



# Rehraas Sahib

A Journey towards Spirituality  
(Swahili)

# Rehraas Sahib

## A Journey towards Spirituality

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# Utangulizi kwa REHRAAS SAHIB

Rehraas ni moja ya Bani tano ya Nitnem na aghalabu hukaririwa jioni. Ni mkusanyiko wa Bani ya Guru wengi. Neno Rehraas ni usanisi wa maneno mawili, rah na raas. Rah ni kivuko na raas ni malimbikizo haswa malimbikizo ya safari ya maisha. Mkusanyiko huu ni wa nyimbo tisa, nne ambayo imeandikwa na Guru Nanak Dev ji, tatu na Guru Ram Das Ji, na mbili na Guru Arjan Dev ji. Nyimbo zote hizi ni kutoka Guru Granth Sahib. Pamoja na Rehraas kuna Chopeyee, Swayya moja (ubeti), na Dohera moja (tathnia) ya Guru Gobind Singh ji, pauree sita ya Anand Saheb (ya kwanza tano + wa mwisho) yaliyoandikwa na Guru Amar Das ji, na mwishoni shabad mbili zilizoandikwa na Guru Arjan Dev ji. Shabad hizi mbili pia ni shabad mbili za mwisho katika Guru Granth Saheb. Kukariri kwa "So Dar" ambayo ni shabad ya kwanza katika Rehraas, kulianzishwa wakati wa Guru Nanak Dev ji kama sala ya jioni.

Ndio maana njia hii inaitwa 'So Dar Rehraas'. Shabad ya 'So Dar' pia imejumuishwa kwenye Japji Saheb ikiwa na ubadilisho kidogo lakini maana halisi bado ni sawa. Katika Rehraas, shabad hii inateuliwa Raag maalumu (Raag Asa), ilhali katika Japji Sahib ni Pauri 27 bila uteuzi wowote wa Raag.

## REHRAAS SAHIB

Rehraas is one of the five Banis of Nitnem and is usually recited in the evening. It is a compilation of the Bani of several Gurus.

The word Rehraas is a synthesis of two words, rah and raas. Rah is passage and raas is provisions i.e. provisions for the journey of life. This is a collection of nine hymns, four of which are written by Guru Nanak Dev ji, three by Guru Ram Das ji, and two by Guru Arjan Dev ji. All of these hymns are from Guru Granth Sahib. Also included in Rehraas are Chopeyee, one Swayya (verse), and one Dohera (couplet) by Guru Gobind Singh ji, six paurees of Anand Saheb (first five + the last) written by Guru Amar Das ji, and at the end two shabads by Guru Arjan Dev ji. These two shabads are also the last two shabads in Guru Granth Saheb. The recitation of "So Dar" which is the first Shabad in Rehraas, was started at the time of Guru Nanak Dev Ji as an evening prayer. That is why this path is also called 'So Dar Rehraas'. The shabad 'So Dar' is also included in Japji Saheb with some variations but the central meaning is the same. In Rehraas, this shabad is assigned a particular Raag (Raag Asa), whereas in Japji Sahib it is Pauri 27 without any assigned Raag.

## REHRAAS SAHIB

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

so dar raag aasaa mehlaa 1

So Dar~ that door, Raag Aasaa by the First Guru:  
So Dar~ mlango huo, Raag Aasaa na Guru wa kwanza:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o'kaar satgur parsaad.

One Creator God, realized by the grace of the True Guru:  
Mungu mmoja Muumba, anayegunduliwa kwa neema ya Guru wa kweli:

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

so dar tayraa kayhaa so ghar kayhaa jit bahi sarab samaalay.  
O' God, what kind of abode can there be, from where You are  
taking care of Your creation (since you are everywhere)?

Ee Mungu, aina gani ya makao yanaweza kuwa, ambako kutoka huko unahifadhi uumbaji  
wako (kwani upo kila mahali)?

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

vaajay tayray naad anayk asankhaa kaytay tayray vaavanhaaray.  
In your creation, countless kinds of celestial music is being  
sung for you, producing countless melodies.

Katika uumbaji wako, muziki tofauti za mbinguni zisizohesabika zinaimbiwa wewe,  
zikiunda nyimbo zisizohesabika.

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

kaytay tayray raag paree si-o kahee-ahi kaytay tayray gaavanhaaray.  
Countless singers are singing your praises in countless musical measures.

Waimbaji wasiohesabika wanaimba sifa zako katika vipimo vya kimuziki visivyohesabika.

ਗਾਵਨਿ ਤੁਧਨੇ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

gaavan tuDhno pavan paanee baisantar gaavai raajaa Dharam du-aaray.  
The winds, the seas, the rainfalls, the fires are all singing your praises by the  
sounds they produce. The Righteous Justice also is singing your praises.

Upepo, bahari, mvua, na moto yote yanaimba sifa zako kwa sauti yanayotengeneza.  
Hakimu wa haki pia anaimba sifa zako.

ਗਾਵਨਿ ਤੁਧਨੇ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥

gaavan tuDhno chit̄ gupat̄ likh̄ jaānan likh̄ likh̄ Dharam beechaaray.  
Chitr and Gupt, the mythical angels, who keep the record of actions,  
and the Righteous Judge of Dharma who reads this record, all sing praises of You.  
Chitr na Gupt, malaika wa kihadithi, wanaoweka rekodi ya vitendo, na hakimū wa haki wa  
Dharma anayesoma rekodi hiyo, wote wanaimba sifa zako.

ਗਾਵਨਿ ਤੁਧਨੇ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

gaavan tuDhno eesar barahmaa dayvee sohan tayray sadaa savaaray.  
Shiva, Brahma and the goddess of Beauty (Hindu deities) always shining in  
Your splendor are also singing Your praises.  
Shiva, Brahma na mungu wa kike wa urembo (miungu ya Wahindu) daima wanang'aa  
katika utukufu wako na pia wanaimba sifa za Mungu.

ਗਾਵਨਿ ਤੁਧਨੇ ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

gaavan tuDhno indar indaraasan baithay dayviti-aa dar naalay.  
Indra (Hindu Deity) seated on his magnificent throne, along with  
other gods and goddesses are admiring You in an imploring manner.  
Indra (mungu wa Kihindu) anayekaa kwenye kiti chake kizuri cha enzi, pamoja na miungu  
mengine wanakutamani katika mtindo wa kuomba

ਗਾਵਨਿ ਤੁਧਨੇ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੇ ਸਾਧ ਬੀਚਾਰੇ ॥

gaavan tuDhno siDh samaaDhee andar gaavan tuDhno saaDh beechaaray.  
Holy men with spiritual powers are praising You in deep meditation.  
Saints are admiring You as they become absorbed in deep contemplation.  
Wanaume watakatifu ambao wana nguvu za kiroho wanakusifu kwa kutafakari kindani.  
Watakatifu wanakutamani wanapoendelea kuzama katika utafakari mkuu.

ਗਾਵਨਿ ਤੁਧਨੇ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੇ ਵੀਰ ਕਰਾਰੇ ॥

gaavan tuDhno jatee saatee santokhee gaavan tuDhno veer karaaray.  
The self-disciplined, the philanthropists, the contented and the fearless,  
all are singing Your praises imploringly.  
Walio na adabu, wafadhili, walioridhika, na wasio na uwoga wote wanaimba sifa zako kwa  
mtindo wa kuomba.

ਗਾਵਨਿ ਤੁਧਨੇ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

gaavan tuDhno pandit parhan rakheesur jug jug vaydaa naalay.  
The pandits and the spiritually knowledgeable who for ages  
have been reading the vedas, are singing Your praises.

Walimu wenye busara na wenye maarifa ya kiroho ambao kila enzi wamekuwa wakisoma  
Vedas, wanaimba sifa zako.

ਗਾਵਨਿ ਤੁਧਨੇ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

gaavan tuDhno mohnee-aa man mohan surag machh pa-i-aalay.  
The beautiful fascinating maids of heavens, earth, and nether regions are singing of You.  
Wajakazi warembo na wakupendeza wa mbinguni, duniani na ulimwenguni kote  
wanakuimbia Wewe.

ਗਾਵਨਿ ਤੁਧਨੇ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

gaavan tuDhno ratan upaa-ay tayray athsath tirath naalay.  
Countless jewels and all the holy places created by You seem to be singing Your praises.  
Johari zisizohesabika na pahali pote patakatifu palipoumbwa na Mungu wanaonekana  
kuimba sifa zako.

ਗਾਵਨਿ ਤੁਧਨੇ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੇ ਖਾਣੀ ਚਾਰੇ ॥

gaavan tuDhno joDh mahaabal sooraa gaavan tuDhno khaanee chaaray.  
The mighty warriors, the saints with great spiritual powers and  
the creatures from all the four sources of life are singing Your praises.  
Wapigaji vita wenye nguvu, watakatifu wenye nguvu kuu ya kiroho na viumbe kutoka  
vyanzo vyote vinne vya uhai wanaimba sifa zako.

ਗਾਵਨਿ ਤੁਧਨੇ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥

gaavan tuDhno khand mandal barahmandaa kar kar rakhay tayray Dhaaray.  
Countless continents, solar systems and galaxies created and supported by  
You, are singing of You (functioning flawlessly under Your command).  
Bara zisizohesabika, mifumo ya jua na sayari zilizoumbwa na kudhibitiwa na Mungu,  
zinakuimbia Wewe (zikifanya kazi bila kasoro chini ya amri yako).

ਸੇਈ ਤੁਧਨੇ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

say-ee tuDhno gaavan jo tuDh bhaavan ratay tayray bhagat rasaalay.  
Only those can sing Your praises, who are pleasing to You, and  
are truly devoted to you, imbued with your love.  
Ni wale tu wanaoweza kuimba sifa zako, ambao wanakupendeza, na wamejitolea kwako  
kikamilifu, wamejawa na upendo wako.

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥

hor kayṭay tuDhno gaavan say mai chiṭ na aavan naanak ki-aa beechaaray.  
O' Nanak, so many more sing of You that they do not even come to my mind.  
How can I describe them all?

Ee Nanak, wengine wengi sana wanakuimbia Wewe hadi siwezi kuwatambua wote.  
Nitawaelezaje hao wote?

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

so-ee so-ee sadaa sach saahib saachaa saachee naa-ee.  
He and only He (God) exists forever. That Master is existentially  
True and His greatness is beyond limits.

Yeye na Yeye pekee yake (Mungu) anaishi milele. Maisha ya Bwana huyo ni ya kweli na  
ukuu Wake unazidi mipaka yote.

ਰੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

hai bhee hosee jaa-ay na jaasee rachnaa jin rachaa-ee.  
He, who has created this universe was neither born nor shall He die.  
He exists now and will also exist in the future.

Yupo wakati huu na pia atakuwepo katika siku za usoni.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

rangee rangee bhaateer kar kar jinsee maa-i-aa jin upaa-ee.  
He has created Maya (worldly illusion) of many colors, species and varieties.  
Ameumba Maya (njozi ya kidunia) ya rangi nyingi, spishi na namna nyingi.

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

kar kar daykhai keetaa aapnaa ji-o tis dee vadi-aa-ee.  
Having made the creation, He watches over it Himself, by His Greatness..  
Baada ya kuumba uumbaji wote, anauchunga mwenyewe, kwa ukuu Wake.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

jo tis bhaavai so-ee karsee fir hukam na karna jaa-ee.  
He does whatever pleases Him. Nobody can order Him what to do.  
Anafanya chochote kinachompendeza. Hakuna mtu anaweza kumpa amri za kufuata.

ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕੁ ਰਹਣੁ ਰਜਾਈ ॥੧॥

so paatisaahu saahaa patisaahib naanak rahan rajaa-ee. ||1||  
O' Nanak, He is the Emperor of Emperors; it is imperative to abide by His will.  
Ee Nanak, Yeye ndiye Mfalme mkuu wa Wafalme wakuu; ni lazima kutenda kulingana na  
wasia wake.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

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

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥

sun vadaa aakhai sabh ko-ay.

O' God, upon hearing from others everyone says, You are great.  
Ee Mungu, baada ya kusikia kutoka wengine kila mtu anasema, Wewe ni Mkuu.

ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥

kayvad vadaa deethaa ho-ay.

But how great You really are, one can say only after viewing  
You with the mind's inner mystical eye.  
Lakini ukuu wako halisi, mtu anaweza kusema tu baada ya kukuona kwa jicho la kihadithi  
la akili.

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥

keemat paa-ay na kahi-aa jaa-ay.

Your creation cannot be estimated or fully described.  
Uumbaji wako hauwezi kukadiriwa wala kuelezwa kikamilifu.

ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

kahnai vaalay tayray rahay samaa-ay. ||1||

Those who praise you by reciting your Name with affection,  
lose their identity and merge in You.  
Wanaokusifu kwa kurariri jina lako kwa upendo, wanapoteza kitambulisho chao na  
kuungana nawe.

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥

vaday mayray saahibaa gahir gambheeraa gunee gaheeraa.

O' my great Master, You are immensely generous and are an ocean of virtues.  
Ee Bwana mkuu, wewe ni mkarimu kabisa na ndiwe bahari ya fadhila.

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥

ko-ay na jaanai tayraa kaytaa kayvad cheeraa. ||1|| rahaa-o.

No one knows the extent or the vastness of Your Expanse. ||1||Pause||  
Hakuna mtu anajua kadiri ama ukubwa wa anga yako.



ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥

sabh surtee mil surat kamaa-ee.

In order to estimate your greatness, many contemplated on  
You in unison with many others,

Ili kukadiria ukuu wako, wengi walitafakari kuhusu Mungu katika muungano na wengi  
wengine,

ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥

sabh keemat mil keemat paa-ee.

and many tried to estimate Your worth with the help of many others.

Na wengi walijaribu kukadiria thamana yako na usaidizi wa wengi wengine.

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥

gi-aanee Dhi-aanee gur gurhaa-ee.

The learned ones, the experts in meditation, the wise ones and their elders,  
Wasomi, wataalam wa kutafakari na wenye busara na wazee wao,

ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

kahan na jaa-ee tayree til vadi-aa-ee. ||2||

all tried but could not describe even an iota of Your Greatness.

Wote walijaribu lakini hawakuweza kueleza hata chembe cha ukuu wako.

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥

sabh sat sabh tap sabh chang-aa-ee-aa.

All Truth, all austere discipline, all goodness,  
Ukweli wote, nidhamu yote sahihi, uzuri wote,

ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥

siDhaa purkhaa kee-aa vadi-aa-ee-aa.

all the great miraculous spiritual powers of the Siddhas (holy men),  
Nguvu zote kuu za miujiza za kiroho ya Siddhas (wanaume watakatifu),

ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥

tuDh vin siDhee kinai na paa-ee-aa.

without Your Grace, no one could achieve any of these virtues.

Bila neema yako, hakuna mtu angepokea fadhila zozote.

ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥

karam milai naahee thaak rahaa-ee-aa. ||3||

And, if someone obtained such virtues, it was entirely by Your Grace and no one could have obstructed the flow of these virtues.

Kisha, kama mtu alipokea fadhila hizo, ilikuwa kwa neema yako pekee na hakuna mtu angeweza kuzuia kutiririka kwa fadhila hizi.

ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥

aakhan vaalaa ki-aa vaychaaraa.

How can a helpless mortal describe Your Virtues?  
Binadamu myonge atawezaje kueleza fadhila zako?

ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥

siftee bharay tayray bhandaaraa.

Your treasures are overflowing with virtues.  
Hazina zako zinafurika na fadhila zako.

ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥

jis too deh tisai ki-aa chaaraa.

Nobody can obstruct one's path to worship You whom you blessed yourself.  
Hakuna mtu anaweza kuzuia njia ya mtu ya kukuabudu ambaye umebariki mwenyewe.

ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥

naanak sach savaaranhaaraa. ||4||2||

O' Nanak, God Himself is the embellisher of that fortunate one.  
Ee Nnak, Mungu mwenyewe ndiye anayepamba huyo mmoja aliyebahatika.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

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

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

aakhaa jeevaa visrai mar jaa-o.

When I utter His Name, I feel spiritually alive, but when I don't, I feel spiritually dead.  
Ninapotamka jina la Mungu, najihisi ni hai kiroho, lakini nisipotamka, najihisi nimekufa kiroho.

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

aakhan a-ukhaa saachaa naa-o.

In spite of that knowledge, to utter His Name seems so difficult.  
Ingawa nina maarifa haya, kutamka jina lake kunakaa kugumu sana.

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥

saachay naam kee laagai bhookh.

When one feels a strong urge to remember Him with love and devotion,  
Mtu anapohisi azma ya nguvu ya kumkumbuka Mungu kwa upendo na kujitolea,

ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥

ut bhookhai khaa-ay chalee-ahi dookh. ||1||

then by satisfying that urge, all sufferings vanish.  
Kisha kwa kutimiza azma hio, kuteseka kwote kunapotea.

ਸੇ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥

so ki-o visrai mayree maa-ay.

O' my mother, why should one forsake that God,  
Ee mama yangu, kwa nini mtu amuache Mungu huyo,

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

saachaa saahib saachai naa-ay. ||1|| rahaa-o.

who is the true Master and whose greatness is everlasting.  
Ambaye ni Bwana wa kweli na ambaye ukuu wake ni wa milele.

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥

saachay naam kee til vadi-aa-ee.

Trying to describe even an iota of the Greatness of the True Master,  
Kujaribu kueleza hata chembe cha ukuu wa Bwana wa kweli,

ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥

aakh thakay keemat nahee paa-ee.

people have grown weary, but they have not been able to do so.  
Watu wamechoka, lakini hawajaweza kufanya hivyo.

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥

jay sabh mil kai aakhan paahi.

Even if everyone were to gather together and speak of His greatness,  
Hata kama kila mtu angekusanyika pamoja na kuzungumza kuhusu ukuu Wake,

ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

vadaa na hovai ghaat na jaa-ay. ||2||  
He would not become any greater or any lesser. ||2||  
Hasingekuwa mkuu zaidi ama mkuu kidogo.

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥

naa oh marai na hovai sog.  
That God does not die and therefore, there is no reason to mourn.  
Mungu huyo hafi na hivyo basi, hakuna haja ya kuomboleza.

ਦੇਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥

daydaa rahai na chookai bhog.  
He continues to give, and His Provisions never run out.  
Anaendelea kutupea, na malimbikizo yake kamwe hayaishi.

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥

gun ayho hor naahee ko-ay.  
This Virtue is His alone that there is no other like Him.  
Fadhila hii ni yake mwenyewe ya kwamba hakuna mwengine kama Mungu.

ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥

naa ko ho-aa naa ko ho-ay. ||3||  
There never has been, and there never will be one like Him. ||3||  
Hakujawahi kuwa, na hatutawahi kuwa mmoja kama Yeye.

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡੁ ਤੇਰੀ ਦਾਤਿ ॥

jayvad aap tayvad tayree daat.  
Infinite as You are, O' God, so are your gifts.  
Usivyo na mwisho wewe, Ee Mungu, ndivyo zawadi zako.

ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥

jin din kar kai keetee raat.  
The One who created the day also created the night.  
Yule aliyeumba mchana pia aliumba usiku.

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥

khasam visaareh tay kamjaat.  
Those who forget such a Master are vile and despicable.  
Wale wanaosahau Bwana kama huyo ni waovu na wabaya.

ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥

naanak naavai baajh sanaat. ||4||3||

O' Nanak, persons without Naam  
(without God's constant remembrance) are outcasts.

Ee Nanak, watu wasio na Naam  
(bila ukumbusho wa kawaida wa Mungu) ni waliotengwa.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

raag goojree mehlaa 4.

Raag Gujari, by the Fourth Guru:

Raag Gujari, na Guru wa nne:

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

har kay jan satgur satpurkhaa bina-o kara-o gur paas.

O' the humble servant of God, the true Guru, the elevated soul,  
I offer my humble prayer to You,

Ee mtumishi mnyenyekevu wa Mungu, Guru wa kweli, roho iliyoinuliwa juu, nawasilisha  
sala yangu nyenyekevu kwako,

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

ham keeray kiram satgur sarnaa-ee kar da-i-aa naam pargaas. ||1||

that I am lowly and humbled and have come to your refuge;  
please have mercy and bless me with the light of God's Name.

tafadhali nihurumie na unibariki na mwanga wa jina la Mungu.

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

mayray meet gurdayv mo ka-o raam naam pargaas.

O' my friend, the Divine Guru! Please enlighten me with God's Name.

Ee rafiki yangu, Guru mtakatifu! tafadhali nierevushe na jina la Mungu.

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

gurmat naam mayraa paraan sakhaa-ee har keerat hamree rahraas. ||1|| rahaa-o..

Through Guru's teaching, may God's Name become  
my life line (partner for life) and singing His praises my true wealth

Kupitia mafundisho ya Guru, naomba jina la Mungu liwe nguzo yangu ya maisha (mwenzio  
maishani) na kuimba sifa zake utajiri wangu wa kweli.

ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥

har jan kay vad bhaag vadayray jin har har sarDhaa har pi-aas.

Very fortunate are those God loving people who have loving devotion and longing for Him.

Wamebahatika sana wale wanaompenda Mungu ambao wanajitolea kwa upendo na wanamtamani Mungu.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥

har har naam milai triptaasahi mil sangat gun pargaas. ||2||

Having been blessed with His Name, they become contented and enlightened with virtues in the company of the God loving souls.

Wakiwa wamebarikiwa na jina la Mungu, wanatoshelezwa na kuangazwa na fadhila katika kikundi cha roho zinazompenda Mungu.

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥

jin har har har ras naam na paa-i-aa tay bhaagheen jam paas.

(On the other hand) Those who have not experienced the taste of His Divine Name, are unfortunate and spiritually dead.

(kwa mtazamo mwingine) Wale ambao hawajaonja jina la Mungu takatifu, wana bahati mbaya na wamekufa kiroho.

ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ ਜੀਵੇ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

jo satgur saran sangat nahee aa-ay Dharig jeevay Dharig jeevaas. ||3||

Those who have not come to the shelter of the true Guru and do not seek the company of God loving people, they are a disgrace as a living being and their life is a shame.

Wale ambao hawajaja kwenye kimbilio cha Guru wa kweli na hawatafuti kikundi cha watu wanaompenda Mungu, ni aibu kama viumbe na maisha yao ni ya aibu.

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

jin har jan satgur sangat paa-ee tin Dhur mastak likhi-aa likhaas.

Those God loving people who had the good fortune to be in the company of the True Guru, are considered to be preordained (to find the true guru).

Wale watu wanaompenda Mungu ambao walikuwa na bahati nzuri ya kuwa mbele za Guru wa kweli, wanadhaniwa kuwa wameagiziwa mapema (kumpata na Guru wa kweli).

ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੪॥

Dhan Dhan satsangat̃ jīt̃ har ras paa-i-aa mil jan naanak naam pargaas. ||4||4||  
O' Nanak, blessed is the holy congregation where the blissful taste of His Name is  
enjoyed. It is the company of such fortunate souls  
that enlightens the mind with His Divine Name.

Ee Nanak, umebarikiwa ushirika takatifu ambako onjo la furaha tele wa jina la Mungu unafurahiwa. Ni katika kikundi cha roho hizo zilizobahatika kinachoangaza akili na jina la Mungu takatifu.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

raag goojree mehlaa 5.

Raag Gujari, by the Fifth Guru:

Raag Gujari, na Guru wa tano:

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.

O' my mind, why do you keep worrying about your  
sustenance when God Himself is taking care of it?

Ee akili yangu, kwa nini unahuzunika kuhusu riziki yako ilhali Mungu mwenyewe anaishughulikia?

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥

sail pathar meh jant̃ upaa-ay taa kaa rijak aagai kar Dhari-aa. ||1||

Even for the creatures He created in rocks and stones,  
He provided for their sustenance in advance.

Hata kwa viumbe aliyeumba kwenye mawe na mwamba,  
Anatoa riziki yao mbeleni.

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

mayray maaDha-o jee satsangat̃ milay so t̃ari-aa.

O' my Divine Master, people who live in the company of  
Your devotees are saved from such worries.

Ee Bwana wangu mtakatifu, watu wanaoishi pamoja na wafuasi Wako wanakombolewa kutoka wasiwasi kama hio.

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥

gur parsaad param pad paa-i-aa sookay kaasat hari-aa. ||1|| rahaa-o.

By Guru's grace those who attain the supreme status of contentment with full faith in God, become spiritually alive like a dry tree becoming green when watered.

Kwa neema ya Guru wale wanaopokea hadhi kuu ya kuridhika na imani kamili ya Mungu, Wanakuwa hai kiroho kama vile mti uliokauka unapata afya unapomwagiwa maji.

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥

janan pitaa lok sut banitaa ko-ay na kis kee Dhari-aa.

No parents, friends, children or spouses can be the ultimate support of anyone else.

Hakuna wazazi, marafiki, watoto ama wenzio wa ndoa wanaweza kuwa nguzo kamili ya mtu mwengine.

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਰੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥

sir sir rijak sambahay thaakur kaahay man bha-o kari-aa. ||2||

O' my mind, God provides sustenance for each and everyone.

Why are you so worried about it?

Ee akili yangu, Mungu anatoa riziki ya kila mmoja.

Kwa nini una wasiwasi kuihusu?

ਉਡੇ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

ooday ood aavai sai kosaa tis paachhai bachray chhari-aa.

The flamingoes fly hundreds of miles, leaving their young ones behind.

Flamingo wanapepea mamia ya maili, wakiacha wana wao nyuma.

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥

tin kavan khalaavai kavan chugaavai man meh simran kari-aa. ||3||

Who feeds those little chicks? Who teaches them to feed themselves? (i.e. there is no one to feed them). The mother flamingo constantly remembers her chicks (and this remembrance itself motivates God to keep them alive).

Nani analisha vifaranga hao? Nani anawafunza kujilisha? (kumaanisha hakuna wa kuwalisha). Mama Flamingo anaendelea kukumbuka vifaranga vyake (na huu ukumbusho unahimiza Mungu kuhifadhi maisha ya vifaranga hao).

ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

sabh niDhaan das asat sidhaan thaakur kar tal Dhari-aa.

O' God, it feels like all the treasures and supernatural miraculous powers are within Your easy reach.

Ee Mungu, inaonekana ya kwamba hazina zote na nguvu zote za kimiujiza zisizo za kawaida zimo ndani ya ufikiaji wako.



ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੫॥  
jan naanak bal bal sad bal jaa-ee-ai tayraa ant na paraavari-aa. ||4||5||  
O' Nanak, dedicate yourself to such a wonderful Master and say,  
" O' God, there is no end to Your creation; You are limitless."  
Ee Nanak, jiweke wakfu kwa Bwana wa ajabu kama huyo kisha useme,  
"Ee Mungu, hakuna mwisho wa uumbaji wako; wewe hauna vikomo."

ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ  
raag aasaa mehlaa 4 so purakh  
Raag Aasaa, by the Fourth Guru, So Purakh:  
Raag Aasaa, na Guru wa nne, So Purakh:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
ik-o'kaar satgur parsaad.  
One Unique Supreme Creator, realized by The Grace Of The True Guru:  
Muumba mmoja mkuu wa kipekee, aliye gunduliwa kwa neema ya Guru wa kweli:

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥  
so purakh niranjan har purakh niranjan har agmaa agam apaaraa.  
That immaculate God (free from the impurities of worldly attachments),  
is all-pervading, incomprehensible, inaccessible and infinite.  
Mungu huyo safi kabisa (hutu kutokana na uchafu wa viambatanisho vya kidunia),  
anaenea kote, haeleweki, hawezi kufikiwa wala hana mwisho.

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥  
sabh Dhi-aavahi sabh Dhi-aavahi tuDh jee har sachay sirjanhaaraa.  
O' The True Creator, everyone meditates on You with loving devotion.  
Ee Muumba wa kweli, kila mtu anatafakari kukuhusu kwa kujitolea kwa upendo.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥  
sabh jee-a tumaaray jee too<sup>n</sup> jee-aa kaa daataaraa.  
O' God, all the living beings are Yours and You are their provider.  
Ee Mungu, viumbe vyote vinavyoishi ni vyako na wewe ndiye mtoa huduma kwao.

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

har Dhi-aavahu santhahu jee sabh dookh visaaranhaaraa.  
O' my dear Saints, meditate on God with love and devotion  
who is the destroyer of all sorrows.

Ee watakatifu wangu wapendwa, tafakarini kuhusu Mungu kwa upendo na kujitolea  
ambaye ni mwangamizi wa huzuni yote.

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ ॥੧॥

har aapay thaakur har aapay sayvak jee ki-aa naanak janth vichaaraa. ||1||

O' Nanak, God Himself is the Master and He Himself is the servant.

What existence can the humble living beings have (without Him)?

Ee Nanak, Mungu mwenyewe ndiye Bwana na Yeye mwenyewe ndiye mtumishi.  
Kuishi gani viumbe vinavyoishi vinyenyekevu vinaweza kuwa navyo (bila Mungu)?

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੇ ਪੁਰਖੁ ਸਮਾਣਾ ॥

too<sup>n</sup> ghat ghat antar sarab nirantar jee har ayko purakh samaanaa.

O' God, You alone pervade in all hearts, and You prevail in everybody.

Ee Mungu, wewe mwenyewe unaenea kwa mioyo yote, na unadumu katika kila mtu.

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੇਜ ਵਿਡਾਣਾ ॥

ik daatay ik bhaykhaaree jee sabh tayray choj vidaanaa.

Some are givers, and some others are beggars. This is all Your Wondrous Play.

Wengine wanatoa, ila wengine ni ombaomba. Hii yote ni mchezo wako wa ajabu.

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥

too<sup>n</sup> aapay daataa aapay bhugtaa jee ha-o tuDh bin avar na janaa.

In essence, You Yourself are the Giver, and You Yourself are  
the Receiver (consumer). I know no other but You.

Katika kiini, Wewe mwenyewe ndiwe mtoaji, na Wewe mwenyewe  
unapokea (mtumiaji). Sijui mwengine ila Wewe.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥

too<sup>n</sup> paarbarahm bay-anth bay-anth jee tayray ki-aa gunh aakhh vakhaanaa.

You are the Supreme God, Limitless and Infinite.

What Virtues of Yours can I speak of and describe?

Wewe ni Mungu mkuu, usiye na vikomo wala mwisho.  
Fadhila gani zako naweza kuzungumzia na kueleza?

ਜੇ ਸੇਵਹਿ ਜੇ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨॥

jo sayveh jo sayveh tuDh jee jan naanak tin kurbaṇaa. ||2||

Nanak dedicates his life to those, who always remember You with loving devotion.  
Nanak anaweka wakfu maisha yake kwa wale, wanaomkumbuka Mungu daima kwa kujitolea kwa upendo.

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥

har Dhi-aavahi har Dhi-aavahi tuDh jee say jan jug meh sukhvaasee.

O' God, they who meditate on You with love and devotion, live in peace.  
Ee Mungu, wale wanaotafakari kukuhusu kwa upendo na kujitolea, wanaishi kwa amani.

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥

say mukat say mukat bha-ay jin har Dhi-aa-i-aa jee tin tootee jam kee faasee.

Those who meditate on God with love and devotion, are liberated from the bonds of worldly desires and are thus released from spiritual death.  
Wale wanaotafakari kuhusu Mungu kwa upendo na kujitolea, wanakombolewa kutoka vifungo vya viambatanisho vya kidunia na kisha kuwekwa huru kutoka kifo cha kiroho.

ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

jin nirbha-o jin har nirbha-o Dhi-aa-i-aa jee tin kaa bha-o sabh gavaasee.

Those who always meditate on the Fearless God with love and devotion, all their fears are dispelled.  
Wale wanaotafakari daima kuhusu Mungu asiye na woga kwa upendo na kujitolea, uwoga wao wote unaondolewa.

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥

jin sayvi-aa jin sayvi-aa mayraa har jee tay har har roop samaasee.

Those who meditated on God with loving devotion, became one with Him.  
Wale wanaotafakari kuhusu Mungu kwa kujitolea kwa upendo, wanaungana naye.

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥

say Dhan say Dhan jin har Dhi-aa-i-aa jee jan naanak tin bal jaasee. ||3||

Truly blessed and fortunate are those who remembered God with love and devotion. Nanak dedicates his life to them.  
Wale waliokumbuka Mungu kwa upendo na kujitolea kweli wamebarikiwa na wamebahatika. Nanak anaweka wakfu maisha yake kwao.

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥

tayree bhagaṭ tayree bhagaṭ bhandaar jee bharay bi-anṭ bay-anṭaa.  
O' God, infinite treasures of Your meditation are overflowing.  
Ee Mungu, hazina isiyo na mwisho ya kutafakari kwako inafurika.

ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥

tayray bhagaṭ tayray bhagaṭ salaahaṇ tuDh jee har anik anayk ananṭaa.  
Countless devotees are singing Your praises in countless ways.  
Wafuasi wasiohesabika wanaimba sifa zako katika njia isiyohesabika.

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥

tayree anik tayree anik karahi har poojaa jee tap̣ taapeh jaapeh bay-anṭaa.  
Countless people worship You, recite Your Name  
with loving devotion and to realize You, practice penances.  
Watu wasiohesabika wanakuabudu, kukariri jina lako  
kwa kujitolea kwa upendo na kwa kukugundua, kufanya toba.

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥

tayray anayk tayray anayk paṛheh baho simriṭ saasaṭ jee kar kiri-aa khaṭ karam karanṭaa.  
Your countless devotees read many smritis and shastras  
(Hindu holy books), and perform all their six prescribed rites and rituals.  
Wafuasi wako wasiohesabika wanasoma Smritis na Shastras nyingi  
(vitabu vitakatifu vya Kihindu), na kufanya ibada na mila zote sita zilizoagizwa.

ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੇ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥੪॥

say bhagaṭ say bhagaṭ bhalay jan naanak jee jo bhaaveh mayray har bhagvanṭaa.  
O' Nanak, only those devotees are truly virtuous who are pleasing to my Master.  
Ee Nanak, ni wale tu wafuasi ambao wamejawa na fadhila ambao wanapendeza Bwana wangu.

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

too<sup>n</sup> aaḍ purakḥ aprampaṛ karṭaa jee tuDh jayvad avar na ko-ee.  
O' God, You are the primal Supreme being, all pervading,  
limitless creator of the universe; no one is as great as You.  
Ee Mungu, wewe ndiwe kiumbe mkuu wa asili, anayeenea kote, Muumba ulimwengu asiye  
na vikomo; hakuna aliye mkuu kama Wewe.

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੇ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੇਈ ॥

too<sup>n</sup> jug jug ayko sadaa sadaa too<sup>n</sup> ayko jee too<sup>n</sup> nihchal kartaa so-ee.  
Age after age, You are always one and the same. You are the imperishable Creator.  
Enzi baada ya enzi, Wewe hubadiliki. Wewe ni Muumba usiyeangamia.

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੇਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

tuDh aapay bhaavai so-ee vartai jee too<sup>n</sup> aapay karahi so ho-ee.  
Everything happens according to Your Will. You Yourself accomplish all that occurs.  
Kila kitu kinatendeka kulingana na wasia wako. Wewe mwenyewe unafanikisha kila kitu kinachotendeka.

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਹੋਈ ॥

tuDh aapay sarisat sabh upaa-ee jee tuDh aapay siraj sabh go-ee.  
You Yourself created the entire universe, and  
having fashioned it and You Yourself shall destroy it all.  
Wewe mwenyewe uliumba ulimwengu mzima, na baada ya kuutengeneza Wewe mwenyewe utauangamiza wote.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੇ ਸਭਸੈ ਕਾ ਜਾਣੇਈ ॥੫॥੧॥

jan naanak gun gaavai kartay kay jee jo sabhsai kaa jaano-ee. ||5||1||  
Servant Nanak sings the Glorious Praises of the Dear Creator, the Knower of all.  
Mtumishi Nanak anaimba sifa tukufu ya Muumba mpendwa, Mjua yote.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlaa 4.

Raag Aasaa, by the Fourth Guru:  
Raag Aasaa, na Guru wa nne:

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

too<sup>n</sup> kartaa sachiaar maida saa<sup>n</sup>-ee.  
O' God, You are the Creator of everybody and everything;  
You are Eternal and You are my Master!  
Ee Mungu, wewe ndiwe Muumba kila mtu na kila kitu;  
Wewe unadumu milele nawe ndiwe Bwana wangu!

ਜੇ ਤਉ ਭਾਵੈ ਸੇਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੇਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

jo ta-o bhaavai so-ee theesee jo too<sup>n</sup> deh so-ee ha-o paa-ee. ||1|| rahaa-o.  
What pleases You, is what comes to pass and I receive what You grant me.  
Chochote kinachokupendeza, ndicho kinachotendeka nami napokea unachonipa.

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥

sabh̄ tayree too<sup>n</sup> sabh̄nee Dhi-aa-i-aa.

The whole universe is Your Creation, and everyone meditates on You with devotion.  
Ulimwengu mzima ni uumbaji wako, na kila mtu anatafakari kukuhusu kwa kujitolea.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

jis no kirpaa karahi tin naam ratan paa-i-aa.

The one upon whom You become merciful, realizes Your precious Name.  
Kwa yule ambaye unaonyesha huruma, anagundua jina lako lenye thamana.

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥

gurmukh̄ laaDhaa manmukh̄ gavaa-i-aa.

One who followed Guru's teachings experienced the bliss of Your Name and one who followed the egoistic mind, lost the opportunity to experience that bliss.  
Yule anayefuata mafundisho ya Guru anahisi furaha tele ya jina lako ila aliyefuata akili yenye ubinafsi, anapoteza fursa ya kuhisi furaha tele hio.

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

tuDh aap vichhorhi-aa aap milaa-i-aa. ||1||

You Yourself separate the self-willed from Yourself  
and You Yourself unite Guru's followers with You.

Wewe mwenyewe unatenganisha wenye wasia kibinafsi kutoka kwako  
Nawe mwenyewe unaunganisha wafuasi wa Guru nawe.

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਰਿ ॥

too<sup>n</sup> daree-aa-o sabh̄ tujh̄ hee maahi.

You are the river of life and all creatures are the waves in that river.  
Wewe mdiye chemichemi ya maisha na viumbe vyote ni mawimbi mtoni.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਰਿ ॥

tujh̄ bin doojaa ko-ee naahi.

There is none other like you.

Hakuna mwengine kama Wewe.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥

jee-a jant̄ sabh̄ tayraa khayl.

All living beings are part of Your wondrous play.  
Viumbe vyote vinavyoishi ni sehemu ya mchezo wako wa ajabu.

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

vijog mil vichhurhi-aa sanjogee mayl. ||2||

Some remain separated from You while others reunite with You,  
as per their destiny and Your Will.

Wengine wanabaki wametengana nawe ilhali wengine wanaungana nawe tena,  
Kulingana na hatima yao na wasia Wako.

ਜਿਸ ਨੇ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥

jis no too jaanaa-ihī so-ee jan jaanai.

He alone knows You whom you inspire and bless Yourself.

Yeye pekee yake anakujua yule unayehamasisha na kumbariki mwenyewe.

ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥

har gun sad hee akh vakhaanai.

Such a fortunate one always sings Your praises and exhibits Your virtues to others.  
Aliyebahatika kama huyo daima anaimba sifa zako na kuonyesha fadhila zako kwa  
wengine.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

jīn har sayvi-aa tin sukh paa-i-aa. jīn har sayvi-aa tin sukh paa-i-aa.

One who treasured You by meditating on Your Name, has garnered peace and comfort.  
Yule ambaye alikuthamini kwa kutafakari kuhusu jina lako, amepata amani na starehe.

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

sehjay hee har naam samaa-i-aa. ||3||

Such a person intuitively got absorbed in Your Name.

Mtu kama huyo anazama katika jina lako.

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥

too aapay kartaa tayraa kee-aa sabh ho-ay.

You Yourself are the Creator. Everything happens by Your doing.

Wewe mwenyewe ndiwe Muumba. Kila kitu kinafanyika kwa kufanya kwako.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

tuDh bin doojaa avar na ko-ay.

There is no other like You.

Hakuna mwingine kama Wewe.

ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੇਇ ॥

too kar kar vayk<sub>h</sub>eh jaan<sub>h</sub>eh so-ay.

You create the entire universe, watch over it and comprehend it. You are aware of everyone's needs.

Unaumba ulimwengu mzima, unauchunga na kuuelewa.

Unafhamu mahitaji ya kila mtu.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

jan naanak gurmuk<sub>h</sub> pargat ho-ay. ||4||2||

O' Nanak, God is revealed within those who live according to Guru's teachings.

Ee Nanak, Mungu anadhihirishwa kwa wale wanaoishi kulingana na mafundisho ya Guru.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

Raag Aasaa, by the First Guru:

Raag Aasaa, na Guru wa kwanza:

ਤਿਤੁ ਸਰਵਰਤੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

tit saravrar<sub>h</sub>ai b<sub>h</sub>a-eelay nivaasaa paan<sub>ee</sub> paavak<sub>u</sub> tineh kee-aa.

We, the human beings are dwelling in a world-swamp which instead of water, has been filled with the fire of desires by the Almighty.

Sisi, binadamu tunaishi katika dunia-bwawa ambayo badala ya maji, imejazwa na moto wa damu na Mungu Mwenyezi.

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥

pankaj moh pag nahee chaalai ham dayk<sub>h</sub>aa tah doobee-alay. ||1||

People are getting stuck in this dense mud of emotional attachments and are drowning without being able to advance spiritually.

Watu wanakwama katika tope hii nzito ya viambatanisho vya kihisia na wanazama bila kuweza kujiendeleza kiroho.

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

man ayk na chay<sub>t</sub>as moor<sub>h</sub> manaa.

O' my foolish mind, you do not remember the One Almighty God.

Ee akili yangu mpumbavu, hukumbuki Mungu Mmoja Mwenyezi.

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

har bisra<sub>t</sub> tayray gun<sub>u</sub> gali-aa. ||1|| rahaa-o.

As you keep forgetting God, your virtues are withering away.

Unapoendelea kumsahau Mungu, fadhila zako zinapotea.



ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

naa ha-o jātee sātee nahee parhi-aa moorakh mugDhaa janam bha-i-aa.  
O' God, I am neither a yogi, nor a saint, and I am not even educated and I have been  
living as an ignorant fool (unable to save myself from dangerous vices).  
Ee Mungu, mimi sie yogi, wala mtakatifu, na hata sijaelimika na nimekuwa nikiishi kama  
mjinga mpumbavu (nisiweze kujiokoa kutoka maovu mabaya).

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥

paranvat naanak tin kee sarṇaa jin too naahee veesri-aa. ||2||3||  
Nanak prays, "O' God, keep me in the refuge of those who have never forsaken You".  
Nanak anaomba, " Ee Mungu, niweke katika kimbilio cha wale ambao hawajawahi  
kukuacha".

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.  
Raag Aasaa, by the Fifth Guru:  
Raag Aasaa, na Guru wa tano:

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

bha-ee paraapat maanukh dayhuree-aa.  
You have been blessed with a beautiful human body.  
Umebarikiwa kwa mwili mzuri wa kibinadamu.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

gobind milan kee ih tayree baree-aa.  
This is your only opportunity to realize and merge with God.  
Hii ni fursa yako ya kipekee ya kugundua na kuungana na Mungu.

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥

avar kaaj tayrai kitai na kaam.  
Doing anything else is not going to help you in succeeding to merge with Him. .  
Kufanya kitu chochote kingine hakutakusaidia kufaulu kuungana na Mungu.

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

mil saaDhsangat bhaj kayval naam. ||1||  
Therefore, join the holy congregation and meditate only  
on His Name with love and devotion.  
Hivyo basi, jiunge na ushirika takatifu na utafakari tu kuhusu jina lake kwa upendo na  
kujitolea.

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

sara<sup>n</sup>jaam laag bhavjal taran kai.

Make such an effort as to cross over this terrifying world-ocean of vices.  
Fanya jitihada kama hiyo kuvuka bahari dunia hii ya dhambi inayoogofya.

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

janam baritha jaat rang maa-i-aa kai. ||1|| rahaa-o.

Otherwise, life is going waste in the love of worldly desires.  
La sivyo, maisha yatapotezwa kutokana na upendo wa hamu za kidunia.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥

jap tap sanjam Dharam na kamaa-i-aa.

You have not practiced meditation, self-discipline, self-restraint or righteous living.  
Haujatenda utafakari, nidhamu ya kibinafsi, kujizuia ama kuisha kwa haki.

ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥

sayvaa saaDh na jaani-aa har raa-i-aa.

Neither have you followed the Guru's teachings, nor have you meditated on God.  
Wala hujafuata mafundisho ya Guru, ila kutafakari kuhusu Mungu.

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥

kaho naanak ham neech kammaa.

"O' God, we are creatures of lowly deeds", prays Nanak.  
"Ee Mungu, sisi ni viumbe vya vitendo duni", anaomba Nanak.

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

saran paray kee raakho sarmaa. ||2||4||

We seek Your protection; please preserve our reverence.  
Tunatafuta ulinzi wako; tafadhali hifadhi heshima yetu.

ਕਬਜੇ ਬਾਚ ਬੇਨਤੀ ॥

Kabaio Baacha Benatee ॥

Prayer of the poet.

Sala ya Mshairi.

ਚੌਪਈ ॥

Choupae ॥

Four liner

Tarbia

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰਛਾ ॥

Hamaree Karo Haatha Dai Rachhaa ॥

O' God, protect me from Maya and its vices by your Divine Power,  
Ee Mungu, nilinde kutoka Maya na dhambi zake kwa nguvu zako takatifu,

ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇਛਾ ॥

Pooran Hoei Chita Kee Eichhaa

so that the wish of my heart is fulfilled.

Ndiposa matakwa moyoni mwangu yatimizwe.

ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥

Tv Charnna Man Rahai Hamaaraa ॥

Enable my mind to stay absorbed in Naam,  
Wezeshia akili yangu iendelee kuzama katika Naam,

ਅਪਨਾ ਜਾਨ ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥੩੭੭॥

Apanaa Jaan Karo Partipaaraa ॥377॥

and take care of me as Your own. (377).

Na unichunge kama mmoja wa watu wako.

ਹਮਰੇ ਦੁਸਟ ਸਭੈ ਤੁਮ ਘਾਵਹੁ ॥

Hamare Dustta Sabhai Tuma Ghaavahu ॥

O' God, destroy all my enemies (lust, anger, greed, attachments, ego) and  
Ee Mungu, angamiza maadui wangu wate (usherati, hasira, tamaa, viambatanisho,  
ubinafsi) na

ਆਪੁ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ॥

Aapu Haatha Dai Mohi Bachaavahu ॥

protect me by Your divine power.

Unilinde kwa nguvu zako takatifu.

ਸੁਖੀ ਬਸੈ ਮੇਰੇ ਪਰਿਵਾਰਾ ॥ ਸੇਵਕ ਸਿਖਯ ਸਭੈ ਕਰਤਾਰਾ ॥੩੭੮॥

Sukhee Basai Moro Parivaaraa ॥ Sevaka Sikhi Sabhai Kartaaraa ॥378॥

May my fellow seekers of Truth be blessed with Your Grace, O' God!  
Watafutaji wa ukweli kama mimi wabarikiwe kwa neema yako, Ee Mungu!

ਮੇ ਰਛਾ ਨਿਜੁ ਕਰ ਦੇ ਕਰਿਯੈ ॥

Mo Rachhaa Niju Kar Dai Kariyai ॥

O' God ! protect me with Your divine powers,  
Ee Mungu! Nilinde kwa nguvu zako takatifu,

ਸਭ ਬੈਰਿਨ ਕੇ ਆਜ ਸੰਘਰਿਯੈ ॥

Sabha Bairin Kou Aaja Saanghariyai ॥

and destroy this day all my enemies (lust, anger, greed, attachments and ego).  
na uangamize leo maadui wangu wote (usherati, hasira, tamaa, viambatanisho na ubinafsi).

ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥ ਤੇਰਿ ਭਜਨ ਕੀ ਰਹੈ ਪਿਯਾਸਾ ॥੩੭੯॥

Pooran Hoi Hamaaree Aasaa ॥ Tori Bhajan Kee Rahai Piyaasaa ॥379॥

O' God, grant me this wish that my quest for meditating on  
Your Name may always remain in my heart. (379)

Ee Mungu, nijalie ombi hili ya kwamba jitihada yangu ya kutafakari kuhusu jina lako daima  
itakaa moyoni mwangu

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਯਾਉ ॥

Tumahi Chhaadi Koeee Avar Na Dhaiaaoo ॥

O' God, I may never meditate on anyone other than You,  
Ee Mungu, nisiwahi kutafakari mtu mwengine ila Wewe,

ਜੇ ਬਰ ਚਾਹੇ ਸੁ ਤੁਮ ਤੇ ਪਾਉ ॥

Jo Bar Chaahou Su Tuma Te Paaoo ॥

and whatever blessings I aspire, I may attain them only from You!  
Baraka zozote ninazozitaka, nizipate kutoka kwako tu!

ਸੇਵਕ ਸਿਖਿ ਹਮਾਰੇ ਤਾਰਿਯਹਿ ॥

Sevaka Sikhi Hamaare Taariyahi ॥

O' God, help all my disciples and devotees to swim across the world-ocean of vices  
Ee Mungu, saidia wanafunzi wangu wote na wafuasi kuogelea wakivuka bahari dunia ya dhambi.

ਚੁਨ ਚੁਨ ਸਤ੍ਰੁ ਹਮਾਰੇ ਮਾਰਿਯਹਿ ॥੩੮੦॥

Chuna Chuna Sataru Hamaare Maariyahi ॥380॥

and destroy all my enemies (worldly temptations) one by one. (380).  
Na uangamize maadui wangu wote (majaribu ya kidunia) mmoja kwa mmoja.

ਆਪੁ ਹਾਥ ਦੇ ਮੁਝੈ ਉਬਰਿਯੈ ॥

Aapu Haatha Dai Mujhai Aubariyai ॥  
O' God, protect me with Your divine power  
Ee Mungu, nilinde kwa nguvu zako takatifu.

ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥

Marn Kaal Kaa Taraasa Nivariyai ॥  
and relieve me from the fear of spiritual death.  
Na unitolee uwoga wangu wa kifo cha kiroho.

ਹੂਜੇ ਸਦਾ ਹਮਾਰੇ ਪਛਾ ॥

Hoojo Sadaa Hamaare Pachhaa ॥  
May You always be on my side.  
Daima uwe karibu nami.

ਸ੍ਰੀ ਅਸਿਯੁਜ ਜੂ ਕਰਿਯਹੁ ਰਛਾ ॥੩੮੧॥

Sree Asidhuja Joo Kariyahu Rachhaa ॥381 ॥  
O' God, the Supreme Destroyer, protect me from the worldly temptations. (381)  
Ee Mungu, Mwangamizi Mkuu, nilinde kutoka majaribu ya kidunia.

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ ॥

Raakhi Lehu Muhi Raakhnhaare ॥  
O' the protector, God, protect me from the worldly evils.  
Ee mlinzi, Mungu, nilinde kutoka maovu ya kidunia.

ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ ਪਿਯਾਰੇ ॥

Saahib Saanta Sahaai Piyaare ॥  
O' dear God, You are the savior of the Saints.  
Ee Mungu mpendwa, Wewe ndiwe mkombozi wa watakatifu.

ਦੀਨਬੰਧੁ ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥

Deenabaandhu Dusttan Ke Haantaa ॥  
You are friend of the poor and destroyer of the evil.  
Wewe ndiwe rafiki wa maskini na mwangamizi wa maovu.

ਤੁਮ ਹੇ ਪੁਰੀ ਚਤੁਰਦਸ ਕੰਤਾ ॥੩੮੨॥

Tuma Ho Puree Chaturdasa Kaantaa ॥382 ॥  
You are the Master of the universe.  
Wewe ndiwe Bwana wa ulimwengu.

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥

Kaal Paaei Barhamaa Bapu Dharaa ॥

It was God's will that Brahma came in human form.

Ilikuwa kwa wasia ya Mungu ambayo Brahma alikuja katika umbo la binadamu.

ਕਾਲ ਪਾਇ ਸਿਵ ਜੂ ਅਵਤਾਰਾ ॥

Kaal Paaei Siva Joo Avataaraa ॥

It was God's will that Shiva was born.

Ni kwa wasia wa Mungu ya kwamba Shiva alizaliwa.

ਕਾਲ ਪਾਇ ਕਰਿ ਬਿਸਨ ਪ੍ਰਕਾਸਾ ॥

Kaal Paaei Kari Bisan Parkaasaa ॥

It was God's will that Vishnu manifested himself.

Ni kwa wasia wa Mungu ya kwamba Vishnu alijidhihirisha.

ਸਕਲ ਕਾਲ ਕਾ ਕੀਯਾ ਤਮਾਸਾ ॥੩੮੩॥

Sakala Kaal Kaa Keeyaa Tamaasaa ॥383॥

O' Almighty God, all these are the amazing acts of Your world play. (383)

Ee Mungu mwenyezi, hivi vyote ni vitendo vya ajabu vya mchezo wako wa dunia.

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸਿਵ ਕੀਯੋ ॥ ਬੇਦ ਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਯੋ ॥

Javan Kaal Jogee Siva Keeyo ॥ Beda Raaja Barhamaa Joo Theeyo ॥

That God who created Shiva, the great Yogi and Brahma, the Master of Vedas,

Mungu huyo aliyumba Shiva, Yogi mkuu na Brahma, Bwana wa Vedas,

ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ ॥

Javan Kaal Sabha Loka Savaaraa ॥

and who fashioned this universe,  
aliyetengeneza ulimwengu huu,

ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ ॥੩੮੪॥

Namasakaara Hai Taahi Hamaaraa ॥384॥

I offer my salute to that great Master God. (384)

Natoa saluti yangu kwa Bwana Mungu mkuu.

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥ ਦੇਵ ਦੈਤ ਜਛਨ ਉਪਜਾਯੋ ॥

Javan Kaal Sabha Jagata Banaayo ॥ Dev Daita Jachhan Aupajaayo ॥

That God, who created the entire world and who created gods, demons and yakshas,

Mungu huyo, aliyumba dunia mzima na aliyumba miungu, pepo na yakshas,

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥

Aadi Aanti Eekai Avataaraa ॥

He, who is there from the beginning to the end,  
Yeye, ambaye yupo kutoka mwanzo hadi mwisho,

ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੩੮੫॥

Soeee Guroo Samajhiyahu Hamaaraa ॥385॥

Consider only Him as my Guru. (385)  
Namfikiri Yeye tu kama Guru wangu.

ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੇ ਹਮਾਰੀ ॥ ਸਕਲ ਪ੍ਰਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ ॥

Namasakaara Tisa Hee Ko Hamaaree Sakala Parjaa Jin Aapa Savaaree ॥

I salute to that God, who Himself has created His people  
Nampa saluti Mungu huyo, ambaye Mwenyewe ameumba watu wake.

ਸਿਵਕਨ ਕੇ ਸਿਵਗੁਨ ਸੁਖ ਦੀਯੇ ॥ ਸਤੁਨ ਕੇ ਪਲ ਮੇ ਬਧ ਕੀਯੇ ॥੩੮੬॥

Sivakan Ko Sivaguna Sukh Deeyo ॥ Sataruna Ko Pala Mo Badha Keeyo ॥386॥

and who bestows divine virtues and peace on His devotees and  
destroys their enemies (vices) instantly. (386).

Na anayepachika fadhila takatifu na amani kwa wafuasi wake na kuangamiza maadui wao  
(dhambi) mara moja.

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥

Ghatta Ghatta Ke Aantar Kee Jaanta ॥

O' God, You know the inner feelings of every heart  
Ee Mungu, unajua hisia za ndani za kila moyo

ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥

Bhale Bure Kee Peera Pachhaanta ॥

and You are aware of the anguish of both, the good and the bad,  
unafhamu uchungu wa wote, wazuri na wabaya,

ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੂਲਾ ॥

Cheettee Te Kuaanchar Asathoolaa ॥

From the little ant to the big elephant,  
Kutoka mchwa mdogo hadi tembo mkubwa,

ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ਼ਟਿ ਕਰਿ ਫੂਲਾ ॥੩੮੭॥

Sabha Par Kripaa Drisatti Kari Phoolaa ॥387॥

You cast Your graceful glance on all and You are delighted by doing that. (387).

Unaangaza mtazamo wako wa neema kwa wote na unafurahishwa kwa kufanya hivyo.

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ ॥

Saantan Dukh Paaee Te Dukhee ॥

You are with your saints even in grief,

Wewe upo na watakatifu wako hata katika majonzi,

ਸੁਖ ਪਾਏ ਸਾਧਨ ਕੇ ਸੁਖੀ ॥

Sukh Paaee Saadhan Ke Sukhee ॥

and You are happy, when Your saints are happy.

Na una furaha, wakati watakatifu wako wamefurahi.

ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈ ॥

Eeka Eeka Kee Peera Pachhaani ॥

You know the agony of everyone,

Unajua uchungu wa kila mtu,

ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈ ॥੩੮੮॥

Ghatta Ghatta Ke Patta Patta Kee Jaani ॥388॥

and You know the innermost secrets of every heart. (388).

Na unajua siri za kindani kabisa za kila moyo.

ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ ॥

Jaba Audakarkh Karaa Kartaaraa ॥

O' Creator God, when You ordain to create this universe

Ee Mungu Muumba, unapoagiza kuumba ulimwengu huu

ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ ॥

Parjaa Dharta Taba Deha Apaaraa ॥

then the creation manifests itself in innumerable forms.

Basi uumbaji unajidhihirisha katika maumbo yasiyohesabika.

ਜਬ ਆਕਰਖ ਕਰਤ ਹੇ ਕਬਹੂੰ ॥ ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ ॥੩੮੯॥

Jaba Aakarkh Karta Ho Kabahooaan ॥ Tuma Mai Milata Deha Dhar Sabhahooaan ॥389॥

When You ordain to withdraw, all the physical forms merge in You. (389)

Unapoagiza kutoa, maumbo yote ya kimwili yanaungana na Wewe.



ਜੇਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥ ਆਪੁ ਆਪੁਨੀ ਬੁਝਿ ਉਚਾਰੈ ॥

Jete Badan Srisatti Sabha Dhaarai ॥ Aapu Aapune Boojhi Auchaarai ॥

All the living beings created in the world recite Your virtues according to their understanding.  
Viumbe vyote vinavyoishi vilivyoubwa duniani vinakariri fadhila zako kulingana na uelewa wao.

ਤੁਮ ਸਭ ਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ ॥ ਜਾਨਤ ਬੇਦ ਭੇਦ ਅਰੁ ਆਲਮ ॥੩੯੦॥

Tuma Sabha Hee Te Rahata Niraalama ॥ Jaanta Beda Bheda Aru Aalama ॥390॥

While pervading the creation, You remain detached from Your creation and this secret is known to the Vedas and the scholars. (390).

Unapoenea katika umbaji wote, hauambatani na umbaji wako na siri hii inajulikana kwa Vedas na kwa wasomi.

ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ ਨ੍ਰਿਲੰਭ ॥ ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਸੰਭ ॥

Nrinkaara Nribikaara Nrilaanbha ॥ Aadi Aneela Anaadi Asaanbha ॥

O' God, You are formless, unblemished, and self sufficient;  
You are the primal power, infinite, without beginning and unborn.

Ee Mungu, huna umbo, huna lawama, na unajitosheleza;  
Wewe ndiwe nguvu ya asili, isiyu na mwisho, bila mwanzo na hukuzaliwa.

ਤਾ ਕਾ ਮੂੜ ਉਚਾਰਤ ਭੇਦਾ ॥ ਜਾ ਕੇ ਭੇਵ ਨ ਪਾਵਤ ਬੇਦਾ ॥੩੯੧॥

Taa Kaa Moorha Auchaarata Bhedaa ॥ Jaa Ko Bheva Na Paavata Bedaa ॥391॥

Foolish people claim to describe secrets of the Almighty God,  
which even the Vedas could not describe. (391)

Watu wapumbavu wanadai kueleza siri za Mungu Mwenyezi,  
ambazo hata Vedas hazikuweza kueleza.

ਤਾ ਕੇ ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ ॥ ਮਹਾ ਮੂੜ ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ ॥

Taa Kou Kari Paahan Anumaanta ॥ Mahaa Moorha Kachhu Bheda Na Jaanta ॥

The utterly ignorant do not know any of His secrets and consider Him a stone idol,  
Wale wajinga kabisa hawajui siri zake zozote na wanamdhani kuwa sanamu ya mawe,

ਮਹਾਦੇਵ ਕੇ ਕਰਤ ਸਦਾ ਸਿਵ ॥ ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ ਨਹਿ ਭਿਵ ॥੩੯੨॥

Mahaadev Kou Kahata Sadaa Siva ॥ Nrinkaara Kaa Cheenata Nahi Bhiva ॥392 ॥

They ignorantly call Shiva the eternal God,  
because they do not know the secret of the Formless God.(392)

Kwa ujinga yao wanamuita Shiva Mungu wa milele,  
kwa sababu hawajui siri ya Mungu asiye na umbo.

ਆਪੁ ਆਪੁਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ ॥

Aapu Aapunee Budhi Hai Jetee ॥ Barnta Bhiaann Bhiaann Tuhi Tete ॥

According to each person's own intellect, they describe You in so many different ways.

Kulingana na akili ya kila mmoja, wanakueleza kwa njia nyingi tofauti.

ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ ॥ ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ ॥੩੯੩॥

Tumaraa Lakhaa Na Jaaei Pasaaraa ॥ Kih Bidhi Sajaa Parthama Saansaaraa ॥393॥

O' God, the extent of Your creation cannot be known;  
no one knows how You first fashioned the universe. (393).

Ee Mungu, kadiri ya uumbaji wako haiwezi kujulikana;  
Hakuna mtu anajua ulivyotengeneza ulimwengu mwanzoni.

ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ ॥ ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ ॥

Eekai Roop Anoop Saroopaa ॥ Raanka Bhayo Raava Kahee Bhoopaa ॥

Your one uniquely beautiful form is seen in many forms; You manifest as  
a poor man at one place and a king at another place.

Umbo lako moja nzuri la kipekee unaonekana katika maumbo mengi; unajitokeza kama  
maskini mahali moja na kama mfalme pahali pengine.

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਤੁਜ ਖਾਨਿ ਬਹੁਰਿ ਰਚਿ ਦੀਨੀ ॥੩੯੪॥

Aandaja Jeraja Setaja Keenee ॥ Autabhujaa Khaani Bahuri Rachi Deenee ॥394॥

You created creatures from eggs, wombs and perspiration and then  
You created the vegetable kingdom from the earth. (394)

Uliumba viumbe kutoka mayai, vyupa vya uzazi na jasho kisha ukaumba  
ufalme wa mboga kutoka kwa ardhi.

ਕਹੂੰ ਫੂਲਿ ਰਾਜਾ ਹੈ ਬੈਠਾ ॥ ਕਹੂੰ ਸਿਮਟਿ ਭਯੋ ਸੰਕਰ ਇਕੈਠਾ ॥

Kahooaan Phooli Raajaa Havai Baitthaa ॥ Kahooaan Simatti Bhayo Saankar Eikaitthaa Somewhere

You sit joyfully in Your creation as a king and somewhere else

You contract Yourself as an idol of Shiva.

Unaketi kwa furaha katika uumbaji wako kama mfalme na mahali pengine  
unajipa mkataba kama sanamu ya Shiva.

ਸਗਰੀ ਸ੍ਰਿਸਟਿ ਦਿਖਾਇ ਅਚੰਡਵ ॥ ਆਦਿ ਜੁਗਾਦਿ ਸਰੂਪ ਸੁਯੰਡਵ ॥੩੯੫॥

Sagaree Srisatti Dikhaaei Achaanbhava ॥ Aadi Jugaadi Saroop Suyaانبhava ॥395॥

You unfold wonderful things in Your creation; You are self  
existent from the very beginning and through the ages. (395).

Unafunua vitu vya ajabu katika uumbaji wako; unajitegemea kutoka  
mwanzoni na kupitia enzi zote

ਅਬ ਰਛਾ ਮੇਰੀ ਤੁਮ ਕਰੇ ॥ ਸਿਖਯ ਉਬਾਰਿ ਅਸਿਖਯ ਸੰਘਰੇ ॥

Aba Rachhaa Meree Tuma Karo ॥ Sikhi Aubaari Asikhi Saangharo ॥

O' God ! keep me now under Your protection; save the virtuous and destroy the evil.

Ee Mungu! Niweke sasa chini ya ulinzi wako; waokoe wenye fadhila na uangamize waovu.

ਦੁਸਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ ॥ ਸਕਲ ਮਲੇਛ ਕਰੇ ਰਣ ਘਾਤਾ ॥੩੯੬॥

Dustta Jite Autthavata Autapaataa ॥ Sakala Malechha Karo Ran Ghaataa ॥396॥

Destroy all the villains and the evil people (vices)  
who cause outrage in the battlefield of life. (396).

Angamiza wahalifu wote na watu waovu (dhambi)  
wanaoleta ujeuri katika kiwanja ya vita ya maisha.

ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ ॥ ਤਿਨ ਕੇ ਦੁਸਟ ਦੁਖਿਤ ਹੈ ਮਰੇ ॥

Je Asidhuja Tava Sarnee Pare ॥ Tin Ke Dustta Dukhita Havai Mare ॥

O' God the supreme destroyer, those who seek Your  
refuge, their enemies (vices) die a very painful death.

Ee Mungu mwangamizi mkuu, wale wanaotafuta kimbilio chako, maadui wao (dhambi)  
wanakufa kifo cha uchungu sana.

ਪੁਰਖ ਜਵਨ ਪਗੁ ਪਰੇ ਤਿਹਾਰੇ ॥ ਤਿਨ ਕੇ ਤੁਮ ਸੰਕਟ ਸਭ ਟਾਰੇ ॥੩੯੭॥

Purkh Javan Pagu Kare Tihaare ॥ Tin Ke Tuma Saankatta Sabha Ttaare ॥397॥

You remove all the troubles of those who seek Your refuge. (397).

Unatoa shida zote za wale wanaotafuta kimbilio chako.

ਜੇ ਕਲਿ ਕੇ ਇਕ ਬਾਰ ਧਿਐਰੈ ॥ ਤਾ ਕੇ ਕਾਲ ਨਿਕਟਿ ਨਹਿ ਐਰੈ ॥

Jo Kali Kou Eika Baara Dhiaaihi ॥ Taa Ke Kaal Nikatti Nahi Aaihi ॥

Those who lovingly meditate on God with total surrender even once,  
the fear of death does not come near them.

Wale wanaotafakari kwa upendo kuhusu Mungu kwa kujisalimu kikamilifu, uwoga wa kifo  
hauwakaribii hata mara moja.

ਰਛਾ ਹੋਇ ਤਾਹਿ ਸਭ ਕਾਲਾ ॥ ਦੁਸਟ ਅਰਿਸਟ ਟਰੈ ਤਤਕਾਲਾ ॥੩੯੮॥

Rachhaa Hoi Taahi Sabha Kaalaa ॥ Dustta Arisatta Ttarina Tatakaalaa ॥398॥

They remain protected at all times, their enemies and troubles come to an end instantly. (398).

Wanabaki wamelindwa wakati wote, maadui zao na shida zao zinaisha mara moja.

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਤਨ ਜਾਹਿ ਨਿਹਰਿਰੇ ॥ ਤਾ ਕੇ ਤਾਪ ਤਨਕ ਮਹਿ ਹਰਿਰੇ ॥

Kripaa Drisatti Tan Jaahi Nihriho ॥ Taa Ke Taapa Tanka Mahi Hariho ॥

Those upon whom You bestow Your merciful grace, all their sorrows are dispelled instantly,  
Wale ambao unapachika neema yako ya huruma kwao, huzuni zao zote zinaondoka mara moja,

ਰਿਧਿ ਸਿਧਿ ਘਰ ਮੇ ਸਭ ਹੋਈ ॥ ਦੁਸਟ ਛਾਹ ਛੈ ਸਕੈ ਨ ਕੋਈ ॥੩੯੯॥

Ridhi Sidhi Ghar Mo Sabha Hooeee ॥ Dustta Chhaaha Chhavai Sakai Na Koeeee ॥399॥

they attain all the worldly and spiritual pleasures and none of their enemies (vices) can harm them. 399.

Wanapokea raha zote za kidunia na za kiroho na Hakuna adui wao (dhambi) anaweza kuwaumiza.

ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ ॥ ਕਾਲ ਫਾਸ ਤੇ ਤਾਹਿ ਉਬਾਰਾ ॥

Eeka Baara Jin Tumai Saanbhaaraa ॥ Kaal Phaasa Te Taahi Aubaaraa ॥

Those who remembered You with loving devotion and complete surrender even once, You made them get rid of the fear of death.

Wale wanaokukumbuka kwa kujitolea kwa upendo na kujisalimu kikamilifu hata mara moja, uliwafanya waondoe uwoga wa kifo.

ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੇ ਕਹਾ ॥ ਦਾਰਿਦ ਦੁਸਟ ਦੇਖ ਤੇ ਰਹਾ ॥੪੦੦॥

Jin Nar Naam Tihaaro Kahaa ॥ Daarida Dustta Dokh Te ( ॥400॥

Those, who lovingly recited Your Name, they were saved from maladies, from vices and all sufferings. (400).

Wale, ambao walikariri kwa upendo jina lako, waliokolewa kutokana na magonjwa, kutoka dhambi na kuteseka kwote.

ਖੜਗਕੇਤੁ ਮੈ ਸਰਨਿ ਤਿਹਾਰੀ ॥ ਆਪੁ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ ॥

Khrhagaketu Mai Sarni Tihaaree ॥ Aapu Haatha Dai Lehu Aubaaree ॥

O' God, I seek Your help. Please save me from my enemies (vices) through Your divine grace. (400).

Ee Mungu, natafuta usaidizi wako. Tafadhali niokoe kutoka maadui zangu (dhambi) kupitia neema yako takatifu.

ਸਰਬ ਠੇਰ ਮੇ ਹੋਹੁ ਸਹਾਈ ॥ ਦੁਸਟ ਦੇਖ ਤੇ ਲੇਹੁ ਬਚਾਈ ॥੪੦੧॥

Sarba Tthour Mo Hohu Sahaaeee ॥ Dustta Dokh Te Lehu Bachaaeee ॥401॥

Bestow Your help on me at all places and protect me from miseries and vices. (401).

Pachika usaidizi wako kwangu kila mahali na unilinde kutokana na taabu na maovu.

ਸ੍ਰੈਯਾ ॥

Sawayya

ਪਾਂਇ ਗਰੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੇਉ ਆਖ ਤਰੇ ਨਹੀ ਆਨਯੇ ॥

Paanei Gahe Jaba Te Tumare Taba Te Koao Anakh Tare Nahee Aanyo ॥

O' God, since the time I have come under Your protection,  
I never looked for anyone else for protection.

Ee Mungu, tangu wakati nimekuja chini ya ulinzi wako,  
sijatafuta mwengine anilinde.

ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਰੈ ਮਤ ਏਕ ਨ ਮਾਨਯੇ ॥

Raam Raheema Puraan Kuraan Aneka Kahain Mata Eeka Na Maanyo ॥

Lord Ram and Prophet Muhammad say a lot about their faith through  
Puranas and Quran, but I do not follow any of these.

Bwana Ram na nabii Muhammad wanasema mengi kuhusu imani yao kupitia  
Puranas na Quran, lakini mimi sifuati yoyote haya.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ ਬਹੁ ਭੇਦ ਕਰੈ ਹਮ ਏਕ ਨ ਜਾਨਯੇ ॥

Siaanmriti Saastar Beda Sabhai Bahu Bheda Kahai Hama Eeka Na Jaanyo ॥

The Smritis, Shastras and Vedas describe several secrets  
for achieving salvation, but I do not agree with any of them.

Smritis, Shastras na Vedas yanaeleza siri kadhaa za kupokea wokovu,  
lakini sikubaliani na yoyote hayo.

ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ ਮੈ ਨ ਕਹਯੇ ਸਭ ਤੇਹਿ ਬਖਾਨਯੇ ॥੮੬੩॥

Sree Asipaana Kripaa Tumaree Kari Mai Na Kahayo Sabha Tohi Bakhaanyo ॥863॥

O' Almighty God, I could say all this only because of Your blessings. I did not utter  
Your praises on my own; You gave me the wisdom to say all this. (863).

Ee Mungu Mwenyezi, ningesema yote haya kwa sababu tu ya baraka zako. Sikutamka sifa  
zako pekee yangu; ulinipa busara ya kusema yote haya.

ਦੋਹਰਾ ॥

DOHRA

ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ ਗਹਯੋ ਤੁਹਾਰੇ ਦੁਆਰ ॥

Sagala Duaara Kau Chhaadi Kai Gahayo Tuhaaro Duaara ॥

O' God, forsaking all other faiths, I have come under Your protection.

Ee Mungu, nikiacha imani yote nyingine, nimekuja chini ya ulinzi wako.

ਬਾਂਹਿ ਗਰੇ ਕੀ ਲਾਜ ਅਸਿ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ ॥੮੬੪॥

Baanhi Gahe Kee Laaja Asi Gobiaanda Daasa Tuhaara ॥864॥

O' God! You are my complete support since I am your slave and it is your character to take care of anyone who comes to your sanctuary. (864)

Ee Mungu! Wewe ndiwe nguzo yangu kamili sababu mimi ni mtumwa wako na ni tabia yako kuchunga mtu yeyote anayekuja pahali pako patakatifu.

ਰਾਮਕ

ਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

raamkalee mehlāa 3 anand

Raag Raamkalee, Third Guru: Anand ~ The Song Of Bliss:  
Raag Raamkalee, wa tatu: Anand ~ Wimbo wa furaha tele

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o'kaar satgur parsaad.

One God, realized by the grace of the True Guru:  
Mungu mmoja, anayegunduliwa 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.  
Ee mama yangu, furaha tele umejawa 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 the melody of joy and celebrations is vibrating within my heart.

Baada ya kukutana na Guru wa kweli, nimo katika hali ya amani angavu na utulivu wakati nyimbo za furaha na kusherehekea zinatetema moyoni mwangu.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥

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

It appears as if to join in these celebrations, the jewel like measures of the celestial music have come to sing the praises of God.

Inaonekana ya kwamba ili kujiunga na sherehe hizi, vipimo vya kito ya muziki ya mbinguni vimekuja kuimba sifa za 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 hearts.

Ebu tuimbe sifa za Mungu pamoja na wale walioweka Mungu mioyoni mwao.

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥

khai 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, " 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.

Ee akili yangu, baki umemakinikia Mungu.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੁਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥

har naal rahu too man mayray dookh sabh visaarna.

O' my mind, remain attuned to God; He shall eradicate all the sorrows.

Ee akili yangu, baki umemakinikia Mungu; ataondoa 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.

Daima atakusaidia na atafanikisha 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 everything?

Kwa nini umamuacha huyo Bwana Mungu kutoka akili yako  
ambaye ana uweza wa kufanya kila kitu?

ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥

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

Nanak says: O' my mind, always remain attuned to God. ||2||

Nanak anasema: Ee akili yangu, baki umemakinikia 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?

Ee Mungu wa milele, nini kipo ambacho hakipo katika makao yako ya mbinguni?

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥

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

You have every thing but only that person receives whom You give yourself.

Unacho kila kitu lakini anayepokea ni yule ambaye unampa mwenyewe pekee.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥

sadaa sifati salaah tayree naam man vasaava-ay.

That person then always sings Your praises, and enshrines Your Name in the mind.

Mtu huyo basi daima anaimba sifa zako, na kuweka jina lako akilini mwao.

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 takatifu ya Shabad inatetema akilini ambako kunaishi Naam.

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥

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

Nanak says, "O' True Master, what is there that You don't have?" ||3||

Nanak anasema, "Ee Bwana wa kweli, ni nini kipo ambacho Wewe huna?"

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੈ ॥

saachaa naam mayraa aaDhaaro.

The eternal Naam is my only support.

Naam ya milele ni nguzo yangu ya pekee.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥

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

The True Naam is my only support which has eliminated all my greed.

Naam ya kweli ni nguzo yangu ya pekee ambayo imeondoa tamaa yangu yote.



ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥

kar saant̤ sukh man aa-ay vasi-aa jin ichhaa sabh pujaa-ee-aa.  
Bringing peace and tranquility, Naam has come to dwell in  
my heart and it has fulfilled all my desires.

Kwa kuleta amani na utulivu, Naam imekuja kuishi moyoni mwangu  
na imetimiza hamu zangu zote.

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥

sadaa kurbaan̤ 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 nimejiweka wakfu kwa Guru, anayemiliki utukufu na ukuu kama huo.

ਕਰੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੇ ॥

kahai naanak sunhu sant̤ahu sabad̤ Dharahu pi-aaro.  
Nanak says: Listen O' saints, enshrine love in your heart for the Guru's word.  
Nanak anasema: Sikizeni Ee watakatifu, wekeni upendo wa neno la Guru mioyoni mwenu.

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੇ ॥੪॥

saachaa naam mayraa aaDhaaro. ||4||  
The Eternal Naam is the support of my life. ||4||  
Naam ya milele ni nguzo ya maisha yangu.

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਰੈ ॥

vaajay panch sabad̤ tit̤ ghar sabhaagai.  
That blessed heart feels the five primal sounds vibrating in there.  
Moyo huyo uliobarikiwa unahisi sauti tano za asili zikitetema humo ndani.

ਘਰਿ ਸਭਾਰੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥

ghar sabhaagai sabad̤ vaajay kalaa jit̤ ghar Dhaaree-aa.  
O' God, the blessed heart in which You have instilled Your  
power feels the divine music being played continually.  
Ee Mungu, moyo huo uliobarikiwa ambayo ndani mwake uneweka nguvu yako unahisi  
muziki hio takatifu ikichezwa daima.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥

panch doot̤ tuDh vas keetaay kaal kantik maari-aa.  
You have brought under control that person's five demons (lust, anger, greed,  
attachment, and ego), and has removed his fear of spiritual death.  
Umeleta chini ya uhibititi wako pepo tano za mtu huyo (usherati, hasira, tamaa,  
viambatanisho na ubinafsi), na umeondoa uwoga wake wa kifo ya kiroho.

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.

But only those are attuned to Naam who are predestined by Your blessing.  
Lakini ni wale tu ambao wamemakinikia Naam ambao wameagiziwa baraka zako.

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 hiyo, amani inadumu kana kwamba sauti za  
nyimbo takatifu isiyo na mwisho inachezwa.

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਰੇ 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.

Enyi wenye bahati, sikizeni wimbo wa furaha tele; kwa kusikiza wimbo huu,  
maombi yenu yote yatatimizwa.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ ॥

paarbrahm parabh paa-i-aa utray sagal visooray.

I have realized the Supreme God and all my worries are forgotten.

Nimegundua Mungu Mkuu na wasiwasi zangu zote zimesahaulika.

ਦੁਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥

dookh rog santaap utray sunee sachee banee.

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

Kwa kusikiza neno takatifu, huzuni na taabu zangu zote zimeondoka.

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥

sant saajan bha-ay sarsay pooray gur tay janee.

By listening to the song of bliss from the true Guru,  
the saints and friends have become delighted.

Kwa kusikiza wimbo wa furaha tele kutoka kwa Guru wa kweli  
watakatifu na marafiki wamefurahia.

ਸੁਣਤੇ ਪੁਨੀਤ ਕਰਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥

suntay puneet̃ kahtay pavit̃ satgur rahi-aa bharpooray.

Those who utter or listen to the word of the Guru,  
become immaculate as they see the True Guru all-pervading.

Wale wanaotamka au kusikiza neno la Guru,  
wanakuwa safi zaidi wanapoona Guru wa kweli anayeenea kote.

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

binvant̃ naanak gur charañ laagay vaajay anhad̃ tooray. ||40||1||

Nanak humbly submits that those who attune to the Guru's word,  
Divine melodies continuously play in their mind and bliss wells up within.

Nanak kwa unyenyekevu anawasilisha ya kwamba wale wanaomakinikia neno la Guru,  
Nyimbo takatifu zinacheza bila mwisho akilini mwao na furaha tele inajaa ndani mwao.

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥

Mundhaavanee, Fifth Guru:

Mundhaavanee, Guru wa tano:

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੇ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਈਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੇ ॥

Thhaal Vich Thinn Vasathoo Perou Sath Santokh Veechaaro ||

Anmrith Naam Thaakur Kaa Paeiou Jis Kaa Sabhas Adhhaaro ||

God has blessed everyone's heart with the ambrosial nectar of His Name which  
can be realized by meditating on it, in a state of Truth and Contentment; this nectar  
in essence is the lifeline of everyone.

Mungu amebariki mioyo ya kila mtu na nekta ya ambrosia ya jina lake ambalo linaweza  
kugunduliwa kwa kutafakari kulihusu, katika hali ya ukweli na kuridhika; nekta hii ni kiini  
cha maisha ya kila mtu.

ਜੇ ਕੇ ਖਾਵੈ ਜੇ ਕੇ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੇ ॥

Jae Ko Khaavai Jae Ko Boonchai This Kaa Hoe Oudhhaaro ||

When one meditates on this nectar of God's Name with Truth,  
contentment and righteousness, he is freed from the vices.

Wakati mtu anatafakari kuhusu nekta hii ya jina la Mungu kwa ukweli, kuridhika na haki,  
anawekwa huru kutokana na dhambi.

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੇ ॥

Eaeh Vasath Thajee Neh Jaaee Nith Nith Rakh Our Dhhaaro ||  
This precious nectar of Naam can never be forsaken anyway;  
so, enshrine it forever in your heart.

Nekta hii yenye thamana ya Naam haiwezi kuwachwa kamwe;  
basi, iweke daima moyoni mwako.

ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੇ ॥੧॥

Tham Sansaar Charan Lag Thareeai Sabh Naanak Breham Pasaaro ||1||  
O' Nanak, the world-ocean of vices can be crossed over by following the Guru's  
teachings and then one can experience God's presence everywhere. ||1||  
Ee Nanak, bahari dunia ya dhambi inaweza kuvukwa kwa kufuata mafundisho ya Guru  
kisha mtu anaweza kuhisi uwepo wa Mungu kila mahali.

ਸਲੋਕ ਮਹਲਾ ੫ ॥

Salok Mehalaa 5 ||  
Shalok, Fifth Guru:  
Shalok, Guru wa Tano:

ਤੇਰਾ ਕੀਤਾ ਜਾਤੇ ਨਾਹੀ ਮੈਨੇ ਜੇਗੁ ਕੀਤੇਈ ॥

Thaeraa Keethaa Jaatho Naahee Maino Jog Keethoe ||  
O' God, I have not valued the extent of Your blessings.  
You have made me worthy of acquiring your blessings.  
Ee Mungu, sijathamini kiwango cha baraka zako.  
Umenifanya nistahiki kupokea baraka zako.

ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੇ ਗੁਣੁ ਨਾਹੀ ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥

Mai Niraguniaarae Ko Gun Naahee Aapae Tharas Paeiouee ||  
I am virtueless and have no qualities; You Yourself have taken pity on me.  
Sina fadhila wala sifa zozote; Wewe mwenyewe umenionea huruma.

ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ ॥

Tharas Paeiaa Miharaamath Hooe Sathigur Sajan Miliaa ||  
You took pity on me, blessed me and I met the True Guru, a real friend.  
Ulinionea huruma, ukanibariki na nimekutana na Guru wa kweli, rafiki wa dhati.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥

Naanak Naam Milai Thaan Jeevaan Than Man Thheevai Hariaa ||1||  
O' Nanak, blessed with Naam by the Guru, I feel spiritually alive  
and my body and mind blossom forth. ||1||

Ee Nanak, nilipobarikiwa kwa Naam na Guru, najihisi nimo hai kiroho  
na mwili wangu na akili yangu imenawiri.

ਪਉੜੀ ॥

Pourree |

ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੇਇ ਨਾਹਿ ॥

Thithhai Thoo Samarathh Jithhai Koe Naahi ||

O' God, You are capable of saving where no one else can.

Ee Mungu, una uwezo wa kuokoa ambako hakuna mwengine anaweza.

ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ ॥

Outhhai Thaeree Rakh Aganee Oudhar Maahi ||

Even in the fire of mother's womb, it is You who provides protection to the creature.

Hata katika moto ya tumbo la mama, ni Wewe unayelinda kiumbe hicho.

ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥

Sun Kai Jam Kae Dhooth Naae Thaerai Shhadd Jaahi ||

Upon hearing Your Name, demons of spiritual death vanish.

Zinaposikia jina lako, pepo za kifo ya kiroho zinapotea.

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਹਿ ॥

Bhoujal Bikham Asagaahu Gur Sabadhee Paar Paahi ||

The terrifying, treacherous, impassible world-ocean of  
vices is crossed by meditating on the Guru's Word.

Bahari-dunia ya dhambi inayoogofya, msaliti, ambayo haipitiki inavukwa  
kwa kutafakari kuhusu neno la Guru.

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ ॥

Jin Ko Lagee Piaas Anmrith Sae Khaahi ||

But only those people partake the nectar of Naam, who have the craving for it.

Lakini hao watu tu ndio wanaoshiriki nekta ya Naam, ambao wana hamu yake.

ਕਲਿ ਮਹਿ ਏਹੇ ਪੁੰਨੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਹਿ ॥

Kal Mehi Eaeho Punn Gun Govindh Gaahi ||

This alone is the true virtue in the Kalyug that we sing praises of God.

Hii pekee ni fadhila ya kweli katika Kalyug ambayo tunaimba sifa za Mungu.

ਸਭਸੈ ਨੇ ਕਿਰਪਾਲੁ ਸਮੁਹਾਲੇ ਸਾਹਿ ਸਾਹਿ ॥

Sabhasai No Kirapaal Samhaalae Saahi Saahi ||

The merciful God takes care of us all with each and every breath

Mungu mwenye huruma anatuchunga sote kwa kila hewa tunayopumua.

ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ਜਿ ਆਵੈ ਤੁਧੁ ਆਹਿ ॥੯॥

Birathhaa Koe N Jaae J Aavai Thudhh Aahi ||9||

O' God, nobody goes empty handed that comes to your refuge. ||9||

Ee Mungu, hakuna mtu anatoka mikono mitupu akujaye kwenye kimbilio chako.

ਰਾਗੁ ਗੂਜਰੀ ਵਾਰ ਮਹਲਾ ੫॥

Raag Goojaree Vaar Mehalaa 5

Raag Goojaree, Vaar, Fifth Guru:

Raag Goojaree, Vaar, Guru wa Tano:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik Oankaar Sathigur Prasaadh ||

One eternal God, realized by the grace of the True Guru:

Ee Mungu wa milele, anayegunduliwa kwa neema ya Guru wa kweli:

ਸਲੋਕੁ ਮਃ ੫ ॥

Salok Mahalla 5 ||

Shalok, Fifth Guru:

Shalok, Guru wa Tano:

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥

Anthar Gur Aaraadhanaa Jihavaa Jap Gur Naao ||

Deep within ourselves, we ought to contemplate on  
the Guru's teachings and with our tongue utter the Name.

Ndani mwetu, tunafaa kutafakari kuhusu mafundisho ya Guru na  
kwa ndimi zetu tutanke jina hilo.

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥

Naethree Sathigur Paekhanaa Sravane Sunanaa Gur Naao ||

With our eyes we ought to behold the True Guru, and with our ears listen to Naam.

Kwa macho yetu tunapaswa kutazama Guru wa kweli, na kwa masikio zetu tusikize Naam.

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

Sathigur Saethee Rathiaa Dharageh Paaeeai ThaaO ||

Imbued with the true Guru's love, we will receive a place of honor in God's Presence.

Kwa kujawa na upendo wa Guru wa kweli, tutapokea pahali pa heshima mbele za Mungu.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੇ ਏਹ ਵਥੁ ਦੇਇ ॥

Kahu Naanak Kirapaa Karae Jis No Eaeh Vathh Dhaee ||

O' Nanak, say, "God bestows this gift of Naam to the one on whom He bestows His mercy."

Ee Nanak, sema, "Mungu anapachika zawadi hii ya Naam kwa yule anayepachika huruma Yake."

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥੧॥

Jag Mehi Outham Kaadteeahi Viralae Kaeae Kae ||1||

In the world such persons are called the exalted ones but they are very rare. ||1||

Katika dunia hii watu kama hao wanaitwa wale walioinuliwa lakini wao ni nadra sana.

ਮਃ ੫ ॥

Ma 5 ||

Fifth Gurul:

Guru wa Tano:

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ ॥

Rakhae Rakhanehaar Aap Oubaarian ||

The savior God, Himself saves them from the vices.

Mungu mwokozi, mwenyewe anawakomboa kutoka dhambi.

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ ॥

Gur Kee Pairee Paae Kaaj Savaarian ||

He makes them seek the shelter of the Guru and arranges all their affairs

Anawafanya watafute kimbilio cha Guru na kupanga shughuli zao zote

ਰੇਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥

Hoaa Aap Dhaeiaal Manahu N Visaarian ||

Those on whom He becomes gracious, do not forsake Him from their minds.

Kwa wale anaonyesha neema, hawamuachi kutoka akilini mwao.

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਤਾਰਿਅਨੁ ॥

Saadhh Janaa Kai Sang Bhavajal Thariyan ||

Keeping them in the company of saints, He ferries them across the dreadful worldly ocean of vices.

Akiwaweka katika kikundi cha watakatifu, anawavukisha bahari dunia ya dhambi inayotisha.

ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ ॥

Saakath Nindhak Dhusatt Khin Maahi Bidhaarian ||

In an instant, He annihilates the oppressors, villains, and slanderers.

Mara moja, anaangamiza madhalimu, wahalifu na wanaozungumza kashfa.

ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨਾਨਕ ਮਨੈ ਮਾਹਿ ॥

This Saahib Kee Ttaek Naanak Manai Maahi ||

O' Nanak, seek the support of that Master God in your mind,

Ee Nanak, tafuta msaada wa Bwana Mungu akilini mwako,

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਸਗਲੇ ਦੁਖ ਜਾਹਿ ॥੨॥

Jis Simarath Sukh Hoe Sagalae Dhookh Jaahi ||2||

Remembering God, peace is attained and all the sufferings go away. ||2||

Kwa kumkumbuka Mungu, amani inafikiwa na kuteseka kwote kunaondoka.



## **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 ਲਈ 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 ਹੋਈ 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 ਧਿਆਈਐ 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 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](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.