism ndio dini changa zaidi ulimwenguni. Ilianzishwa na Guru Nanak miaka mia tano iliyopita.inasisitiza imani kwa kiumbe kikuu ambaye ndiye muumbaji wa ulimwengu. Inatupa njia rahisi ya uzima wa milele na kueneza ujumbe wa upendo na undugu. Sikhism ni dini inayoamini Mungu mmoja na inamtambua Mungu kama Yule pekee ambaye hana mipaka ya wakati na nafasi.

Sikhism inaamini kuwa kuna Mungu mmoja tu ambaye ndiye muumbaji, mtunzaji na mwangamizi na hachukui umbo la kibinadamu. Nadharia ya Avtarvad (umwilisho) haina nafasi katika Sikhism. Miungu vilevile haijapewa thamani yoyote.

Katika Sikhism dini na maadili yanaenda kwa pamoja. Mtu lazima akuze sifa za kiadili na maadili katika maisha yake ya kila siku ili azidi kuwa kiroho. Sifa kama vile unyofu, huruma, ukarimu subira na unyenyekevu zinaweza kujengwa kwa jitihada na uvumilivu. Maisha ya watukufu Gurus wetu ni msukumo mkuu katika mkondo huu.

Dini ya Sikhinafunza kuwa lengo la maisha ya binadamu ni kuvunja mzunguko wa kuzaliwa na kufa na kuungana na Mungu. Ili linaweza kuafikiwa kwa kufuata mafunzo ya Guru, kutafakari kwa jina lake takatifu(Naam) na kushiriki vitendo vya ibada na hisani.

Naam Marg anasisitiza kujitolea mara kwa mara kumkumbuka Mungu. Mtu lazima adhibiti maovu tano; Kam (hamu), Krodh (hasira), Lobhe (uchoyo), Moah (kiambatisho cha ulimwengu) na Ahankar (majivuno) ili kupata wokovu. Matambiko na mazoezi ya kawaida kama vile kufunga , hija, kubashiri na ukalifu zimekataliwa katika dini ya Sikh. Mtu anafaa kufuata mafunzo ya Guru Granth Sahib. Sikhism inasisitiza Bhagti Marg au njia ya ujitoaji. Vilevile inatambua umuhimuwa Gian Marg (njia ya ufahamu) na Karam Marg ( njia ya utendaji). Inasisitiza umuhimu wa kupata neema ya Mungu ili kuafikia lengo la kiroho.

Sikhism ni dini ya kisasa, yenye mantiki na inayoweza kutendeka. Inaamini kuwa maisha ya kawaida ya familia ( grahast) sio kizuizi cha kupata wokovu . inawezekana kuishi kwa kujitenga hata kati ya maovu na majaribu ya dunia. Mfuasi ni lazima aishi kwenye ulimwengu billa kuzingatia mtafaruku uliopo na awe mtakatifu wa Mungu na msomi.

Sikhism ni dini ya kistaarabu na pia ni " dini ya kidunia" na kwa hivyo inapinga tofauti zinazojikita kwenye tabaka, imani, taifa au jinsia. Ina imani kuwa binadamu wote ni sawa machoni pa Mungu. Gurus walisitiza wa wanawake na wanaume , walipinga uuaji wa vitoto vidogo na sati ( kuchomwa kwa wajane). Vile vile waliendeleza kuolewa tena kwa mjane na wakakataaa mtindo wa purdah ( wanawake kuvaa buibui). Ili akili ya mwanamke ibaki ikimwangazia Mungu . mja lazima azidi kutafakari kwa jina takatifu (Naam) na afanye vitendo vya ibada na hisani. Ni jambo la heshima kwa mtu kupata kipato chake kwa kufanya kazi ya uaminifu(kirat karna) na sio kwa kuomba au kutumia mbinu zisizoaminika. Vand chakna, ( kugawanya vitu na wenzake pia lilikuwa jukumu la wote. Mtu anafaa kusaidia wasiojiweza . utumikiajin kwa jamii pia ni sehemu muhimu ya Sikhism. Jikoni la umma (langar) linalopatikana kwenye kila gudwara na ni wazi kwa dini zote ni ishara moja ya utumikiaji umma.

Sikhism inatetea matumaini na matarajio lakini haikubaliani na wazo la maazimio mabaya.

Gurus wanaamini kwa maisha yana madhumuni na lengo. Inapeana nafasi ya kujifahamu na kufahamu Mungu. Zaidi binadamu anawajibikia matendo yake na lazima awe makini na afanyayo.

Maandishi ya Sikh, Guru Granth Sahib ndiyo Guru wa milele. Hii ndiyo dini tu ambayo imeip kitabu kitakatifu nafasi ya kuwa mtangulizi wa kidini. Hakuna nafasi ya Guru binadamu (Dehdhari) katika dini ya Sikh.

## **Philosophy of Sikhs**

Philosophy of Sikhism is characterized by logic, comprehensiveness and its "without frills" approach to the spiritual and material world. Its theology is marked by simplicity. In Sikh ethics there is no conflict between the individual's duty to the self and that towards society (sangat).

Sikhism is the youngest world religion. Sikhism was founded by Guru Nanak some 500 years ago. It emphasizes the belief in One Supreme Being who is the creator of the universe. It offers a simple straight path to eternal bliss and spreads a message of love and universal brotherhood. Sikhism is strictly a monotheistic faith and recognizes God as the only One who is not subject to limits of time or space.

Sikhism believes that there is only one God, who is the Creator, Sustainer, Destroyer and does not take human form. The theory of Avtarvad (incarnation) has no place in Sikhism. It does not attach any value to gods and goddesses and other deities.

In Sikhism the ethics and religion go together. One must inculcate moral qualities and practice virtues in everyday life in order to step towards spiritual development. Qualities such as honesty, compassion, generosity, patience and humility can only be built up by efforts and perseverance. The lives of our Great Gurus are a source of inspiration in this direction.

The Sikh religion teaches that the goal of human life is to break the cycle of birth and death and merge with God. This can be accomplished by following the teachings of the Guru, meditation on the Holy Name (Naam) and performance of acts of service and charity.

Naam Marg emphasizes constant devotion to the remembrance of God. One has to control the five vices viz., Kam (Desire), Krodh (anger), Lobhe (greed), Moah (worldly attachment) and Ahankar (pride) to achieve salvation. The rituals and routine practices like fasting and pilgrimage, omens and austerities are rejected in Sikh religion. One ought to follow the teachings of Guru Granth Sahib. Sikhism emphasizes Bhagti Marg or the path of devotion. It does, however, recognize the importance of Gian Marg (Path of Knowledge) and Karam Marg (Path of Action). It lays great stress on the need for earning God's Grace in order to reach the spiritual goal.

Sikhism is a modern, logical, and practical religion. It believes that normal family life (Grahast) is no barrier to salvation. Celibacy or renunciation of the world is not necessary to achieve salvation. It is possible to live detached in the midst of worldly ills and temptations. A devotee must live in the world and yet keep his head above the usual tension and turmoil. He must be a scholarly soldier, and a saint for God.

Sikhism is a cosmopolitan and a "secular religion" and thus rejects all distinctions based on caste, creed, race or sex. It believes all human beings are equal in the eyes of God. The Gurus stressed on equality of men and women and rejected female infanticide and Sati (widow burning) practice. They also actively propagated widow remarriage and rejected the purdah system (women wearing veils). In order to keep the mind focused on Him one must meditate on the holy Name (Naam) and perform the acts of service and charity. It is considered honorable to earn one's daily living through honest labor and work (Kirat Karna) and not by begging or by the use of any dishonest means. Vand Chhakna, sharing with others, is also a social responsibility. The individual is expected to help those in need. Seva, community service is also an integral part of Sikhism. The free community kitchen (langar) found at every gurdwara and open to people of all religions is one expression of this community service.

Sikh religion advocates optimism and hope. It does not accept the ideology of pessimism.

The Gurus believed that this life has a purpose and a goal. It offers an opportunity for self and God realization. Moreover man is responsible for his own actions. He cannot claim immunity from the results of his actions. He must therefore be very vigilant in what he does.

The Sikh Scripture, Guru Granth Sahib, is the Eternal Guru. This is the only religion which has given the Holy Book the status of a religious preceptor. There is no place for a living human Guru (Dehdhari) in Sikh religion.

**Courtesy [www.sikhpoint.com](http://www.sikhpoint.com)**



## **Umuhimu Wa Vilemba Vya Wasiki**

Kilemba kimekuwa sehemu ya Sikh isiyoweza kutenganishwa nayo. Kuoka nyakati za Guru Nanak, mwanzilishi wa Sikhism, wasiki wamejirembesha kwa kilemba. Kilemba kwa muumini wa Sikh ni zaidi ya taji kwa mfalme.

'Dastar' ni jina lingine la kilemba cha wasiki inayohusiana na "Baraka za Guru". Maneno haya yanarejelea vazi linalovaliwa na wanaume na wanawake kwenye nywele zao zisizokatwa. Ni vazi la kichwa lililo na kipande kirefu cha skafu linalovaliwa kichwani.

Ingawaje kutunza nywele zisizokatwa kuliidhinishwa na Guru Gobind Singh kama mojawapo ya K` s tano au makala tano, imehusishwa na Sikhism kwa muda mrefu kuanzia mwanzo wa Sikh mnamo 1469. Sikhism ndio dini pekee ulimwenguni ambayo ni lazima kwa kila mmoja kuvaa kilemba. Idadi kubwa ya watu wanaovaa vilemba katika nchi za magharibi ni wasiki.

Kimsingi kilemba huashiria heshima na kwa muda kimekuwa kifaa kilichohifadhiwa kwa sababu za heshima tu. Hapo zamani kule India kilemba kilivaliwa na watu wenye hadhi ya juu katika jamii. Wakati wa utawala wa Mughal nchini India ni waislamutu ndio waliokubaliwa kuvaa vilemba. Wale wote wasiokuwa waislamu walizuiliwa vikali kuvaa kilemba.

Guru Gobind Singh, katika kuasi sharia hizo za Mughal aliwarahi wasiki wote kuvaa vilemba. Hii ilikuwa ivaliwe kwa utambuzi wa kiwango chamjuu cha maadilialichokua ameweka wafuasi wake wa Khalsa. Alitaka khalsa iwe tofauti nayenye msimamo usiotetereka "iwe tofauti ulimwenguni" na kufuata mkondo wa kipekee uliowekwa na Sikh Gurus. Hivyo basi msiki anayevaa kilemba daima alibainika kwenye umati kama alivyopania Guru ili "wanajeshi-watakatifu" wawe rahisi kutambuliwa.

Wakati ambapo mwanaume au mwanamke msiki amevaa kilemba , kilemba hakiwi tu kipande cha nguo bali inakuwa sehemu muhimu ya vazi lake. Sababu za kuvaa kilemba zinaweza kuwa mingi kama vile uenzi, kujitolea, kujiheshimu, ujasiri, utawa, n.k Lakini sababu kuu ya wasiki kuivaa ni kuonyesha upendo, utiifu na heshima kwa mwanzilishi wa Khalsa Guru Gobind Singh.

Kilemba hiki ni zawadi ya Guru kwetu. Hivyo ndivyo tunavyojitwika kama Singhs na Kours wanaoketi kwenye kiti cha enzi cha uwajibikaji wa fahamu zetu kwenye kiwango cha juu. Kwa wanaume na wanawake utambulisho huu huashiria ufalme, neema na upekee. Ni ishara kuwa tunaishi katika taswira ya milele a kujitolea kuhudumia wote. Kilemba hakiwakilishi chochote isipokuwa uwajibikaji. Ukiamua kuwa tofauti kwa kufunga kilemba chako unasimama bila woga kama mtu anayebainika kati ya watu bilioni sita. Ni kitendo teule zaidi.

## **Importance of Sikh Turban**

**Turban** has always been an inseparable part of a Sikh. From the time of Guru Nanak, the founder of Sikhism, Sikhs have adorned the turban. Turban to a Sikh is a lot more than a crown is to a king.

'Dastar' is another name for the Sikh turban which relates to 'Blessing of the Guru'. All these words refer to the garment worn by both men and women to cover their unshorn hair. It is a headdress consisting of a long scarf-like piece of cloth worn around the head.

Although the keeping of unshorn hair was mandated by Guru Gobind Singh as one of the Five K's or five articles of faith, it has long been associated with Sikhism since the very beginning of Sikhism in 1469. Sikhism is the only religion in the world in which wearing a turban is mandatory for everybody. Vast majority of people who wear turbans in the Western countries are Sikhs.

Traditionally, the turban represents respectability, and has long been an item once reserved for nobility only. In older times, in India the turban was only worn by men of high status in society. During the Mughal domination of India, only the Muslims were allowed to wear a turban. All non-Muslims were strictly barred from wearing a turban.

Guru Gobind Singh, in defiance of such bylaws of the Mughals asked all of his Sikhs to wear the turban. This was to be worn in recognition of the high moral standards that he had charted for his Khalsa followers. He wanted his Khalsa to be different and to be determined "to stand out from the rest of the world" and to follow the unique path that had been set out by the Sikh Gurus. Thus, a turbaned Sikh has always stood out from the crowd, as the Guru intended his 'Saint-Soldiers' to be easily recognizable.

When a Sikh man or a woman dons a turban, the turban ceases to be just a band of cloth, for it becomes an integral part of the attire. The reasons for wearing a turban may be many such as sovereignty, dedication, self-respect, courage, piety etc. but why the Sikhs wear it is mainly to show their love, obedience and respect for the founder of the Khalsa Guru Gobind Singh.

The turban is our Guru's gift to us. It is how we crown ourselves as the Singhs and Kauras who sit on the throne of commitment to our own higher consciousness. For men and women alike, this projective identity conveys royalty, grace, and uniqueness. It is a signal to others that we live in the image of Infinity and are dedicated to serving all. The turban doesn't represent anything except complete commitment. When you choose to stand out by tying your turban, you stand fearlessly as one single person standing out amongst six billion people. It is a most outstanding act.

## **Nafasi Ya Wanawake Katika Sikhism**

Kanuni za Sikhism zinaeleza kuwa wanawake wana roho sawa na wanaume na wana haki sawa kukuza maisha yao ya kiroho. Wanaweza kuongoza ushirika wa kidini, kushiriki kwenye njia ya Akhand( ukariri wa mara kwa mara wa maandiko matakatifu), kufanya kirtan( uimbaji nyimbo katika makundi) na kufanya kazi kama Granthis (wahubiri). Wanaweza kushiriki katika shughuli zote za kidini, kitamaduni, kijamii na kidunia. Sikhism ndio ilikuwa dini ya kwanza kuu kuwapa wanawake usawa. Guru Nanak alihubiri kuhusu usawa wa kijinsia na gurus waliochukua nafasi yake waliwatia moyo wanawake wajihusishe kikamilifu katika shughuli zote za ibada na desturi za Sikh.

Guru Granth Sahib yasema, "Wanawake na wanaume wote wameumbwa na Mungu. Mchezo huu ni wa Mungu asema Nanak, uumbaji wake wote ni mzuri, mtakatifu." SGGGS uk 304.

Historia ya Sikh imenakili nafasi ya wanawake ikiwasawiri kuwa sawa na wanaume katika utawa, ibada, kafara na ujasiri. Mifano mingi ya uadilifu, ibada na kujidhabihu wa wanawake umerekodiwa katika tamaduni za Sikh.

Historia ya Sikh imenakili nafasi ya wanawake ikiwasawiri kuwa sawa na wanaume katika utawa, ibada, kafara na ujasiri. Mifano mingi ya uadilifu, ibada na kujidhabihu wa wanawake umerekodiwa katika tamaduni za Sikh.

### **Guru Nanak alisema:**

"[ni] mwanamke ndiye anayefanya shindano liendelee" na hatufai"kuwachukulia wanawake kama waliolaaniwa na kuhukumiwa, [wakati] wanawake wanazaliwa viongozi na wafalme." SGGGS uk 473.

### **Wokovu :**

Jambo muhimu la kujiuliza ni ikiwa dini inawachukulia wanawake kuwa na uwezo wa kupata wokovu, utambuzi wa mungu au kufikia kiwango cha juu cha ulimwengu wa kiroho.

### **Guru Granth Sahib yasema:**

"Katika viumbe vyote Mungu hupatikana kote kote na anaenea kwa namna zote, ya kiume na kike." (Guru Granth Sahib, uk605).

Kutokana na usemi huo wa Guru Granth Sahib, mwanga wa Mungu hutulia sawia kwenye jinsia zote. Hivyo wanaume na wanawake wanaweza kuafikia wokovu sawia kwa kumheshimu Guru. Katika dini nyingi mwanamke anasawiriwa kama kizuizi cha maisha ya kiroho ya mwanaume lakini si katika Sikhism . Guru anakataa mtazamo huo. Katika 'Mawazo Ya Kisasa Kuhusu Sikhism', Alice Basarke anasema,

"Guru wa kwanza aliweka mwanamke sawa na mwanaume, mwanamke hakuwa kizuizi kwa mwanaume bali mshirika katika kumtumikia Mungu na kutafuta wokovu".

### **Ndoa:**

Guru Nanak alipendekeza grhastha—maisha ya familia badala ya useja na ukatavu. Mume na mke walikuwa washirika sawa na uaminifu ulikuwa juu yao. Katika mstari takatifu furaha ya kinyumbani imewasilishwa kama jambo la thamani.

### **Hadhi Sawa:**

Kuhakikisha hadhi sawa baina ya wanaume na wanawake, Guru hawakuweka tofauti yoyote baina ya jinsia katika shughuli za uanzishaji, maagizo, na kushiriki katika sangat (ushirika mtakatifu) na pangat (kula pamoja). Kulingana na Sarup Das Bhalla, Mahima Prakash, Guru Amar Das hakupendelea kitendo cha wanawake kutumia buibui. Aliwagawia wanawake kazi ya uangalizi wa jamii zingine na kuhubiri dhidi ya desturi ya sati. Historia ya Sikh imerekodi majina ya wanawake wengi kama Mata Gujri Mai Bhago, Mata Sundari, Rani Sahib Kaur, Rani Sada Kaur na Maharani Jind Kaur, walioshikilia majukumu muhimu katika enzi zao.

### **Elimu:**

Elimu inachukuliwa kuwa ya muhimu sana katika Sikhism. Ndio ufunguo wa mafanikio ya yeyote Yule. Ni mfumo wa ukuaji wa kibinafsi na ndiyo sababu Guru wa tatu alitengeneza shule nyingi.

### **Guru Granth Sahib yasema:**

"Ujuzi wote kumhusu Mungu na fikira zote zinapatikana kupitia kwa Guru". SGGS, uk 831

Elimu kwa wote ni muhimu na kila mtu lazima ajitahidi awe bora. Wamishonari hamsini na wawili waliotumwa na Guru wa tatu walikuwa wanawake. Katika 'Nafasi na Hadhi ya Wanawake Wasiki', Dr Mohinder Kaur Gill ameandika,

"Guru Amar Das alishawishika kuuwa hakuna mafunzo yoyote yanayoweza kukita mizizi bila kukubaliwa na wanawake."

### **Vikwazo Kuhusu Mavazi:**

Mbali na kutaka wanawake wavae buibui, Sikhism inatoa mwelekeo mwepesi lakini muhimu kuhusu kanuni za mavazi. Hili linahusu wasiki wote bila kubagua jinsia, "Epuka kuvaa nguo ambazo mwili haujistareheshi na akili kujawa na mawazo maovu." SGGS, uk 16

### **Kujihami Kwa Wanawake:**

wanawake wa Sikh wanatarajiwa kujihami na Kipran(upanga) na silaha zingine. Hii si kawaida kwa wanawake kwa sababau kwa mara ya kwanza katika historia wanawake walitarajiwa kujitetea. Hawatarajiwi kuwategemea wanaume kwa ulinzi wa kimwili.

### **SGGS Quotes:**

"Duniani na angani, sioni yeyote wa pili miongoni mwa wanawakewote na wanaume, mwanga wake unang'aa. " Sggs UK 223.

Mwanaume anazaliwa kutok kwa mwanamke; ndani ya mwanamke, mwanaume anatumwa; kwa mwanamke , mwanaume anachumbiwa na kuo, mwanamke anakuwa rafiki yake na kutokana na mwanamke vizazi vijavyo vinazaliwa. Mwanamke wake anapokufa yeye hutafuta mwingine, kwa hivyo mbona aitwe mbaya? Kutoka kwake viongozi wanazaliwa, wanawake wanazaliwa na bila yeye hapangekuwa na yeyote kabisa. Guru Nanak, SGGS uk 473

Kuhusu mahari: "E Mungu wangu, nipe jina langu kama zawadi yangu ya ndoa na mahari." Shri Guru Ram Das ji, uk 78, mstari 18 SGGS

## **Role of women in Sikhism**

The principles of Sikhism state that women have the same souls as men and possess an equal right to cultivate their spirituality. They can lead religious congregations, take part in the Akhand Path (the continuous recitation of the Holy Scriptures), perform Kirtan (congregational singing of hymns), and work as Granthis (priests). They can participate in all religious, cultural, social, and secular activities. Sikhism was the first major world religion giving equality to women. Guru Nanak preached gender-based equality, and the gurus who succeeded him encouraged women to take a full part in all the activities of Sikh worship and practice.

Guru Granth Sahib states, "Women and men, all by God are created. All this is God's play. Says Nanak, all thy creation is good, Holy" SGGGS Page 304.

Sikh history has recorded the role of women portraying them as equal in service, devotion, sacrifice, and bravery to men. Many examples of women's moral dignity, service, and self-sacrifice are written in the Sikh tradition.

According to Sikhism, men and women are two sides of the same coin. In the system of interrelations and interdependence man takes birth from woman, and woman is born of man's seed. According to Sikhism a man cannot feel secure and complete in his life without a woman, and a man's success is related to the love and support of the woman who shares her life with him, and vice versa.

Guru Nanak said:

"[it] is a woman who keeps the race going" and that we should not "consider women cursed and condemned, [when] women are born leaders and kings." SGGGS Page 473.

Salvation:

An important point to raise is whether a religion considers women capable of achieving salvation, realisation of God or the highest spiritual realm.

Guru Granth Sahib states:

"In all beings God is pervasive, and pervades in all forms male and female" (Guru Granth Sahib, Page 605).



From the above statement from the Guru Granth Sahib, the light of God rests equally with both sexes. Both men and women can therefore attain salvation equally, by obeying the Guru. In many religions, a woman is considered a hindrance to man's spirituality, but not in Sikhism. The Guru rejects this notion. In 'Current Thoughts on Sikhism', Alice Basarke states,

"The first Guru put woman on par with man...woman was not a hindrance to man, but a partner in serving God and seeking salvation".

#### Marriage:

Guru Nanak recommended grhastha—the life of a householder. Instead of celibacy and renunciation, husband and wife were equal partners and fidelity was enjoined upon both. In the sacred verses, domestic happiness is presented as a cherished ideal.

#### Equal Status:

To ensure equal status between men and women, the Gurus made no distinction between the sexes in matters of initiation, instruction or participation in sangat (holy fellowship) and pangat (eating together) activities. According to Sarup Das Bhalla, Mahima Prakash, Guru Amar Das disfavoured the use of the veil by women. He assigned women to supervise some communities and preached against the custom of sati. Sikh history records the names of several women, such as Mata Gujri Mai Bhago, Mata Sundari, Rani Sahib Kaur, Rani Sada Kaur and Maharani Jind Kaur, who played important roles in the events of their time.

#### Education:

Education is considered very important in Sikhism. It is the key to anyone's success. It is a process of personal development and it is the reason why the 3rd Guru set up many schools

#### Guru Granth Sahib states:

"All divine knowledge and contemplation is obtained through the Guru". SGGS, Page 831 Education for all is essential and everyone must work to be the best they can be. Fifty two of the Sikh missionaries sent out by the 3rd Guru were women. In, 'The Role and Status of Sikh Women', Dr Mohinder Kaur Gill writes, "Guru Amar Das was convinced that no teachings can take root until and unless they are accepted by women".

### Restrictions on Clothes:

Apart from requiring women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states, "Avoid wearing those clothes in which the body is uncomfortable and the mind is filled with evil thoughts." SGGS, Page 16

### Self Defence by Women:

Sikh women are expected to defend themselves with Kirpan (sword) and other weapons. This is unique for women because it is the first time in history when women were expected to defend themselves. They are not expected to be dependent on men for physical protection.

### SGGS Quotes:

"In the earth and in the sky, I do not see any second. Among all the women and the men, His Light is shining. " Sggs Page 223.

From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to the woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. Guru Nanak, SGGS Page 473

In regard to dowry: "O my God, give me thy name as my wedding gift and dowry." Shri Guru Ram Das ji, Page 78, line 18 SGGS

## **Guru Granth Sahib Kuhusu Unyenyekevu**

Unyenyekevu ni sehemu ya maana ya Sikhism. Sikhs lazima wamwinamie Mungu kwa unyenyekevu. Unyenyekevu au 'Nimrata' katika Punjabi ni maneno yanayohusiana kwa karibu. Nimrata ni adili inayoendelezwa kwa jitihada kwenye Gurbani. Tafsiri ya neno hili La Punjabi ni "unyenyekevu", "ukarimu" au "unyonge."

Hii ni sifa muhimu kwa kila binadamu kukuza na ni sehemu muhimu ya mawazo ya muumini wa Sikh wakati wote. Sifa zingine katika Sikh arsenal ni:

**Ukweli (Sat),  
Uradhi (Santokh),  
Huruma (Daya)  
Upendo(Pyar).**

Sifa hizi tano ni muhimu kwa Sikh na ni jukumu lao kutafakari na kukariri Gurbani ili kuisitiza maadili haya na kuyafanya sehemu ya utu wao.

"Tunda la unyenyekevu ni amani ya asili na raha, kwa unyenyekevu mtu anafaa kuendelea kutafakari kwa Mungu, hazina ya ubora. Yule ambaye amebarikiwa kwa rehema hubakia kwenye unyenyekevu"

### **Guru Nanak, Guru wa Kwanza wa Sikhism:**

"Kusikiliza na kuamini kwa upendo na unyenyekevu akilini mwako, jitakase na Naam kwenye maabadi matakatifu ndani sana."- SGGS UK 4

"Fanya uradhi uwe vipuli vyako, unyenyekevu uwe bakuli lako la mwombaji na kutafakari kwa sala kuwe jivu upakayo mwilini."-SGGS uk 6

## **Guru Granth Sahib on Humility**

Humility is an important aspect of Sikhism. Sikhs must always bow in humility before God. Humility or 'Nimrata' in Punjabi are closely related words. Nimrata is a virtue that is vigorously promoted in Gurbani. The translation of this Punjabi word is "Humility", "Benevolence" or "Humbleness."

This is an important quality for all humans to nurture and one that is an essential part of a Sikh's mindset at all times. The other four qualities in the Sikh arsenal are:

Truth (Sat),  
Contentment (Santokh),  
Compassion (Daya) and  
Love (Pyar).

These five qualities are essential to a Sikh and it is their duty to meditate and recite Gurbani to instill these virtues and make them a part of their personality.

What Gurbani tells us:

"The fruit of humility is intuitive peace and pleasure. With Humility one should continue to meditate on God, the Treasure of excellence. The one who is mercifully blessed stays steeped in humility.

Guru Nanak, First Guru Of Sikhism:

"Listening and believing with love and humility in your mind cleanse yourself with Naam, at the sacred shrine deep within."- SGGGS Page 4

"Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body."-SGGS Page 6

## **Journey towards Spirituality**

Guru Granth Sahib is an eternal living Guru, a poetic composition of Sikh Gurus, Hindu and Muslim Saints. The compilation is a gift from God through them to all mankind. The vision in the Guru Granth Sahib is of a society based on Divine justice without oppression of any kind. While the Granth acknowledges and respects the scriptures of Hinduism and Islam, it does not imply a moral reconciliation with either of these religions. In Guru Granth Sahib women are highly respected with equal roles as men. Women have the same souls as men and thus possess an equal right to cultivate their spirituality with equal chance of achieving liberation. Women can participate in all religious, cultural, social, and secular activities including leading religious congregations.

Sikhism advocates equality, social justice, service to humanity, and tolerance for other religions. The essential message of Sikhism is spiritual devotion and reverence of God at all times while practicing the ideals of compassion, honesty, humility and generosity in everyday life. The three core tenets of the Sikh religion are meditating and remembering God, Working for Honest living and sharing with others.

Congratulations for making an effort to go on this Spiritual Journey for the soul. The translation can never be close to original, especially when the complete Guru Granth Sahib is in poetry and the use of metaphors makes the task exceedingly difficult. In the Divine message, Hindu & Muslim mythological stories are often used Pralahad , Harnakash, laxmi, Brahma etc. Please do not read them literally but understand their underlying message. The focus is on the fact that God is one and to have union with Him is the goal of human life.

This work has been done over years by several volunteers, to get to you the Divine message in your language. If you have any questions, please feel free to email [walnut@gmail.com](mailto:walnut@gmail.com) and we would love to join you on this journey.

# **NOTES**