



Kirtan Sohila

**A Journey towards Spirituality
(Swahili)**

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Kirtan Sohila

Hii ni wimbo wa fahari na furaha tele, ujumbe huu takatifu unahusu uchungu wa utengano na kusherehekea furaha tele ya muungano na Mungu Mwenyezi. Inazidisha aura kwa unyeti wa ulinzi unayoondoa uzembe maili na maili nyingi.

- Wimbo wa kwanza huchora taswira ya muungano wa uhalisia wa kibinafsi na uhalisia wa mwisho.
- Wimbo wa pili huonyesha umoja wa Mwisho licha ya utofauti usio na mwisho wa maandiko, walimu na falsafa.
- Wimbo wa tatu hukataa mbinu za nje za ucha mungu na mila, na huonyesha kiwazi ulimwengu mzima ukiunda ibada ya maelewano. Badala ya sinia zilizo na taa zilizowekwa juu yake na ubani na matoleo mengine, anga huwa kama sinia iliyojumuishwa, jua na mwezi taa, huweka nyota kwenye shanga, na mimea yote kutoa matoleo ya maua. Kuimba kwa sauti kubwa hubadilishwa na wimbo wa kindani inayocheza bila kusonga.
- Wimbo wa nne unaeleza umuhimu wa jina takatifu ambalo kupitia jina hilo kuteseka na uhamiaji wote unabatilishwa.
- Wimbo wa tano husherehekea maisha hapa duniani: lazima tujitokeze kwa fursa hii nzuri ya kuhudumia wengine na kushinda ustahili takatifu. Siri isiyojulikana imejulikana na mtu aliyeimarishwa ambaye baadaye anafurahia furaha tele na ukombozi kutokana na viambatanisho na maovu yote.

■

Inaweza kukaririwa wakati wowote mchana. Kidesturi, ilikaririwa kila jioni kabla ya kulala.

Kirtan Sohila

This is the Song of Joy & Bliss, this Divine Message is on the pain of separation and celebrating the bliss of union with Almighty. It multiplies the aura to the sensitivity of protection that it eliminates any negativity for miles and miles.

- The first Hymn visualises the union of the personal self with the Ultimate Reality.
- The second Hymn presents the singularity of the Ultimate despite endless diversity of scriptures, teachers and philosophies.
- The third Hymn rejects all modes of external piety and rituals, and vividly portrays the entire cosmos making harmonious worship. Instead of trays with lamps placed upon them with incense and other offerings, the skies become an integrated platter, the sun and moon the lamps, stars the beads, and all vegetation an offering of flowers. Loud chanting is replaced by the inner unstruck melody playing motionlessly.
- The fourth Hymn explains the importance of the divine Name through which all suffering and transmigration is annulled.
- The fifth Hymn celebrates life here in this world: we must avail ourselves of this wonderful opportunity to serve others and to win divine merit. The unknown Mystery becomes known to the enlightened person who thereafter enjoys the bliss and liberation from all attachments and vices.

It can be recited any time or day. Traditionally it is recited every evening before sleep.

Kirtan Sohila

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧

sohila raag ga-or^hee dee^pkee meh^laa 1

Sohilaa ~ The Song Of Praise. Raag Gauree Deepakee, by the First Guru:

Sohilaa ~ Wimbo wa kusifu. Raag Gauree Deepakee, na Guru wa kwanza:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar sat^gur par^saad^u.

One unique, eternal, supreme God. Realized by the Grace of the True Guru:

Mungu mmoja, wa kipekee na wa milele. Aliyegunduliwa kwa neema ya Guru wa kweli.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ ॥

jai ghar keerat^u aak^hee-ai kart^{ay} kaa ho-ay bee^{ch}aar^o.

In that holy congregation, where God's praises are recited and His virtues are contemplated,

Katika ushirika huo takatifu, wakati sifa za Mungu zinakaririwa na fadhila zake kutafakariwa.

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੇ ॥੧॥

tⁱt^u ghar gaavhu sohilaa sivrihu sirjan^haar^o. ||1||

O' my soul, you too go in that holy gathering and sing Sohila (the song of His praises) and meditate on the Creator with love and devotion.

Ee roho yangu, wewe pia nenda katika ushirika huo takatifu na uimbe Sohila (wimbo wa sifa za Mungu) na utafakari kuhusu Muumba kwa upendo na kwa kujitolea.

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥

t^um gaavhu mayray nir^bha-o kaa sohilaa.

My dear friends, sing Sohila (song of His praises) of my fearless God.

Rafiki zangu wa dhati, imbeni Sohila (wimbo wa sifa za Mungu) ya Mungu wetu asiye na woga.

ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

ha-o vaaree jit^u sohilai sad^aa sukh^u ho-ay. ||1|| rahaa-o.

I dedicate myself to that song of His praises which brings eternal peace.

Nitajiweka wakfu kwa wimbo ya sifa za Mungu inayoleta amani ya milele.

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥

niṭ niṭ jee-arhay samaalee-an daykhaigaa dayvanhaar.

The great Benefactor, who has been taking care of His creation day after day, will also look after your needs.

Mfadhili mkuu, ambaye amechunga uumbaji wake siku baada ya siku, pia atashughulikia mahitaji yako.

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥

tayray daanai keemaṭ naa pavai tis daṭay kavanṭ sumaar. ||2||

O mortal, when you cannot even assess the value of His Gifts ; then how can you assess the worth of that Benefactor? He is infinite.

Ee binadamu, ambaye huwezi ata kukadiria thamana ya zawadi zake; basi utakadiria aje thamana ya mfadhili? Yeye hawezi kukadiriwa.

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥

sambat saahaa likhi-aa mil kar paavhu tayl.

The time of my departure from this world is predetermined. O my friends, dress me up for departure to my Master's home.

Wakati wangu wa kuondoka kutoka duniani umekwisha amuliwa. Ee rafiki zangu, nivisheni nguo za kuondoka kwenda nyumbani mwa Bwana.

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥

dayh sajan aseesree-aa ji-o hovai saahib si-o mayl. ||3||

O' my friends, please give me your blessings, that I may merge with my Master.

Ee rafiki zangu, tafadhali nipeeni baraka zenu, Ndio niweze kuungana na Bwana wangu.

ਘਰਿ ਘਰਿ ਏਹੇ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥

ghar ghar ayho paahuchaa sad-ray niṭ pavann.

The intimations about the date and time of departure from this world are being delivered to home after home, and every day people are being called.

Vidokezo kuhusu tarehe na wakati wa kuondoka kutoka dunia hii vinapelekwa nyumba baada ya nyumba, na kila siku watu wanaitwa.

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥

sadanharaa simree-ai naanak say diḥ aavann. ||4||1||

O' Nanak, that day for us is also drawing near, so remember God, the one who summons us all, with loving devotion

Ee Nanak, siku hiyo yetu inakaribia, basi kumbuka Mungu, ambaye anatuita wote, kwa kujitolea kwa upendo.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

raag aasaa mehlaa 1.

Raag Aasaa, by the First Guru:
Raag Aasaa, na Guru wa kwanza:

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

chhi-a ghar chhi-a gur chhi-a updays.

There are six Shastras or scriptures, and six are their authors or gurus, with six sets of teachings.
Kuna Shastra sita au maandiko, na waandishi wao au Guru ni sita, na vipango vya mafundisho ni sita.

ਗੁਰੁ ਗੁਰੁ ਏਕੇ ਵੇਸ ਅਨੇਕ ॥੧॥

gur gur ayko vays anayk. ||1||

But the supreme Guru of all is God Himself in countless forms.
Lakini Guru mkuu wa wote ni Mungu mwenyewe katika maumbo yasiyohesabika.

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

baabaa jai ghar kartay keerat ho-ay.

O' Baba, remain in that place or holy congregation where the Praises of the Creator are sung,
Ee baba, ubaki mahali hapo ama ushirika takatifu ambako sifa za muumbaji zinaimbwa.

ਸੇ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੇਇ ॥੧॥ ਰਹਾਉ ॥

so ghar raakh vadaa-ee to-ay. ||1|| rahaa-o.

and keep the company of those God loving people. This way you will receive honor in God's court.
Na uweke marafiki ambao wanapenda Mungu. Hivi utapokea heshima katika koti ya Mungu.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥

visu-ay chasi-aa gharhee-aa pahraa thitee vaaree maahu ho-aa.
there are many seconds, minutes, hours, days, weeks and months,
Kuna sekunde mingi, dakika, masaa, siku, wiki na miezi,

ਸੂਰਜੁ ਏਕੇ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

sooraj ayko rut anayk, Nanak kartay kay kaytay vays. ||2||2||

and there are various seasons in a year. But they all originate from one source, which is the one sun. O' Nanak, similarly there are countless manifestations of the Creator but He is only One.
Na kuna misimu kadhaa kwa mwaka. Lakini yote yanaasilia kutoka chanzo kimoja, na chanzo hicho ni jua moja. Ee Nanak, sawia kuna dhihirisho zisizohesabika za Muumba lakini yeje ni Mmoja tu.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

raag Dhanaasree mehlāa 1.

Raag Dhanasari, First Guru:

Raag Dhanasari, Guru wa kwanza:

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥

gagan mai thaal rav chand deepak banay taarikaa mandal janak moṭee.

O' God, the whole creation is performing Your Aarti (worship), the sky is like a platter in which the Sun and the Moon are like two lamps, and the clusters of stars are like studded pearls.

Ee Mungu, uumbaji wako wote unatenda Aarti (ibada), anga ni kama sinia ambamo jua na mwezi ni kama taa mbili, na nyota ni kama lulu zilizojaa.

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥੧॥

Dhoop mal-aanlo pavan chavro karay sagal banraa-ay foolant joṭee. ||1||

The fragrant air coming from the Malay mountain is like incense, the wind is like the cosmic chavar (fan) and all the vegetation is like offering of flowers, O' the Luminous One.

Hewa yenye harufu nzuri inayotoka mlima Malay ni kama ubani, upepo ni kama cosmic chavar (fani) na mimea yote ni kama matoleo ya maua, Ee Mungu mwenye Mwanga.

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

kaisee aarṭee ho-ay. bhav khandnaa tayree aarṭee.

O' destroyer of the fear (of birth and death), what a wonderful Aarti (worship) of Yours is being performed.

Ee Mwangamizi wa uoga (wa uzao na kifo), ni ajabu nzuri ya Aarti (ibada) yako inatendwa.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

anhatāa sabad vaajant bhayree. ||1|| rahaa-o.

The flowing melody of divine music (sound of the heart beats of all living beings) is like the sound of drums being played in Your Aartee.

Wimbo nyororo ya muziki takatifu (sauti za mipigo ya moyo ya viumbe vyote) ni kama sauti ya ngoma inayochezwa katika Aartee yako.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੇਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੇਹੀ ॥

sahas tav nain nan nain neh tohi ka-o sahas moorat nanaa ayk tohee.

O' God, You have thousands of eyes (because You pervade all the creatures), and yet You have no eyes (because You are formless). You have thousands of forms, and yet You have no form of Your own

Ee Mungu, una maelfu ya macho (kwa sababu unaenea kwa viumbe vyote), ila huna macho (kwa sababu huna umbo lolote). Wewe una maelfu ya maumbo, ila huna umbo yako mwenyewe.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

sahas pad bimal nan ayk pad ganDh bin sahas tav ganDh iv chalat mohee. ||2||

You have thousands of immaculate Feet (because You pervade all the creatures), yet You have no feet (because You are formless). You have thousands of noses, yet You have no nose. This Play of Yours entrances me.

Wewe una maelfu ya miguu safi zaidi (kwa sababu unaenea kwa viumbe vyote), ila huna miguu (kwa sababu huna umbo lolote). Una maelfu ya mapua, ila huna pua. Huu mchezo wako unanishangaza mno.

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੇਇ ॥

sabh meh jot jot hai so-ay.

The light or power flowing in everyone is from the same Supreme Light (God).

Mwangaza au nguvu unaotiririka ndani ya kila mtu inatoka kwa Mwangaza Kuu (Mungu).

ਤਿਸ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

tis dai chaanan sabh meh chaanan ho-ay.

The light (power of thinking) illuminating in all, is from the same Eternal lighthouse.

Mwangaza (nguvu za kufikiria) inayong'aa ndani ya kila mtu, inatoka kwenye huo kimulikio sawa.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

gur saakhee jot pargat ho-ay.

But this understanding is revealed only by Guru's teachings (that the source of life is the same in every one)

Lakini huu uelewa inaonyeshwa tu kwa mafundisho ya Guru (ya kwamba chanzo cha maisha ni huo mmoja ndani ya kila mtu).

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

jo tis bhaavai so aartee ho-ay. ||3||

Therefore, accepting what pleases God is His true worship.

Hivyo basi, kukubali kinachopendeza Mungu ni ibada yake ya kweli.

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੇ ਅਨਦਿਨੇ ਮੇਰਿ ਆਹੀ ਪਿਆਸਾ ॥

har charan kaval makrand lobhit mano andino mohi aahee pi-aasaa.

O' God, my heart longs for Your Divine Name, every day I am thirsty for the nectar of Your Name. Ee Mungu, moyo wangu una hamu ya jina lako takatifu, kila siku nina kiu ya nekta ya jina lako.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥

kirpaa jal deh naanak saaring ka-o ho-ay jaa tay tayrai naa-ay vaasaa. ||4||3||

O' God, Nanak is craving for Your Name like a songbird craves for a drop of rain, please bestow Your grace upon me so that I remain absorbed in Your Name.

Ee Mungu, Nanak anatamani jina lako kama vile ndege wa nyimbo anatamani tone la mvua, tafadhali pachika neema yako kwangu ile nibaki nimezama katika jina lako.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

raag ga-orhee poorbee mehlaa 4.

Raag Gauree Poorbee, Fourth Guru:

Raag Gauree Poorbee, Guru wa nne:

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

kaam karoDh nagar baho bhari-aa mil saaDhoo khandal khanda hay.

This human body is brimful with the vices of anger and lust, these vices can be destroyed only by meeting the true Guru.

Mwili huu wa kibinadamu umejaa dhambi kama hasira na usherati, dhambi hii inaweza kuangamizwa tu kwa kukutana na Guru wa kweli.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

poorab likhat likhay gur paa-i-aa man har liv mandal mandaa hay. ||1||

But it is only by pre ordained writ that the Guru is met, whose teachings fills the mind with love and devotion for God.

Lakini ni kwa maandishi yaliyopangwa amabapo Guru anapatikana, ambaye mafunzo yake yanajaza akili na upendo na kujitolea kwake Mungu.

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥

kar saaDhoo anjulee pun vadaa hay.

Pay obeisance to the Guru with humility, this is an act of great merit.

Mpe Guru heshima kuu kwa unyenyekevu, hili ni tendo la sifa kubwa.

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

kar dand-ut pun vadaa hay. ||1|| rahaa-o.

Bow down before Him; this is a virtuous action indeed.

Inama kwa heshima mbele yake; hii ni hatua mwema mno.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥

saakat har ras saad na jaani-aa tin antar ha-umai kandaa hay.

The non-believers do not appreciate the delight of remembering God because the thorn of egotism is embedded deep within them.

Wasioamini hawathamini fahari ya kumkumbuka Mungu kwa sababu mwiba wa ubinafsi imejikita kwa kina ndani mwao.

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥

ji-o ji-o chaleh chubhai dukh paavahi jamkaal saheh sir danda hay. ||2||
More they behave in life with ego, more they suffer, like walking on foot pierced with thorn. They ultimately bear the torture of death.

Zaidi wanatenda maishani kwa ubinafsi, zaidi wanateseka, kama kutembea mguu tupu unadungwa na mwiba. Mwishowe wanapitia mateso ya kifo.

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੈ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥

har jan har har naam samaanay dukh janam maran bhav khanda hay.
(on the other hand), God loving people remain immersed in His loving devotion and are freed from the cycle of birth and death.

(katika mkono mwingine), Watu wanaompenda Mungu watabaki wamezama katika kujitolea kwake kwa upendo na wamekombolewa kutoka kwenye mzunguko wa uzao na kifo.

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੇਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥

abhinaasee purakh paa-i-aa parmaysar baho sobh khand barahmandaa hay. ||3||
They realize the indestructible, supreme God, and their fame spreads in all the regions of the universe.

Wanagundua Mungu mkuu asiyeweza kuharibiwa, na umaarufu wao unasambaa katika mikoa yote ya ulimwengu.

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥

ham gareeb maskeen parabh tayray har raakh raakh vad vadaa hay.
O' God, we are poor and meek, but still Yours. You are the greatest of the great, please protect us from the these vices.

Ee Mungu, sisi ni maskini na wapole, lakini sisi ni wako. Wewe ndio mkubwa zaidi kwa wakubwa, tafadhali tulinde kutoka dhambi hizi.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥

jan naanak naam aDhaar tayk hai har naamay hee sukh mandaa hay. ||4||4||
O' Nanak, God's Name is the only sustenance and true support, and it is only through Naam that we experience the celestial peace.

Eh Nanak, jina la Mungu ni riziki pekee na nguzo wa kweli, na ni kwa Naam pekee ndio tunahisi amani ya mbinguni.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

raag ga-orhee poorbee mehlaa 5.
Raag Gauree Poorbee, by the Fifth Guru:
Raag Gauree Poorbee, Guru wa tano:

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਰਲ ਕੀ ਬੇਲਾ ॥

kara-o baynantēe sunhu mayray meetāa sant̄ tahal kee baylaa.

O' my friends, listen! I submit to you that this human life is the only opportunity to follow the Guru's teaching (because only Guru can bless you with Naam).

Ee rafiki zangu, sikizeni! Nawasilisha kwenu maisha hii ya kibinadamu kama fursa pekee ya kufuata mafundisho ya Guru (kwa sababu ni Guru pekee anaweza kukubariki kwa Naam).

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥

eehaa khaat chalhu har laahaa aagai basan suhaylaa. ||1||

The human life is the opportunity to earn the wealth of God's Name, so that you will be comfortable in the next world (God's court).

Maisha ya binadamu ni fursa ya kupata utajiri wa jina la Mungu, ndiposa uwe na starehe katika maisha itakayofuata (koti ya Mungu).

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

a-oDh ghatai dinas rainaaray. man gur mil kaaj savaaray. ||1|| rahaa-o.

O' my mind, every day and night one's remaining life is diminishing. Let us make this life a success by following the Guru's teaching (before it is too late).

Ee akili yangu, kila mchana na usiku maisha ya mtu inayobaki inazidi kudidimia. Tuchukue maisha haya kama mafanikio kwa kufuata mafundisho ya Guru (kabla wakati uyoyome kabisa).

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥

ih sansaar bikaar sansay meh tari-o barahm gi-aanee.

This world is engrossed in vices and cynicism, only a divinely wise person is able to swim across the world-ocean of vices.

Dunia hii imezama katika dhambi na wasiwasi, ni mtu tu mwenye busara na mtakatifu anaweza kuogelea hela bahari dunia ya dhambi.

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥

jisahi jagaa-ay pee-aavai ih ras akath kathaā tin jaanee. ||2||

Only the one, whom God awakens from the slumber of worldly involvements and helps to savor the joy of His Name, understands this indescribable mystery.

Ni yule tu, ambaye Mungu anaamsha kutoka usingizi wa viambatanisho vya ulimwengu na husaidia kufurahia fahari ya jina lake, unaelewa hii siri isiyoweza kuelezwa.

ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥

jaa ka-o aa-ay so-ee bihaajhahu har gur tay maneh basayraa.

O' my friends, amass only that wealth for which you have come to this world. It is only through the Guru that God can dwell in your heart.

Ee rafiki zangu, kusanya tu utajiri ambao umekuleta katika dunia hii. Ni kwa kupitia Guru tu ambapo Mungu anaweza kuishi moyoni mwako.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥

nij ghar mahal paavhu sukh sehjay bahur na ho-igo fayraa. ||3||

In this way, you will peacefully and spontaneously find God within yourself and there will be no more rounds of birth and death for you.

Kwa njia hii, utapata Mungu kwa huria na amani ndani mwako na hakutakuwa na mizunguko zaidi ya kuzaliwa na kufa kwako.

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥

antarjaamee purakh biDhaatay sarDhaa man kee pooray.

O' all knowing, Supreme Creator, please fulfill this yearning of my mind.

Ee mjua vyote, Muumba Mkuu, tafadhali timiza hamu hii ya akili yangu.

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਰੈ ਮੇ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੪॥੫॥

naanak daas ihai sukh maagai mo ka-o kar santan kee Dhooray. ||4||5||

that I may serve (remain in the company of) Your true devotees without ego, this is the only happiness Your servant Nanak asks for.

Ndipo niweze kuhudumu (kubaki katika kikundi cha) kujitolea kwako kwa ukweli bila ubinafsi, hii ni furaha pekee ambayo mtumishi wako Nanak anaulizia.

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 tunaomba 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 tunaomba 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 (*dwell 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 Chiraa 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 ਬੋਲੋ 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, ਬੋਲੋ 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 bila 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 walisisitiza 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

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 Sikhi 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.

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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 and we would love to join you on this journey.

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