

NARCOTICS ANONYMOUS

SWAHILI-ENGLISH

LINE NUMBERED

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NARCOTICS ANONYMOUS

1. *Hatuwezi kubadili hali ya mraibu au uraibu.
We cannot change the nature of the addict or addiction.*
2. *Sisi tunaweza kusaidia kubadili uzushi wa zamani “Ukiwa mraibu, daima, u mraibu,”
kwa kujitahidi kufanya ahueni kupatikana kwa urahisi.
We can help to change the old lie “Once an addict, always an addict,” by striving to
make recovery more available.*
3. *Mungu, tusaide kukumbuka tofauti hii.
God, help us to remember this difference.*

NARCOTICS ANONYMOUS

SWAHILI

NAKALA LA MSINGI
BASIC TEXT

KITABU CHA KWANZA
BOOK ONE

TOLEO LA AWALI
FIRST DRAFT

MAELEZO KUTOKA TOLEO LA PILI
TRANSLATED FROM THE SECOND EDITION
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YALIYOMO

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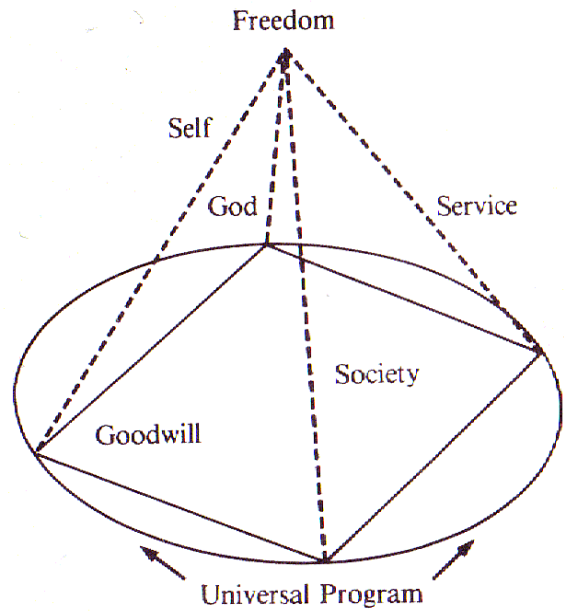
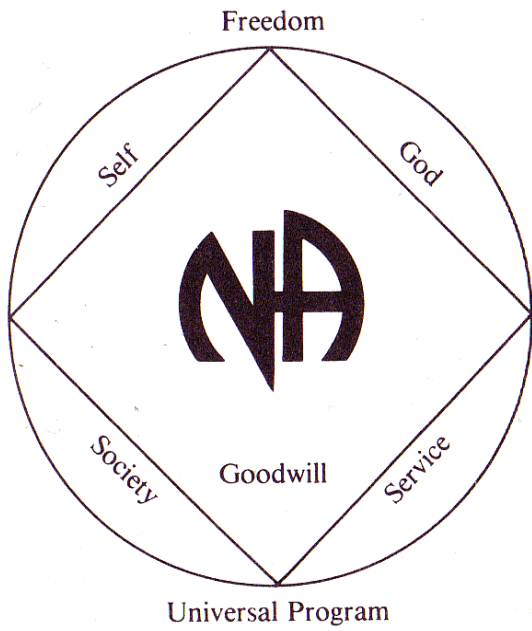
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KITABU CHA KWANZA

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1. **Alama Yetu** **Our Symbol**

2. Unyenyekevu ndiyo ishara yetu; ina iga unyenyekevu wa Ushirika wetu.
Simplicity is the key to our symbol; it follows the simplicity of our Fellowship.
3. Kila aina ya uchawi na nguvu za siri na alama zingeweza kupatikana katika maelezo yake rahisi, lakini kwanza kabisa katika mawazo ya Ushirika ni rahisi kueleweka maana na uhusiano.
We could find all sorts of occult and esoteric connotations in the simple outlines, but foremost in our minds were easily understood meanings and relationships.
4. ¶Mzunguko wa nje unaashiria mpango wa wote kwa jumla ambao una sehemu ndani yake kwa maonyesho yote ya mtu anayepata ahueni na aliyepata ahueni tayari.
¶The outer circle denotes a universal and total program that has room within it for all manifestations of the recovering and wholly recovered person.
5. ¶Mraba, ambao mistari imechorwa, ni rahisi kuonekana na kueleweka, lakini kuna sehemu nyingine hazionekani za alama.
¶The square, whose lines are defined, is easily seen and understood, but there are other unseen parts of the symbol.
6. Msingi wa mraba unaashiria Usaidizi mwema, ambaye ni msingi wote wa Ushirika namwanachama wa jamii yetu.
The square base denotes Goodwill, the ground of both the Fellowship and the member of our society.
7. Usaidizi mwema huoneka vyema katika huduma; huduma sahihi ni “Kufanya jambo la haki kwa sababu ya haki.”
Good will is best exemplified in service and proper service is “Doing the right thing for the right reason.”
8. Wakati hii inasaidia na kutia moyo mtu binafsi na Ushirika, sisi huwa wakamilifu kabisa na huru kabisa.
When this supports and motivates both the individual and the Fellowship, we are fully whole and wholly free.
9. Pengine la mwisho kupotezwa kwa uhuru itakuwa unyanyapaa wa kuwa mraibu.
Probably the last to be lost to freedom will be the stigma of being an addict.
10. Ukweli ni pande nne za piramidi zinazo panda kutoka kwa msingi katika muundo wa undani unaowakilisha Utu, Jamii, Huduma, na Mungu.
Actually, it is four pyramid sides which rise from the base in a three-dimensional figure that are the Self, Society, Service, and God.
11. Yote huinuka kufikia Uhuru.
All rise to the point of Freedom.
12. Sehemu zote umbali huu zinahusiana na mahitaji na malengo ya mwadhiliwa ambaye anatafuta ahueni, na kwa madhumuni ya ushirika ambayo ni kufanya ahueni ipatikane kwa wote.
All parts thus far are closely related to the needs and aims of the addict seeking recovery, and to the purpose of the fellowship seeking to make recovery available to all.
13. Ukubwa wa msingi, kama tunapokua katika umoja katika idadi na katika Ushirika, jinsi hivyo upana wa pande za piramidi, unavyoinua kiwango cha uhuru.
The greater the base, as we grow in unity in numbers and in Fellowship, the broader the sides and the higher the point of freedom.

1. **Dibaji kwa nakala ya Kwanza**
Preface to the First Edition

2. *“Matunda kamili ya kazi ya upendo yaishi katika mavuno, na kwamba daima huja katika msimu wake unaofaa...”*
“The full fruit of a labor of love lives in the harvest, and that always comes in its right season...”
3. Maandishi kwa ajili ya kitabu hiki yalitolewa kutokana na uzoefu binafsi wa waadhiliwa wa Ushirika wa Narcotics Anonymous.
The material for this book was drawn from the personal experiences of addicts within the Fellowship of Narcotics Anonymous.
4. Hii Nakala Maalum imetokana na msingi ulio katika “kitabu cheupe”, cha *Narcotics Anonymous*.
This Basic Text is based on an outline derived from our “white book”, *Narcotics Anonymous*.
5. Sura nane za kwanza ni juu ya msingi wa mada katika kitabu cheupe na hubeba jina moja.
The first eight chapters are based on the topic headings in the white book and carry the same title.
6. Sura ya tisa imeongezwa, Kwa Leo Tu, kama vile sura ya kumi, Mengi Zaidi Yatadhihirishwa.
A ninth chapter has been included, Just for Today, as well as a tenth chapter, More Will Be Revealed.
7. Ifuatayo ni historia fupi ya hicho kitabu.
Following is a brief history of the book.
8. ¶Narcotics Anonymous iliundwa mwezi Julai 1953, na mkutano wa kwanza uliofanyika California.Kusini
¶Narcotics Anonymous was formed in July 1953, with the first meeting held in Southern California.
9. Ushirika ulikua kwa ghafla lakini kwa haraka ukaenea kwa maeneo mbalimbali ya nchini Marekani.
The Fellowship grew erratically but quickly spread to various parts of the United States.
10. Tangu mwanzo, ilikuwa ni dhahiri kuna haja ya “kitabu juu ya ahueni” ya kusaidia kuimarisha Ushirika.
From the beginning, the need was seen for a “book on recovery” to help strengthen the Fellowship.
11. Kijitabu hiki cha, “Narcotics Anonymous,” kilichapishwa katika 1962.
The pamphlet, “Narcotics Anonymous,” was published in 1962.
12. ¶Hata hivyo, Ushirika bado ulikuwa na muundo mdogo, na miaka ya 1960 ilikuwa kipindi cha mapambano.
¶However, the Fellowship still had little structure and the 1960’s were a period of struggle.
13. Uanachama ulikua kwa kasi kwa muda na kisha ukaanza kupungua.
Membership grew rapidly for a time and then began to decline.
14. Haja ya mwelekeo maalum ulihitajika kwa dharura.
The need for a more specific direction was readily apparent.
15. N.A. ilionyesha ukomavu wake katika mwaka wa 1972, wakati Ofisi Ya Huduma Ya Dunia (O.H.D.) ilipofunguliwa Los Angeles.
N.A. demonstrated its maturity in 1972, when a World Service Office (W.S.O.) was opened in Los Angeles.
16. O.H.D. imeleta umoja uliohitajika na hisia ya kusudi kwa Ushirika.
The W.S.O. has brought the needed unity and sense of purpose to the Fellowship.

17. ¶Ufunguzi wa O.H.D. ulileta utulivu na ukuaji wa Ushirika.
¶The opening of the W.S.O. brought stability to the growth of the Fellowship.
18. Leo, kuna maelfu ya waadhiliwa wanaopata nafuu katika maelfu ya mikutano kote Marekani na katika nchi nyingi za kigeni.
Today, there are many thousand recovering addicts in hundreds of meetings all across the United States and in many foreign countries.
19. Leo Ofisi Ya Huduma Ya Dunia kweli hutumikia Ushirika duniani kote.
Today the World Service Office truly serves a worldwide Fellowship.
20. ¶Narcotics Anonymous kwa muda mrefu ilitambua haja ya kuwa na Nakala kamili juu ya uraibu—kitabu kuhusu waadhiliwa, juu ya waadhiliwa na kwa ajili ya waadhiliwa.
¶Narcotics Anonymous has long recognized the need for a complete Basic Text on addiction—a book about addicts, by addicts and for addicts.
21. ¶Juhudi hii ikatiwa nguvu, baada ya kuundwa kwa O.H.D. na uchapishaji wa *Mti wa N.A.*, kijitabu juu ya kazi ya huduma.
¶This effort was strengthened, after the formation of W.S.O. with the publication of *The N.A. Tree*, a pamphlet on service work.
22. Kijitabu hiki kilikuwa “mwongozo wa awali” wa Ushirika huu.
This pamphlet was the original “service manual” of the Fellowship.
23. Imefuatiwa na nakala zingine na za kina ,na sasa *Mwongozo wa huduma za N.A.*
It has been followed by subsequent and more comprehensive volumes, and now the *N.A. Service Manual*.
24. ¶Mwongozo ulielekeza muundo wa huduma uliojumisha Kongamano la Huduma Duniani.
¶The manual outlined a service structure which included a World Service Conference.
25. K.H.D., kwa upande wake, ilijumuisha Kamati ya Fasihi.
The W.S.C., in turn, included a Literature Committee.
26. Kwa himizo la O.H.D., wanachama kadhaa wa Bodi ya Wadhamini, na Kongamano, kazi ilianza.
With the encouragement of W.S.O., several members of the Board of Trustees, and the Conference, work began.
27. ¶Kilio kwa ajili ya fasihi, hasa maandishi ya kina, kilipozidi, K.H.D. Kamati ya Fasihi iliziduliwa.
¶As the cry for literature, particularly a comprehensive text, became more widespread, the W.S.C. Literature Committee developed.
28. Mnamo Oktoba 1979, Mkutano wa kwanza wa Fasihi Duniani ulifanyika katika Wichita, Kansas, ikifuatiwa na mikutano katika Lincoln, Nebraska; Memphis, Tennessee; Santa Monica, California; Warren, Ohio; na Miami, Florida.
In October 1979, the first World Literature Conference was held in Wichita, Kansas, followed by conferences in Lincoln, Nebraska; Memphis, Tennessee; Santa Monica, California; Warren, Ohio; and Miami, Florida.
29. ¶K.H.D. Kamati Ndogo ya Fasihi, kwa kufanya kazi katika mkutano na kama watu binafsi, imekusanya mamia ya kurasa ya vifaa kutoka kwa wanachama na makundi katika Ushirika.
¶The W.S.C. Literature Subcommittee, working in conference and as individuals, has collected hundreds of pages of material from members and groups throughout the Fellowship.
30. Maandishi haya kwa makini yameorodheshwa, rekebisha, kukusanywa upya kuchabuliwa.na kuunganishwa.
This material has been laboriously catalogued, edited, assembled, dismembered, and reassembled.

31. Wengi wa wakilishi wa maeneo na mikoani wanaofanya kazi na Kamati wamejitolea masaa maelfu kutengeneza kazi iliyotolewa hapa.
Dozens of area and regional representatives working with the Committee have dedicated thousands of man-hours to produce the work here presented.
32. Lakini muhimu zaidi, wanachama hao walitaka kuhakikisha maandishi yenye “dhamira ya kundi”.
But more importantly, those members have conscientiously sought to ensure a “group conscience” text.
33. ¶Ili kutunza na roho ya kutokujulikana, sisi, K.H. Kamati Ndogo ya Fasihi, tunaona ni sahihi kwetu kutoa shukrani zetu maalum na shukrani kwa Ushirika kwa jumla, hasa wengi ambao wamechangia vifaa na maandishi kwa ajili ya kuingizwa katika kitabu.
¶In keeping with the spirit of anonymity, we, the W.S. Literature Subcommittee, feel it appropriate to express our special gratitude and appreciation to the Fellowship as a whole, especially the many who contributed material for inclusion in the book.
34. Tunahisi kwamba kitabu hiki ni jumla ya Dhamira ya Kundi na Ushirika wote na kwamba kila wazo lililowasilishwa limejumuishwa katika kazi hii kwa njia moja au nyingine.
We feel that this book is a synthesis of the collective Group Conscience of the entire Fellowship and that every single idea submitted is included in the work in some form or another.
35. ¶Nakala hii inalengo kama kitabu kwa kila mraibu anayetafuta ahueni.
¶This volume is intended as a textbook for every addict seeking recovery.
36. Kama waraibu, tunajua uchungu wa uadhiliwa, lakini tunajua pia furaha ya ahueni ambayo tumepata katika Ushirika wa Narcotics Anonymous.
As addicts, we know the pain of addiction, but we also know the joy of recovery we have found in the Fellowship of Narcotics Anonymous.
37. Tunaamini wakati umefika kushiriki ahueni yetu, katika mfumo wa maandishi, na wote wapendao kile ambacho tumepata.
We believe the time has come to share our recovery, in written form, with all who desire what we have found.
38. Ipasavyo, kitabu hiki ni kwa madhumuni ya kuelimisha kila mraibu:
Appropriately, this book is devoted to informing every addict:

KWA LEO TU, KAMWE HAUHITAJI KUTUMIA TENA!
JUST FOR TODAY, YOU NEVER HAVE TO USE AGAIN!

39. ¶Kwa hiyo, “Kwa shukrani katika usafi wetu, sisi tunaweka wakfu kitabu chetu cha N.A. kwa huduma ya upendo wa Nguvu Iliyo Zaidi Yetu.
¶Therefore, “With gratitude in our cleanliness, we dedicate our N.A. book to the loving service of our Higher Power.
40. Hivyo kwa njia ya maendeleo ya mawasiliano na fahamu ya Mungu, hakuna mraibu anayetafuta ahueni anafaa kufa bila kupata nafasi ya kupata njia bora ya maisha.”
That through the development of a conscious contact with God, no addict seeking recovery need die without a chance to find a better way of life.”
41. ¶Tunabaki watumishi waaminifu. Katika shukrani na upendo katika huduma,
¶We remain trusted servants. In gratitude and loving service,

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1. **Utangulizi**
Introduction

2. **Hiki** kitabu ni uzoefu wa pamoja wa Ushirika wa Narcotics Anonymous.
This book is the shared experience of the Fellowship of Narcotics Anonymous.
3. Tunawakaribisha kusoma kifungu hiki, tukitumaini kwamba utachagua kushiriki nasi maisha mapya ambayo tumepata.
We welcome you to read this text, hoping that you will choose to share with us in the new life we have found.
4. Kwa hakika hatujapata “tiba” ya uraibu.
We have by no means found a “cure” for addiction.
5. Sisi hutoa tu mpango uliothibitika kwa ajili ya ahueni ya kila siku.
We offer only a proven plan for daily recovery.
6. ¶Katika N.A., sisi hufuata mpango uliochukuliwa kutoka Alcoholics Anonymous.
¶In N.A., we follow a program adapted from Alcoholics Anonymous.
7. Zaidi ya watu milioni moja wamepata ahueni katika A.A., wengi wao waadhiliwa sugu wa pombe kama sisi tulivyo kuwa kwa madawa ya kulevya.
More than one million people have recovered in A.A., most of them just as hopelessly addicted to alcohol as we were to drugs.
8. Sisi tuna shukurani kwa ushirika wa A.A. kwa kutuonyesha sisi njia ya maisha mapya.
We are grateful to the A.A. fellowship for showing us the way to a new life.
9. ¶Hatua Kumi na Mbili za Narcotics Anonymous, kama zilivyochukuliwa kutoka A.A., ndio msingi wa mpango wa ahueni yetu.
¶The Twelve Steps of Narcotics Anonymous, as adapted from A.A., are the basis of our recovery program.
10. Sisi tumezidisha mtazamo wao.
We have only broadened their perspective.
11. Sisi hufuata njia hiyo isipokuwa kwa tofauti moja; kitambulisho chetu kama waadhiliwa kimejumlishwa na heshima kwa hisia yoyote kubadilika, akili-kutawaliwa na chochote.
We follow the same path with a single exception; our identification as addicts is all-inclusive with respect to any mood-changing, mind-altering substance.
12. “Ulevi” ni tamko la jumla kwetu sisi; tatizo letu si dawa maalum, ni ugonjwa unaoitwa “uraibu.”
“Alcoholism” is too limited a term for us; our problem is not a specific substance, it is a disease called “addiction.”
13. Tunaamini kwamba kama Ushirika, tumekuwa tukiongozwa na Dhamira ya Juu, na tunashukuru kwa Mwelekeo ambao umetuwezesha kujenga juu ya mpango-dhabiti wa ahueni.
We believe that as a Fellowship, we have been guided by a Greater Consciousness, and are grateful for the Direction that has enabled us to build upon an already-proven program of recovery.
14. ¶Tunakuja kwa Narcotics Anonymous kwa njia mbalimbali na tunaamini kwamba tunapatanishwa pamoja kwamba sisi tulishindwa kuafikia masharti ya uraibu wetu.
¶We come to Narcotics Anonymous by various means and believe that our common denominator is that we failed to come to terms with our addiction.

15. Kwa sababu ya aina na kiwango cha waraibu wanaopatikana ndani ya Ushirika wetu, sisi huchukulia suluhisho zinazopatikana ndani ya kitabu hiki kwa hali ya ujumla.
Because of the degree and variety of addiction found within our Fellowship, we approach the solution contained within this book in general terms.
16. Tunaomba kwamba tumekuwa tukitafuta na kwa uhakika, ili kila mraibu anayesoma kitabu hiki atapata matumaini kama tulivyopata.
We pray that we have been searching and thorough, so that every addict who reads this volume will find the hope we have found.
17. ¶Juu ya uzoefu wetu, tunaamini kwamba kila mraibu, pamoja na mraibu “mtazamiwa”, anaugua ugonjwa usio na tiba wa mwili, akili, na roho.
¶Based on our experience, we believe that every addict, including the “potential” addict, suffers from an incurable disease of body, mind, and spirit.
18. Tulikuwa katika mtego usio na matumaini, suluhisho asili ni ya kiroho.
We were in the grip of a hopeless dilemma, the solution of which is spiritual in nature.
19. Kwa hiyo, kitabu hiki kitapambana na mambo ya kiroho.
Therefore, this book will deal with spiritual matters.
20. ¶Sisi si ushirika wa kidini.
¶We are not a religious organization.
21. Mpango wetu ni seti ya kanuni za kiroho kwa njia ambayo sisi tunapata nafuu hali inayoonekana isiyo na matumaini ya akili na mwili.
Our program is a set of spiritual principles through which we are recovering from a seemingly hopeless state of mind and body.
22. Katika kuandaa kazi hii, sisi tumeomba: “*Mungu, utupe maarifa ili tupate kuandika kwa mujibu wa maagizo yako Ya Kiungu,...*”
Throughout the compiling of this work, we have prayed: “*GOD, grant us knowledge that we may write according to Your Divine precepts,...*”
23. *...tia ndani yetu hisia ya kusudi yako,...*
...instill in us a sense of Your purpose,...
24. *...tufanye watumishi wa mapenzi Yako na kutupatia dhamana ya kutokuwa na ubinafsi, kwamba hii kweli iwe kazi Yako, siyo yetu, ili kwamba hakuna mraibu, mahali popote, anafaa kufa kutokana na hofu ya uraibu.”*
...make us servants of Your will and grant us a bond of selflessness, that this may truly be Your work, not ours, in order that no addict, anywhere, need die from the horrors of addiction.”
25. Kila kitu ambacho hutokea katika mwendo wa huduma ya NA lazima itiwie motisha na hamu ya mafanikio zaidi kupeleka ujumbe wa ahueni kwa mraibu ambaye bado anateseka.
Everything that occurs in the course of N.A. service must be motivated by the desire to more successfully carry the message of recovery to the addict who still suffers.
26. Ilikuwa ni kwa sababu hii kwamba tulianza kazi hii.
It was for this reason that we began this work.
27. Sisi lazima daima tukumbuke kwamba kama mtu binafsi wanachama, vikundi na kamati za huduma, sisi kamwe hatupaswi kuwa katika ushindani na kila mmoja.
We must always remember that as individual members, groups and service committees, we are not and should never be in competition with each other.
28. Sisi hufanya kazi tofauti na kwa pamoja ili kusaidia mgeni na kwa manufaa yetu wenyewe.
We work separately and together to help the newcomer and for our common good.

29. Tumejifunza, kwa uchungu, kwamba ugomvi wa ndani hulemaza Ushirika wetu; unatuzuia kutoa huduma muhimu kwa ajili ya ukuaji.
We have learned, painfully, that internal strife cripples our Fellowship; it prevents us from providing the services necessary for growth.
30. ¶Ni matumaini yetu kwamba kitabu hiki kitasaidia mraibu ambaye anateseka kupata suluhu ambalo tumepata.
¶It is our hope that this book will help the suffering addict find the solution that we have found.
31. Lengo letu ni kubaki safi, kwa leo tu, na kupeleka ujumbe wa ahueni.
Our purpose is to remain clean, just for today, and to carry the message of recovery.
32. ¶Asante sana,
¶Thank you,

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1. *Vitabu vingi vimeandikwa juu ya asili ya uraibu.
Many books have been written about the nature of addiction.*
2. *Kitabu hiki msingi wake unahusu asili ya ahueni.
This book primarily concerns itself with the nature of recovery.*
3. *Kama wewe ni mraibu na umepata kitabu hiki, tafadhali jipe nafasi na ukisome!
If you are an addict and have found this book, please give yourself a break and read it!*

Kitabu cha Kwanza

Book One

NARCOTICS ANONYMOUS
NARCOTICS ANONYMOUS

Sura ya Kwanza
Chapter One

1. **MWADHIRIWA/MRAIBU NI NANI?
WHO IS AN ADDICT?**
2. *Wengi wetu si lazima tufikirie mara mbili kuhusu swali hili.*
¶*Most of us do not have to think twice about this question.*
3. *TUNAJUA!*
WE KNOW!
4. *Maisha yetu yote na fikra zetu zimetawaliwa na dawa za kulevya kwa njia moja au nyingine—upataji na utumiaji wa njia na njama za kupata zaidi.*
Our whole life and thinking is centered in drugs in one form or another, the getting and using and finding ways and means to get more.
5. *Tunaishi kutumia na kutumia ili tuishi.*
We use to live and live to use.
6. *Kwa ufupi, mraibu ni mwanamke au mwanaume ambaye maisha yake yametawaliwa na dawa za kulevya.*
Very simply an addict is a man or woman whose life is controlled by drugs.
7. *Sisi ni watu wenye maradhi endelevu na mwisho wetu daima ni ule: jela, taasisi na kifo.*
We are people in the grip of a continuing and progressive illness whose ends are always the same: jails, institutions and death.
8. **W**enzetu ambao wamegundua mpango wa Narcotics Anonymous sin lazima wafikirie mara mbili kuhusu swali: Nani ni mraibu?
Those of us who have found the program of Narcotics Anonymous do not have to think twice about the question: Who is an addict?
9. *Tunajua!*
We know!
10. *Zifuatazo ni uzoefu wetu.*
The following is our experience.
11. ¶*Kama waraibu sisi ni watu ambao matumizi ya kitu chochote kinachobadili mawazo na hisia zetu husababisha shida katika eneo lolote maishani mwetu.*
¶*As addicts, we are people whose use of any mind-altering, mood-changing substance causes a problem in any area of life.*
12. *Uraibu ni ugonjwa ambao unahusisha zaidi ya matumizi ya dawa tu.*
Addiction is a disease which involves more than simple drug use.
13. *Baadhi yetu tunaamini kwamba ugonjwa wetu ulikuwepo muda mrefu kabla ya mara yetu ya kwanza kutumia.*
Some of us believe that our disease was present long before the first time we used.
14. ¶*Wengi wetu hatukujifikiria kuwa waraibu kabla ya kuja kwa mpango wa Narcotics Anonymous.*
¶*Most of us did not consider ourselves addicted before coming to the Narcotics Anonymous program.*

15. Habari tuliyo nayo ilitoka kwa watu wasio na ujumbe halisi.
The information available to us came from misinformed people.
16. Bora tungewacha kutumia kwa muda mfupi, tulidhania tulikuwa sawa
As long as we could stop using for a while, we thought we were all right.
17. Tulitazamia kuacha, si kutumia.
We looked at the stopping, not the using.
18. Jinsi uraibu wetu ulivyozidi, tuliwacha kufikiria sana kuhusu kuwacha.
As our addiction progressed, we thought of stopping less and less.
19. Wakati tu ambapo tulihitaji sana ndipo tulipojiuliza, “Je, inawezekana kuwa dawa za kulevya?”
Only in desperation did we ask ourselves, “Could it be the drugs?”
20. ¶Hatukuchagua kuwa waraibu.
¶We did not choose to become addicts.
21. Tunaugua ugonjwa unaojionyesha katika njia ambazo ni kutoingiliana na wanajamii na kufanya kugundua, utambuzi na matibabu magumu.
We suffer from a disease which expresses itself in ways that are anti-social and make detection, diagnosis and treatment difficult.
22. ¶Ugonjwa wetu ulitutenganisha na watuisipokuwa tu upataji, utumiaji na kupata njia za kupata zaidi.
¶Our disease isolated us from people except for the getting, using and finding ways and means to get more.
23. Uadui, chuki, ubinafsi na kujinufaisha, sisi hujitenganisha na kila mtu.
Hostile, resentful, self-centered and self-seeking, we cut ourselves off from the outside world.
24. Chochote ambacho hakitambuliki kabisa kikawa kipya na hatari.
Anything not completely familiar became alien and dangerous.
25. Dunia yetu ilikuwa ndogo na kutengwa kukawa ndio maisha yetu.
Our world shrank and isolation became our life.
26. Tulitumia ili kuishi.
We used in order to survive.
27. Ilikuwa ndio njia pekee ya kuishi ambayo tulijua.
It was the only way of life we knew.
28. ¶Wengine wetu walitumia, wakatumia zaidi na kudhalilisha dawa za kulevya na bado kamwe hatukujichukulia kuwa waraibu.
¶Some of us used, misused and abused drugs and still never considered ourselves addicts.
29. Kwa yote haya, tuliendelea kujiambia, “Naweza.”
Through all of this, we kept telling ourselves, “I can handle it.”
30. Potofu yetu juu ya uraibu ilileta maono ya vurugu, uhalifu mitaani, sindano chafu na jela.
Our misconceptions about the nature of addiction conjured up visions of violence, street crime, dirty needles and jail.
31. ¶Wakati uraibu wetu ulichukuliwa kama uhalifu au upungufu wa maadili, tukawa waasi na kuamua kujitenga zaidi.
¶When our addiction was treated as a crime or moral deficiency, we became rebellious and were driven deeper into isolation.

32. Baadhi ya ujuu ule ulihisi kuwa mzuri na polepole vitu ambavyo ilibidi tufanye ili kukimu utumiaji wetu ulidhihirisha tamaa
Some of the highs felt great, but eventually the things we had to do in order to support our using reflected desperation.
33. Tulipatikana katika mtego wa ugonjwa wetu.
We were caught in the grip of our disease.
34. Tulilazimika kuishi kwa njia yoyote tungeweza.
We were forced to survive any way we could.
35. Tuliwadanganyilia watu na kujaribu kudhibiti kila kitu karibu nasi.
We manipulated people and tried to control everything around us.
36. Tulidanganya, tukaiba na kudanganya na kujiuza wenyewe.
We lied, stole, cheated and sold ourselves.
37. Lazima tungekuwa na dawa za kulevya, bila ya kujali gharama.
We had to have drugs, regardless of the cost.
38. Kishindo na hofu zikaanza kuvamia maisha yetu.
Failure and fear began to invade our lives.
39. ¶Nyanja moja ya uraibu wetu ilikuwa kutoweza kwetu kukabiliana na maisha kwa masharti yake.
¶One aspect of our addiction was our inability to deal with life on its terms.
40. Tulijaribu dawa za kulevya na mchanganyiko wa dawa za kulevya katika jitihada za kukabiliana na dunia iliyonekana yenye vurugu.
We tried drugs and combinations of drugs in an effort to cope with a seemingly hostile world.
41. Tulitumai kupata njia ya kutatua shida kuu tuliyo nayo—wenyewe
We dreamed of finding a magic formula that would solve our ultimate problem—ourselves.
42. Ukweli ni kwamba hatungeweza kutumia kitu chochote kinachobadili akili au hisia , hata bangi na pombe.
The fact was that we could not successfully use any mind-altering or mood-changing substance, including marijuana and alcohol.
43. Dawa za kulevya zikawacha kutufanya tuhisi vizuri.
Drugs ceased to make us feel good.
44. ¶Wakati mwingine, tulikuwa tunajihami kuhusu uraibu wetu a kuhalalisha utumiaji wetu sanasana tulipokuwa na “maagizo halali”
¶At times, we were defensive about our addiction and justified our right to use, especially when we had “legal prescriptions.”
45. Tulifurahia wakati mwingine tabia zilizo kinyume cha sheria na mara nyingi ajabu kwamba zilifananisha kutumia kwetu.
We were proud of the sometimes illegal and often bizarre behavior that typified our using.
46. Sisi “tulisahau” nyakati ambazo tuliketi pekee yetu tukiwa tumejawa na woga na hofu.
We “forgot” the times we sat alone consumed by fear and self-pity.
47. Tukaanguka katika kufikiri kwa uchaguzi.
We fell into a pattern of selective thinking.

48. Tulikumbuka tu nyakati “nzuri” za utumiaji wetu.
We only remembered the “good” drug experiences.
49. Tulihalalisha na kufanya uwiano mambo tulifaa kufanya ili kuzuia kuwa wagonjwa ama kupoteza fahamu.
We justified and rationalized the things we had to do to keep from being sick or going crazy.
50. Tulipuuza nyakati ambazo maisha yalionekana kuwa ndoto mbaya.
We ignored the times when life seemed to be a nightmare.
51. Tuliepuka ukweli wa uraibu wetu
We avoided the reality of our addiction.
52. ¶Kazi kuu za kiakili na kihisia kama utambuzi na uwezo wa kupenda ziliadhiriwa vikali na utumiaji wetu wa dawa za kulevya.
¶Higher mental and emotional functions, such as conscience and the ability to love, were sharply affected by our use of drugs.
53. Ujuzi wa kuishi ulipunguzwa kufikia kiwango cha kiunyama.
Living skills were reduced to the animal level.
54. Roho yetu ilivunjika.
Our spirit was broken.
55. Uwezo wa kuhisi kibinadamu uliopotea.
The capacity to feel human was lost.
56. Hii inaonekana imekithiri, lakini wengi wetu wamekuwa katika hali hii.
This seems extreme, but many of us have been in this state.
57. ¶Tulizidi kutafuta “jibu”—yule mtu, mahali au kitu ambacho kingefanya kila kitu kuwa sawa.
¶We were constantly searching for “the answer”—that person, place or thing that would make everything all right.
58. Tukakosa uwezo wa kuishi maisha ya kila siku.
We lacked the ability to cope with daily living.
59. Uraibu wetu ulipofikiana nasi, wengi wetu tulijipata ndani na nje ya mipango tofauti.
As our addiction caught up with us, many of us found ourselves in and out of institutions.
60. Matukio haya yaliashiria kuwa kulikuwa na kitu kibaya katika maisha yetu.
¶These experiences indicated there was something wrong with our lives.
61. Tulitaka njia rahisi ya kuepuka na...
We wanted an easy way out and...
62. ...baadhi yetu tulifikiria kujiua.
...some of us thought of suicide.
63. Jitihada zetu zilikuwa dhaifu, na zilichangia tu katika hisia zetu kuwa hatufai.
Our attempts were usually feeble, and only helped to contribute to our feelings of worthlessness.
64. Tulinaswa katika udanganyifu wa “kama nini”, “kama tu” na “mara moja zaidi tu.”
We were trapped in the illusion of “what if,” “if only” and “just one more time.”
65. Tulipotafuta msaada, tulikuwa tu tunatafuta kutokuwepo kwa maumivu.
When we did seek help, we were really only looking for the absence of pain.

66. ¶Tumepata afya ya kimwili mara nyingi, na kisha kupoteza tu kwa kutumia tena.
¶We have regained good physical health many times, only to lose it by using again.
67. Kufuatilia rekodi yetu inaonyesha kwamba ni vigumu kwetu kutumia kwa mafanikio.
Our track record shows that it is impossible for us to use successfully.
68. Ingawa tunaonekana kuwa sawa, kutumia dawa za kulevya huturudisha katika magoti yetu.
No matter how well we may appear to be in control, using drugs always brings us to our knees.
69. ¶Kama magonjwa mengine yasiyokuwa na tiba, uraibu unaweza kukamatwa.
¶Like other incurable diseases, addiction can be arrested.
70. Tunakubaliana kuwa hakuna jambo la aibu kuhusu kuwa mraibu, ikiwa tu tunakubali utata wetu kwa uaminifu na kuchukua hatua chanya.
We agree that there is nothing shameful about being an addict, provided we accept our dilemma honestly and take positive action.
71. Tuko tayari kukubali bila tashwishi kuwa tuna mzio na dawa za kulevya.
We are willing to admit without reservation that we are allergic to drugs.
72. Akili ya kawaida hutuambia kwamba itakuwa wendawazimu kurejea katika chanzo cha mzio wetu.
Common sense tells us that it would be insane to go back to the source of our allergy.
73. Matukio yetu huonyesha kuwa dawa haiwezi “kutibu” ugonjwa wetu.
Our experience indicates that medicine cannot “cure” our illness.
74. ¶Ingawa uvumiliaji wa kimwili na kiakili huwa muhimu, dawa nyingi hazihitaji wakati nyongeza wa utumiaji ili kusababisha athari za mzio.
¶Although physical and mental tolerance play a role, many drugs require no extended period of use to trigger allergic reactions.
75. Tulivyojibeba ndicho kilichotufanya waraibu, si utumiaji wetu.
Our reaction is what makes us addicts, not how much we use.
76. ¶Wengi wetu hatufikiri tulikuwa na tatizo mpaka dawa za kulevya zilipoisha.
¶Many of us did not think we had a problem until the drugs ran out.
77. Hata wakati wengine walituambia tulikuwa na tatizo, tuliamini kuwa tulikuwa sawa na ulimwengu ndio hukuwa sawa.
Even when others told us we had a problem, we were convinced that we were right and the world was wrong.
78. Tulitumia imani hii kuhalalisha tabia zetu za uharibifu.
We used this belief to justify our self-destructive behavior.
79. Tulikuza njia ya kuona mabo ambayo ilituwezesha kufuata uraibu wetu bila kujali ustawi wetu ama wa watu wengine.
We developed a point of view that enabled us to pursue our addiction without concern for our own well-being or that of others.
80. Tulianza kuhisi kuwa dawa hizo zilikuwa zinatua hata kabla ya kumweleza mtu yeyote mwingine.
We began to feel the drugs were killing us long before we could ever admit it to anyone else.
81. Tuligundua kuwa tulipojaribu kuwacha kutumia, hatungeweza.
We noticed that if we tried to stop using, we couldn't.
82. Tulishuku kuwa tulikuwa tumepoteza uwezo kwa dawa hizi na hatukuwa na nguvu za kuwacha kutumia.
We suspected we had lost control over the drugs and had no power to stop.

83. ¶Mambo fulani yalifuata tulivyoendelea kutumia.
¶Certain things followed as we continued to use.
84. Tukazoea hali ya kiakili ambayo ni ya kawaida kwa waraibu.
We became accustomed to a state of mind common to addicts.
85. Tulisahau jinsi ilivyokuwa kabla tuanze kutumia; tukasahau neema ya kijamii.
We forgot what it was like before we started using; we forgot the social graces.
86. Tulipata tabia na mienendo ya kiajabu.
We acquired strange habits and mannerisms.
87. Tulisahau kufanya kazi; tukasahau kucheza; tukasahau kujieza na kuonyesha tunajali wengine.
We forgot how to work; we forgot how to play; we forgot how to express ourselves and show concern for others.
88. Tulisahau jinsi ya kuhisi.
We forgot how to feel.
89. ¶Tulipokuwa tunatumia, tuliisha katika ulimwengu mwingine.
¶While using, we lived in another world.
90. Tulipitia ukweli wa mambo wa kujijua nyakati zingine.
We experienced only periodic jolts of reality to self-awareness.
91. Ilionekana tulikuwa angalau watu wawili badala ya mmoja, kama Dkt. Jekyll na Mheshimiwa Hyde.
It seemed we were at least two people instead of one, like Dr. Jekyll and Mr. Hyde.
92. Tulienda huku na kule tukijaribu kurekebisha maisha yetu kabla ya kukimbia tena.
We ran around trying to get our lives together before our next run.
93. Wakati mwingine tungeweza kufanya hivi vizuri sana lakini baadae ikawa haina maana zaidi na kuwa haiwezekani.
Sometimes we could do this very well, but later, it was less important and more impossible.
94. Mwishowe, Dkt. Jekyll alifariki na Mheshimiwa Hyde kutawala.
In the end, Dr. Jekyll died and Mr. Hyde took over.
95. ¶Kila mmoja wetu kuna vitu ambavyo anaweza sema kuwa hakuwaifanya.
¶Each of us has a few things we can say we never did.
96. Hatuwezi wacha vitu hivi viwe vijisababu ili kutumia tena.
We cannot let these things become excuses to use again.
97. Baadhi yetu hujihisi kuwa wapweke kwa sababu ya tofauti kati yetu na watu wengine na...
Some of us feel lonely because of differences between us and other members, and...
98. ...hii huleta ugumu katika kuwachana na uhusiano na tabia zetu za kitambo.
...this makes it difficult to give up old connections and old habits.
99. ¶Sisi sote tuna njia tofauti za kuvumilia uchungu.
¶We all have different tolerances for pain.
100. Waraibu wengine walihitaji kufika viwango vilivyokithiri kuliko wengine.
Some addicts needed to go to greater extremes than others.

101. Baadhi yetu tuligundua kuwa tulikuwa tumetosheka tulipotambua kuwa tulikuwa tunalevywa mara nyingi sana na ilikuwa inadhuru maisha yetu ya kila siku.
Some of us found we had had enough when we realized that we were getting high too often and it was affecting our daily lives.
102. ¶Mwanzoni, tulitumia kwa njia iliyoonekana kuwahusisha wengine ama hata iliyoweza kutawaliwa...
¶At first, we were using in a manner which seemed to be social or at least controllable...
103. ...na dalili kidogo ya ubaya ambao ungekuwepo siku za usoni.
...with little indication of the disaster which the future held for us.
104. Katika hatua fulani, utumiaji wetu ukawa hauwezitawaliwa na umejitenga na jamii.
At some point, our using became uncontrollable and anti-social.
105. Hii ilianza wakati mambo yalikuwa yanaenda vizuri na tulikuwa katika hali ambazo zilitukubalisha kutumia mara kwa mara.
This began when things were going well and we were in situations that allowed us to use frequently.
106. Huu ndio ulikuwa mwisho wa nyakati nzuri.
This was usually the end of the good times.
107. Tunaweza kuwa tulijaribu kulinganisha au pia kuwacha kutumia lakini tulienda kutoka hali ya mafanikio ya dawa na hali ya kuwa sawa hadi ukosaji wa kiroho, kiakili na kihisia.
We may have tried to moderate, substitute, or even stop using, but we went from a state of drugged success and well-being to complete spiritual, mental and emotional bankruptcy.
108. Hii kiwango cha kushuka inatofautiana kutoka mraibu hadi mraibu.
This rate of decline varies from addict to addict.
109. Hata ikiwa ni miaka, siku, wote ni mteremko.
Whether it is in years or days, it is all downhill.
110. Wale wetu ambao hawafariki kutokana na ugonjwa ule huenda jela, nyumba za wendawazimu au kupoteza tumaini kabisa jinsi ugonjwa unavyoendelea.
Those of us who don't die from the disease will go on to prison, mental institutions or complete demoralization as the disease progresses.
111. ¶Dawa za kulevywa zilikuwa zimetupa hisi kuwa tungewezana na lolote ambalo lingetokea.
¶Drugs had given us the feeling that we could handle whatever situation might develop.
112. Lakini tulitambua kuwa dawa za kulevywa ndizo zilikuwa sababu kubwa yetu kuwa katika masaibu yetu.
We became aware, however, that drugs were largely responsible for having gotten us into our very worst predicaments.
113. Baadhi yetu tunaweza kuishi jela siku zetu zilizosalia kwa sababu zinazohusiana na dawa za kulevywa ama kosa lililotendwa wakati mtu atumiapo.
Some of us may spend the rest of our lives in jail for a drug-related crime or a crime committed while using.
114. ¶Ilitubidi tufike chini kabisa kabla tuwe tayari kuwacha.
¶We had to reach our bottom before we became willing to stop.
115. Tulipata motisha zaidi kutafuta usaidizi katika hatua nyingine ya uraibu wetu.
We were much more motivated to seek help in the latter stage of our addiction.
116. Ilikuwa rahisi kwetu kuona uharibifu, maafa na udanganyifu wa utumiaji wetu.
It was easier for us to see the destruction, disaster and delusion of our using.

117. Ilikuwa vigumu kukana uraibu wetu wakati matatizo yalitukumba.
It was harder to deny our addiction when problems were staring us in the face.
118. ¶Wengine wetu tuliona madhara ya uraibu kwa watu tuliokuwa karibu nao.
¶Some of us first saw the effects of addiction on the people with whom we were close.
119. Tuliwategemea sana kutupitishia maisha kihisia.
We were very dependent on them to carry us emotionally through life.
120. Tulikasirika, tuka hisi kutoridhika na maumivu walipokuwa na shughuli nyingine, marafiki na wapendwa.
We felt angry, disappointed and hurt when they had other interests, friends and loved ones.
121. Tulisikitikia yaliyokuwa yamepita, tukaogopa yajayo na hatukufurahia sana yaliopo.
We regretted the past, dreaded the future, and we weren't too thrilled about the present.
122. Baada ya miaka ya kutafuta, tulikuwa na huzuni na kutoridhika zaidi kuliko yote yalipoanza.
After years of searching, we were more unhappy and less satisfied than when it all began.
123. ¶Uraibu wetu ulikuwa umetufanya watumwa.
¶Our addiction had enslaved us.
124. Tulikuwa wafungwa wa akili zetu wenyewe, na kumshutumu kwa hatia zetu.
We were prisoners of our own mind, condemned by our own guilt.
125. Tulipoteza matumaini ya kuwahi kuwacha.
We had given up ever stopping.
126. Jitihada zetu za kukaa safi zilikuwa daima zimeshindwa, na kusababisha maumivu na taabu.
Our attempts to stay clean had always failed, causing us pain and misery.
127. ¶Kama waraibu, tuna ugonjwa usioweza kupona uotwao uribu...
¶As addicts, we have an incurable disease called addiction...
128. ...ambayo ni sugu, huendelea na kusababisha kifo.
...which is chronic, progressive and fatal.
129. Hata hivyo, ni ugonjwa unaoweza kutibika.
However, it is a treatable disease.
130. Tunahisi kwamba kila mtu peke yake anafaa kujibu swali, “Je, mimi ni mraibu?”
We feel that each individual alone has to answer the question, “Am I an addict?”
131. Jinsi tulipata ugonjwa si ya haja dharura kwetu.
How we got the disease is of no immediate importance to us.
132. Haja yetu ni kupona.
We are concerned with recovery.
133. ¶Tunaanza kutibu uraibu wetu kwa kutotumia.
¶We begin to treat our addiction by not using.
134. Wengi wetu tulitafuta majibu lakini hatukufanikiwa kupata suluhisho linalidumu hadi tulipopatana.
Many of us sought answers but failed to find any workable solution until we found each other.
135. Tunapojitambulisha kama waraibu, usaidizi huwezekana.
Once we identify ourselves as addicts, help becomes possible.

136. Tunaweza kujiona kidogo kwa waraibu wengine na kidogo chao kwetu.
We can see a little of ourselves in every addict and a little bit of them in us.
137. Ufahamu huu unatuwezesha kusaidiana.
This insight lets us help one another.
138. Hatima yetu walionekana kukatisha mpaka sisi kupatikana kulevya safi ambao walikuwa tayari kushiriki pamoja nasi.
Our futures seemed hopeless until we found clean addicts who were willing to share with us.
139. Kunyimwa ya madawa ya kulevya yetu ilikuwa nini alikuwa naendelea sisi wagonjwa, na kulazwa zetu waaminifu kutuwezesha kuacha kutumia.
Denial of our addiction was what had kept us sick, and our honest admission enabled us to stop using.
140. Watu wa Narcotics Anonymous walitambua kwamba walikuwa nafuu madawa ya aliyekuwa kujifunza kuishi bila madawa ya kulevya.
The people of Narcotics Anonymous told us that they were recovering addicts who had learned to live without drugs.
141. Kama wangeweza kufanya hivyo, hivyo inaweza sisi.
If they could do it, so could we.
142. ¶Mbadala tu wa kupona ni magereza, taasisi kupuuzwa na kifo.
¶The only alternatives to recovery are jails, institutions, dereliction and death.
143. Kwa bahati mbaya, ugonjwa yetu unatufanya kukataa uraibu wetu.
Unfortunately, our disease makes us deny our addiction.
144. Kama wewe ni mraibu, pia wewe unaweza pata njia mpya ya maisha kupitia mpango wa N.A. ambayo hayangewezekana vingine.
If you are an addict, you too can find a new way of life through the N.A. program that would not otherwise be possible.
145. Tumekuwa na shukrani katika safari yetu ya kupona.
We have become very grateful in the course of our recovery.
146. Maisha yetu yamekuwa ya maana kupitia kutotumia dawa na kwa kupitia Hatua zile Kumi na Mbili za Narcotics Anonymous.
Our lives have become useful, through abstinence and by working the Twelve Steps of Narcotics Anonymous.
147. ¶Tunatambua kwamba hatujawahi pona na tunabeba ugonjwa ndani yetu maisha yetu yote.
¶We realize that we are never cured and carry the disease within us all our lives.
148. Tuna ugonjwa ambao tunaweza kupona.
We have a disease from which we do recover.
149. Kila siku sisi ni hupewa nafasi nyingine.
Each day we are given another chance.
150. Tunaamini kuwa kuna njia moja pekee yetu kuishi, nayo ni njia ya N.A.
We are convinced that there is only one way for us to live, and that is the N.A. way.

Sura ya Pili
Chapter Two

1. **MPANGO WA NARCOTICS ANONYMOUS¹ NI NINI?
WHAT IS THE N.A. PROGRAM?**
2. *N.A. ni ushirika wa kujitolea usiojinufaisha au jamii ya wanawake na wanaume ambao dawa za kulevya zimekuwa tatizo kubwa kwao.*
¶*N.A. is a non-profit fellowship or society of men and women for whom drugs had become a major problem.*
3. *Sisi ni wahathiriwa/waraibu wanaopata nafuu ambao hukutana mara kwa mara kusaidiana ili kuendelea kukaa tukiwa, safi.*
We are recovered addicts who meet regularly to help each other stay clean.
4. *Huu ni mpango wa kujiepusha kikamilifu kutokana na matumizi ya dawa za kulevya.*
This is a program of complete abstinence from all drugs.
5. *Hitaji ni “moja” tu la uwanachama, hamu ya kuacha kutumia.*
There is only “one” requirement for membership, the honest desire to stop using.
6. *Hakuna lazima katika N.A., ila tunapendekeza uwe muwazi na ujipe nafasi.*
There are no musts in N.A., but we suggest that you keep an open mind and give yourself a break.
7. *Mpango wetu una vifungu vya kanuni zilizoandikwa na ni rahisi kuzifuata katika maisha yetu ya kila siku.*
Our program is a set of principles, written so simply that we can follow them in our daily lives.
8. *Kitu muhimu kuhusu kanuni hizo ni kwamba “Zinafanya Kazi.”*
The most important thing about them is that “They Work.”
9. ¶*Hakuna masharti yoyote katika N.A.*
¶*There are no strings attached to N.A.*
10. *Hatushirikiani na taasisi yoyote, hakuna kiingilio au malipo, wala miadi ya kutia sahihi, hakuna ahadi kwa mtu yeyote.*
We are not affiliated with any other organizations, we have no leaders, no initiation fees or dues, no pledges to sign, no promises to make to anyone.
11. *Hatuna uhusiano na chama chotote cha kisiasa, dini, au jeshi la polisi, na hakuna anaye chunguza mambo yetu wakati wowote.*
We are not connected with any political, religious, or law enforcement groups, and are under no surveillance at any time.
12. *Mtu yeyote anaweza kujiunga nasi bila kujali umri, rangi, jinsia, ngono taambulisho, imani, dini au kutokuwa na dini.*
Anyone may join us regardless of age, race, color, creed, religion or lack of religion.
13. ¶*Hatujali ni nini umetumia au kiasi gani umetumia au watu gani ulioshirikiana nao, mambo uliyofanya zamani, kiasi gani ulichonacho, isipokuwa unachotaka kufanya kuhusu tatizo lako na jinsi gani tunaweza kukusaidia.*
¶*We are not interested in what or how much you used or who your connections were, what you have done in the past, how much or how little you have, but only in what you want to do about your problem and how we can help.*

14. *Mwanachama mpya ndiye mtu muhimu sana katika mkutano wowote, kwa sababu tunakihifadhi tulichonacho kwa kukipeana.*
The newcomer is the most important person at any meeting, because we can only keep what we have by giving it away.
15. *Tumejifunza kutokana na uzoefu wa makundi yetu kwamba wale wanaohudhuria mikutano mara kwa mara wanabakia kuwa safi.*
We have learned from our group experience that those who keep coming to our meetings regularly stay clean.
16. Narcotics Anonymous ni Ushirika wa wanaume kwa wanawake ambao wanajifunza kuishi bila dawa za kulevya.
Narcotics Anonymous is a Fellowship of men and women who are learning to live without drugs.
17. Sisi ni jamii isiyokuwa ya kiserikali, na hatuna haki malipo au ada ya aina yoyote.
We are a non-profit society, and have no dues or fees of any kind.
18. Kila mmoja wetu imelipa bei ya uanachama.
Each of us has paid the price of membership.
19. Tumelipia vikuu kwa uchungu wetu ili kupona.
We have paid dearly with our pain for the right to recover.
20. ¶Sisi ni waraibu wanaofaulu kuishi kwa kila njia ambao hukutana mara kwa mara pamoja.
¶We are addicts, surviving against all odds, who meet regularly together.
21. Tunajibu kuzungumza kwa ukweli na kusikiliza hadithi za wanachama kwa ujumbe wa kupona.
We respond to honest sharing and listen to the stories of our members for the message of recovery.
22. Tunatambua kwamba, mwishowe, kuna matumaini kwa ajili yetu.
We realize that, at last, there is hope for us.
23. ¶Tunatumia zana ambazo vimewasaidia waraibu wengine ambao wanapona ambao wamejifunza kishi bila dawa za kulevya katika Narcotics Anonymous.
¶We make use of the tools that have worked for other recovering addicts who have learned to live without drugs in Narcotics Anonymous.
24. Hatua kumi na mbili ni zana chanya zinazoweza kupona.
The Twelve Steps are positive tools that make recovery possible.
25. Lengo letu la msingi ni kukaa safi na kubeba ujumbe kwa waraibu ambao bado wanateseka.
Our primary purpose is to stay clean and to carry the message to the addict who still suffers.
26. Tunaunganishwa na shida moja ambayo ni uraibu.
We are united by our common problem of addiction.
27. Kwa kukutana, kuzungumza na, na kusaidia waraibu wengine, tunaweza kukaa safi.
By meeting, talking with, and helping other addicts, we are able to stay clean.
28. Mgeni ni mtu muhimu zaidi katika mkutano wowote kwa sababu tunaweza tu kuweka tulichonacho kwa kupeana.
The newcomer is the most important person at any meeting because we can only keep what we have by giving it away.

29. ¶Narcotics Anonymous imekuwa na muda mrefu na hakika mamia ya maelfu ya waraibu.
¶Narcotics Anonymous has had many years of experience with literally hundreds of thousands of addicts.
30. Huku kuwa wa mazoezi ya kiwango cha kwanza katika htua zote za kugonjeka na kupona ni wa thamani kubwa.
This mass of intensive first-hand experience in all phases of illness and recovery is of unparalleled therapeutic value.
31. Tuko hapa kuzungumziana na mraibu wowote ambaye anataka.
We are here to share freely with any addicts who want it.
32. ¶Ujumbe wetu wa ahueni umetokana na tulyopitia wenyewe.
¶Our message of recovery is based on our own experience.
33. Kabla ya kuja kwa Ushirika tulikuwa tumejichosha kwa kujaribu “kutumia” kwa kufanikiwa ama kujaribu kujua kilicho kuwa kibaya nasi.
Before coming to the Fellowship, we exhausted ourselves trying to “use” successfully, or trying to find out what was wrong with us.
34. Baada ya kuja kwa NA, tulijipata miongoni mwa watu wa maana sana ambayo walikuwa wameteseka kama sisi na kupona.
After coming to N.A., we found ourselves among a very special group of people who have suffered like us and found recovery.
35. Katika uzoefu wao, walikuwa wametuambia tulipata matumaini kwetu.
In their experiences, freely shared, we found hope for ourselves.
36. Kama Mpango ulikuwa umewasaidia, basi ungetusaidia.
If the Program worked for them, it would work for us.
37. ¶Hitaji tu ya kuwa mwanachama ni kutamani kuwacha kutumia.
¶The only requirement for membership is a desire to stop using.
38. Tumeona Mpango ukimfanyia mraibu wowote kazi ambaye kwa ukweli anataka kuwacha.
We have seen the Program work for any addict who honestly and sincerely wants to stop.
39. Si lazima tuwe wasafi tunapofika hapa, lakini baada ya mkutano wa kwanza, tunapendekeza walio wapya waendeleo kuja na kuja tena wakiwa safi.
We don't have to be clean when we get here, but after the first meeting, we suggest that newcomers keep coming back and come back clean.
40. Si lazima tungoje kutumia zaidi ya inayohitajika ili tupate usaidizi kwa Narcotics Anonymous,...
We don't have to wait for an overdose, or jail sentence, to get help from Narcotics Anonymous,...
41. ...wala uraibu si hali isiyo na matumaini ambapo hakuna kupona.
...nor is addiction a hopeless condition from which there is no recovery.
42. ¶Tunakutana na waraibu kama sisi wenyewe ambao ni wasafi.
¶We meet addicts like ourselves who are clean.
43. Tunaangalia na kuwasikiliza na kutambua kwamba wamepata njia ya kuishi na kufurahia maisha bila dawa za kulevyu.
We watch and listen to them and realize that they have found a way to live and enjoy life without drugs.
44. Si lazima tuishi kwa mazuliano ya siku zilizopita.
We don't have to settle for the limitations of the past.

45. Tunaweza kuchunguza na kuchunguza upya mawazo yetu yote ya zamani na...
We can examine and re-examine all our old ideas and...
46. ...daima kuyaboresha ama kuyaondoa na mengine mapya
...constantly improve on them or replace them with new ones.
47. Sisi ni wanaume na wanawake ambao wamegundua na kukiri kwamba hatuna nguvu juu ya uraibu wetu.
We are men and women who have discovered and admitted that we are powerless over our addiction.
48. Tunapotumia, tunapoteza.
When we use, we lose.
49. ¶Tulipogundua kuwa hatuweziishi bila na tukiwa na dawa za kulevya tulitafuta usaidizi kupitia N.A. badala ya kuendeleza mateso yetu.
¶When we discovered that we cannot live with or without drugs, we sought help through N.A. rather than prolong our suffering.
50. Huu Mpango unafanya miujiza katika maisha yetu.
The Program works a miracle in our lives.
51. Tukawa watu tofauti.
We become different people.
52. Hatua na kuacha hutupa ahueni ya kila siku kutoka kwa hukumu ya kujitakia ya maisha.
The steps and abstinence give us a daily reprieve from our self-imposed life sentences.
53. Tukawa huru kuishi.
We become free to live.
54. ¶Tunataka mahali ambapo tunaponea pawe pamelindwa kutokana na shinikizo la nje.
¶We want the place where we recover to be a safe place, free from outside influences.
55. Kwa ajili ya ulinzi wa Ushirika, tunasisitiza kwamba hakuna dawa za kulevya au vifaa vya kulevya vinavyofaa kuletwa katika mkutano wowote.
For the protection of the Fellowship, we insist that no drugs or paraphernalia be brought to any meeting.
56. ¶Tunahisi huru zaidi kujieleza katika Ushirika ule kwa sababu hakuna vyombo vya kutekeleza sheria.
¶We feel totally free to express ourselves within the Fellowship, because no law enforcement agencies are involved.
57. Mikutano yetu ina hali ya kuelewana.
Our meetings have an atmosphere of empathy.
58. Kwa mujibu wa kanuni za kupona, tunajaribu kutohukumu au kuwa na ubaguzi na kila mmoja.
In accordance with the principles of recovery, we try not to judge, stereotype or moralize with each other.
59. Hatujaajiriwa na haina gharama yoyote.
We are not recruited and it doesn't cost anything.
60. N.A. haitoi ushauri au huduma za jamii.
N.A. does not provide counseling or social services.
61. ¶Mikutano yetu ni njia ya kujuana, matumaini na kuzungumzina.
¶Our meetings are a process of identification, hope and sharing.

62. Moyo wa N.A. hudunda wakati waraibu wawili wanazungumzia kupona kwao.
The heart of N.A. beats when two addicts share their recovery.
63. Tunachofanya huwa cha ukweli kwetu tunapozungumziana.
What we do becomes real for us when we share it.
64. Hii hutokea kwa kiwango juu katika mikutano yetu ya mara kwa mara.
This happens on a larger scale in our regular meetings.
65. Mkutano ni waraibu wawili au zaidi waliokusanyika kwa kusaidiana ili kukaa safi.
A meeting is two or more addicts gathered together to help each other stay clean.
66. ¶Mwanzoni mwa mkutano huo, sisi husoma maandiko N.A. ambayo inapatikana kwa mtu yeyote.
¶At the beginning of the meeting, we read N.A. literature which is available to anyone.
67. Baadhi ya mikutano ina wasemaji, mada ya majadiliano au yote mawili.
Some meetings have speakers, topic discussions or both.
68. Mikutano ya dharura ni kwa ajili ya waraibu au wale ambao wanadhani wanaweza kuwa na tatizo la dawa za kulevyaa...
Closed meetings are for addicts or those who think they might have a drug problem;...
69. ...mikutano ya wazi humkaribisha mtu yeyote anayetaka uzoefu wa Ushirika wetu.
...open meetings welcome anyone wishing to experience our Fellowship.
70. Anga ya kupona imelindwa na Mila zetu Kumi na Mbili.
The atmosphere of recovery is protected by our Twelve Traditions.
71. Tunajisaidia kikamilifu kwa njia ya michango ya hiari kutoka kutoka kwa wanachama wetu.
We are fully self-supporting through voluntary contributions from our members.
72. Popote ambapo mikutano hufanyiwa, sisi hubaki bila shida.
Regardless of where the meeting takes place, we remain unaffiliated.
73. Mikutano hutupa mahali pa kuwa na waraibu wengine.
Meetings provide us with a place to be with fellow addicts.
74. Tunachohitaji tu na waraibu wawili wanaojaliana na kushirikiana ili kufanya mkutano.
All we need are two addicts, caring and sharing, to make a meeting.
75. ¶Tunawacha fikra mpya kutuingia.
¶We let new ideas flow into us.
76. Sisi huuliza maswali.
We ask questions.
77. Tunashiriki yale ambayo tumejifunza kuhusu kuishi bila dawa za kulevyaa.
We share what we have learned about living without drugs.
78. Ingawa kanuni za Hatua kumi na mbili zinaweza kuonekana geni kwetu kwa mara ya kwanza, jambo muhimu zaidi kuzihusu ni kwamba zinafanya kazi.
Though the principles of the Twelve Steps may seem strange to us at first, the most important thing about them is that they work.
79. Mpango wetu ni, bila shaka, njia ya maisha.
Our Program is, in fact, a way of life.

80. Sisi hujifunza thamani ya kanuni hizo za kiroho kama kujisalimisha, unyenyekevu na huduma kutokana na kusoma fasihi ya N.A., kwenda kwenye mikutano, na kufanyia kazi hatua.
We learn the value of such spiritual principles as surrender, humility and service from reading the N.A. literature, going to meetings, and working the steps.
81. Tunaona kwamba maisha yetu huboreka haraka, tunapodumisha kuacha kemikali zinazobadili akili na hisia na kufanyia kazi Hatua kumi na mbili ili kuendeleza kupona kwetu.
We find that our lives steadily improve, if we maintain abstinence from mind-altering, mood-changing chemicals and work the Twelve Steps to sustain our recovery.
82. Kuishi Mpango huu unatupa uhusiano na Nguvu kuu kutuliko, kurekebisha kosa zetu, hutufanya kuwasidia wengine na...
Living this Program gives us a relationship with a Power greater than ourselves, corrects defects, leads us to help others, and...
83. ...ambapo kumekuwa na makosa, inatufundisha roho ya msamaha.
...where there has been wrong, teaches us the spirit of forgiveness.
84. ¶Vitabu vingi vimeandikwa juu ya asili ya uraibu.
¶Many books have been written about the nature of addiction.
85. Kitabu hiki kinajihusisha na asili ya ahueni.
This book concerns itself with the nature of recovery.
86. Kama wewe ni mraibu na umepata kitabu hiki, tafadhali jitolee na ukisome.
If you are an addict and have found this book, please give yourself a break and read it.

Sura ya Tatu
Chapter Three

1. **KWA NINI TUKO HAPA?**
WHY ARE WE HERE?

2. ¶*Kabla ya kuja kwenye Ushirika wa NA, tulikuwa hatuwezi kumudu maisha yetu wenyewe.*
¶*Before coming to the fellowship of N.A., we could not manage our own lives.*
3. *Hatungeweza kuishi na kufurahia maisha kama vile watu wengine wanavyofanya.*
We could not live and enjoy life as other people do.
4. *Tulitaka kupata kitu tofauti na tulidhani tumekipata kwenye dawa za kulevya.*
We had to have something different and we thought we had found it in drugs.
5. *Tuliyaweka mbele matumizi yake kuliko familia zetu, wake zetu, waume, wetu na watoto wetu.*
We placed their use ahead of the welfare of our families, our wives, husbands, and our children.
6. *Ilikuwa lazima tupate dawa za kulevya kwa gharama yoyote ile.*
We had to have drugs at all costs.
7. *Tuliwadhuru watu wengi, lakini zaidi tulijidhuru sisi wenyewe.*
We did many people great harm but most of all we harmed ourselves.
8. *Kutokana na kutoweza kuyakubali majukumu yetu tulikuwa tukijitengenezea matatizo yetu wenyewe.*
Through our inability to accept personal responsibilities we were actually creating our own problems.
9. *Tulionekana kuwa hatuwezi kuyakubali maisha kwa nyakati zake.*
We seemed to be incapable of facing life on its own terms.
10. ¶*Wengi wetu tulitambua kuwa katika uraibu wetu tulikuwa tukijiua taratibu, lakini uraibu ni adui mjanja wa maisha ambaye alitupoteza uwezo wa kufanya chochote.*
¶*Most of us realized, that in our addictions, we were slowly committing suicide, but such cunning enemies of life are narcotics and sedation that we had lost the power to do anything about it.*
11. *Jela haikutusaidia wakati wote. Dawa, dini na matibabu ya akili haikutupatia majibu ambayo sisi tungetumia.*
Jail did not help us at all. Medicine, religion and psychiatry seemed to have no answers for us that we could use.
12. *Njia zote hizi baada ya kushindwa kwa ajili yetu,...*
All of these methods having failed for us,...
13. *...katika kukata tamaa, sisi tulitafuta msaada kutoka kwa kila mmoja katika Narcotics Anonymous.*
...in desperation, we sought help from each other in Narcotics Anonymous.
14. ¶*Baada ya kuja kwa N.A. tuligundua tulikuwa watu wagonjwa...*
¶*After coming to N.A. we realized we were sick people...*
15. *...ambao waliteseka kutokana na ugonjwa kama Ulevi, Kisukari au Kifua kikuu. Hakuna “tiba” inayojulikana kwa ajili ya haya magonjwa—...*
...who suffered from a disease like Alcoholism, Diabetes or Tuberculosis. There is no known “cure” for these—...

16. ...yote, hata hivyo, yanaweza kuthibitiwa na “ahueni” ikapatikana.
...all, however, can be arrested at some point and “recovery” is then possible.
- 16a. ¶Katika N.A. sisi hufuata mpango uliokopwa kutoka Alcoholics Anonymous.
¶In N.A. we follow a program borrowed from Alcoholics Anonymous.
- 16b. Miaka arobaini iliyopita, watu zaidi ya milioni moja wamepata ahueni katika A.A., wengi wao tu walikuwa na mazoea ya pombe kama sisi tulivyokuwa na madawa ya kulevya.
In the last forty years, more than one million people have recovered in A.A., most of them just as hopelessly addicted to alcohol as we were to drugs.
- 16c. Sisi ni kushukuru kwa undani Ushirika wa A.A. kwa kutuonyesha njia mpya ya maisha.
We are deeply grateful to the A.A. Fellowship for pointing the way for us to a new way of life.
17. Sisi ni waraibu wa wanaotaka kupata ahueni.
We are addicts seeking recovery.
18. Tulitumia dawa za kulevya ili kuficha hisia zetu na tulifanya chochote ile kuzipata.
We used drugs to cover up our feelings, and did whatever was necessary to get them.
19. Wengi wetu tuliamba tukiwa wagonjwa na hatungeweza kwenda kazini tukiwa tumebeba.
Many of us woke up sick, unable to make it to work, or went to work loaded.
20. Wengi wetu tuliiba ili kumudu tabia yetu.
Many of us stole to support our habit.
21. Tuliumizi tuliowapenda.
We hurt the ones we loved.
22. Tulifanya haya yote na kujiambia, “Tunaweza kushughulikia hilo.”
We did all these things and told ourselves, “We can handle it.”
23. Tulikuwa tunatafuta njia ya kutoka.
We were looking for a way out.
24. Htaungeweza kukumbana na maisha katika kanuna zako.
We couldn’t face life on its own terms.
25. Mwanzoni, kutumia ilikuwa raha.
In the beginning, using was fun.
26. Kwa upande wetu ikawa tabia na hatimaye ilikuwa ni muhimu kwa ajili ya kuishi.
For us it became a habit and finally was necessary for survival.
27. Maendeleo ya ugonjwa huo hayakuwa dhahiri kwetu.
The progression of the disease was not apparent to us.
28. Tuliendelea katika njia ya uharibifu, bila kujua ilipokuwa inatupeleka.
We continued on the path of destruction, unaware of where it was leading us.
29. Tulikuwa waraibu bila kujua.
We were addicts and did not know it.
30. Kupitia dawa za kulevya tulijaribu kuepuka hali halisi, maumivu na taabu.
Through drugs we tried to avoid reality, pain and misery.

31. Wakati dawa zilipungua mwilini, tulitambua kwamba bado tulikuwa na matatizo sawa na kwamba zilikuwa zinakuwa mbaya zaidi.
When the drugs wore off, we realized that we still had the same problems and that they were becoming worse.
32. Tulitaka misaada kwa kutumia tena na tena—dawa nyingi za kulevywa, mara nyingi zaidi.
We sought relief by using again and again—more drugs, more often.
33. ¶Tulitafuta usaidizi bila kupata wowote.
¶We sought help and found none.
34. Mara nyingi madaktari hawakuelewa utata wetu;...
Often doctors didn't understand our dilemma;...
35. ...walijaribu kusaidia kwa kutupatia dawa.
...they tried to help by giving us medication.
36. Waume zetu, wake na wapendwa walitupa kile walichonacho na kujipa matumaini kwamba tungeacha kutumia au kuwa bora.
Our husbands, wives and loved ones gave us what they had and drained themselves in the hope that we would stop using or get better.
37. Tulijaribu kuongezea dawa moja ya kulevywa kwa nyingine lakini hii ilituongezea uchungu.
We tried substituting one drug for another, but this only prolonged our pain.
38. Tulijaribu kupunguza matumizi yetu kwa kiasi cha “kijamii” bila ya mafanikio.
We tried limiting our usage to “social” amounts without success.
39. Hakuna kitu kama vile “mraibu wa kijamii.”
There is no such thing as a “social addict.”
40. Baadhi yetu walitafuta jibu kupitia makanisa, dini au ushirikina.
Some of us sought an answer through churches, religions or cultism.
41. Baadhi walikwenda kutafuta tiba na mabadiliko ya kijiografia,...
Some sought a cure by geographic change,...
42. ...kulaumu mazingira yetu na hali ya maisha kwa matatizo yetu.
...blaming our surroundings and living situations for our problems.
43. Jaribio hili lilitupa tu nafasi ya kufaidi kutoka kwa watu wapya.
This attempt only gave us a chance to take advantage of new people.
44. Baadhi yetu walitafuta idhini kwa njia ya ngono au mabadiliko ya marafiki.
Some of us sought approval through sex or change of friends.
45. Huku kutafuta idhini kulitupeleka zaidi katika uraibu.
This approval-seeking carried us further into our addiction.
46. Baadhi yetu walijaribu ndoa, talaka au kutojaliwa.
Some of us tried marriage, divorce or desertion.
47. Bila kujali tulichojaribu, hatungeweza kuepuka ugonjwa wetu.
Regardless of what we tried, we could not escape from our disease.
48. ¶Tulifika hatua katika maisha yetu ambapo tulihisi kama waliopotea.
¶We reached a point in our lives where we felt like a lost cause.

49. Thamani yetu kwa kazi zetu, familia na marafiki ilikuwa ni kidogo au hakuna.
Our worth to our jobs, families and friends was little or none.
50. Wengi wetu walikuwa hawana ajira na hawangeweza kuajiriwa.
Many of us were unemployed and unemployable.
51. Aina yoyote ya mafanikio ilikuwa inatisha na isio wa kawaida.
Any form of success was frightening and unfamiliar.
52. Hatukujua cha kufanya.
We didn't know what to do.
53. Jinsi chuki ya kibinafsi ilivyoendelea, tulihitajika kutumia zaidi na zaidi ili kuficha hisia zetu.
As the self-loathing grew, we needed to use more and more to mask our feelings.
54. Tulikuwa tumechoshwa na maumivu na matatizo.
We were sick and tired of pain and trouble.
55. Tulikuwa na hofu and kuukimbia uwoga huu.
We were frightened and ran from the fear.
56. Hata tukimbie mbali aje, sisi daimatulikuwa na ile hofu.
No matter how far we ran, we always carried the fear with us.
57. Tulikuwa na bila matumaini, bila maana na waliopotea.
We were hopeless, useless and lost.
58. Kushindwa kulikuwa ndio njia yetu ya maisha na kujithamini kulikuwa hakupo.
Failure had become our way of life and self-esteem was nonexistent.
59. Labda chungu zaidi ya yote ilikuwa kukata tamaa kulikotokana na upweke.
Perhaps the most painful of all was the desperation of loneliness.
60. Kutengwa na kukata uraibu wetu kulituendeleza kusonga katika mteremko huu.
Isolation and the denial of our addiction kept us moving along this downhill path.
61. Matumaini yoyote ya kuwa bora yalitoweka.
Any hope of getting better disappeared.
62. Unyonge, utupu na hofu zikawa njia yetu ya maisha.
Helplessness, emptiness and fear became our way of life.
63. Tukawa washindwa kamili.
We were complete failures.
64. Mabadiliko ya utu ndio tulihitaji.
Personality change was what we really needed.
65. Mabdiliko kutoka mwelekeo binafsi wa kujiharibu, wa maisha ukawa muhimu.
Change from self-destructive patterns of life became necessary.
66. Tulidanganya tukawa walaghai na kuiba tukashusha dhamani yetu mbele ya macho yetu
When we lied, cheated or stole, we degraded ourselves in our own eyes.
67. Tulikuwa tumechoshwa na uharibifu wa kibinafsi.
We had had enough of self-destruction.

68. Tukapitia jinsi ambavyo hatuna nguvu.
We experienced how powerless we really are.
69. Wakati ambapo hakuna kitu kilichosaidia utata na hofu yetu, tulifika chini kabisa tukawa tayari kuomba msaada.
When nothing relieved our paranoia and fear, we hit bottom and became ready to ask for help.
70. ¶Tulikuwa tunatafuta jibu tulipotafuta na kupata Narcotics Anonymous
¶We were searching for an answer when we reached out and found Narcotics Anonymous.
71. Tulikuja katika mkutano wetu wa kwanza wa N.A. kwa kishindo na hatukujua la kutarajia..
We came to our first N.A. meeting in defeat and didn't know what to expect.
72. Baada ya kukaa katika mkutano, au mikutano kadhaa, tulianza kuhisi kwamba watu wanajali na walikuwa tayari kusaidia.
After sitting in a meeting, or several meetings, we began to feel that people cared and were willing to help.
73. Ingawa akili zetu zilituambia kwamba kamwe hatungeweza, watu katika Ushirika walitupa matumaini na kusisitiza tunaweza kupona.
Although our minds told us we would never make it, the people in the Fellowship gave us hope by insisting we could recover.
74. Tulipata kwamba bila kujali fikra au matendo yetu ya kitambo, wengine walikuwa wameona na kufanya sawa nasi.
We found that no matter what our past thoughts or actions were, others had felt and done the same.
75. Kuzungukwa na waraibu wengine, tuligundua kwamba hatukuwa peke yetu.
Surrounded by fellow addicts, we realized that we were not alone.
76. Kupona ni kile kinachotokea katika mikutano yetu;...
Recovery is what happens in our meetings;...
77. ...kila moja ya maisha yetu ii hatarini.
...each of our lives is at stake.
78. Tuligundua kwamba kwa kuweka ahueni ya kwanza, mpango huu unafanya kazi.
We found that by putting recovery first, the Program works.
79. ¶Tulikabiliwa matambuzi matatu yanayosumbua:
1. Sisi ni hatuna nguvu juu ya uraibu na maisha yetu ni magumu,
2. Ingawa hatuwajibiki kwa ajili ya ugonjwa wetu, tuna wajibu kwa ajili ya kupona wetu;
3. Hatuwezi tena walaumu watu, mahali na vitu kwa ajili ya uraibu wetu.
¶We faced three disturbing realizations:
1. We are powerless over addiction and our lives are unmanageable;
2. Although we are not responsible for our disease, we are responsible for our recovery;
3. We can no longer blame people, places and things for our addiction.
80. Ni lazimatukabiliane na shida zetu na hisia zetu.
We must face our problems and our feelings.
81. ¶Silaha kuu ya kupona ni mraibu anayepona.
¶The ultimate weapon for recovery is the recovering addict.
82. Tuko makini kwa kupona na jinsi tunavyohisi, si tuliyofanya nini katika siku za nyuma.
We concentrate on recovery and how we feel, not what we have done in the past.

83. Marafiki wa kitambo, maeneo na mawazo ni mara nyingi tishio kwa kupona kwetu.
Old friends, places and ideas are often a threat to our recovery.
84. Tunahitaji kubali tunaocheza nao, tunapochezea na tunavyochezea.
We need to change our playmates, playgrounds and playthings.
85. ¶Tulipogundua kuwa hatuwezi pekee yetu wengine wetu walianza kupitia huzuni,wasiwasi,ugomvi na chuki.
¶When we realized we are not able to manage on our own, some of us immediately began experiencing depression, anxiety, hostility and resentment.
86. Matatizo madogo madogo, vikwazo vidogo na upweke mara nyingi katufanya kuhisi kwamba hatukuwa tunakuwa bora.
Petty frustrations, minor setbacks and loneliness often made us feel that we were not getting any better.
87. Tuligundua kwamba tuliugua ugonjwa wala si utata wa kimaadili.
We found that we suffered from a disease, not a moral dilemma.
88. Tulikuwa wagonjwa mahututi, si wabaya bila matumaini.
We were critically ill, not hopelessly bad.
89. Ugonjwa wetu unaweza tu kukamatwa kwa kuacha.
Our disease can only be arrested through abstinence.
90. ¶Leo sisi hupitia hisia mbalimbali.
¶Today we experience a full range of feelings.
91. Kabla ya kuja katika Ushirika, tulihijihisi wenye furaha zaidi au huzuni kwa kidogo sana katikati.
Before coming into the Fellowship, we either felt elated or depressed with very little in between.
92. Hisia zetu hasi za kujitegemea zimebadilishwa hisia chanya za kuwajali wengine.
Our negative sense of self has been replaced by a positive concern for others.
93. Majibu hutolewa na matatizo hutatuliwa.
Answers are provided and problems are solved.
94. Ni zawadi kubwa kujihisi binadamu tena.
It is a great gift to feel human again.
95. ¶Nini mabadilikokutoka jisi tulivyokuwa!
¶What a change from the way we used to be!
96. Hivyo ndivyo tunavyojua kuwa mpango wa N.A. unafanya kazi.
That's how we know that the N.A. program works.
97. Ni jambo la kwanza ambalo lilituhakikishia kuwa tulihiyaji kujibadili badal ya kujaribu kubadili watu na hali zinazotuzunguka.
It is the first thing that ever convinced us that we needed to change ourselves, instead of trying to change the people and situations around us.
98. Tunagudua fursa mpya.
We discover new opportunities.
99. Tunaona maana ya kujithamini.
We find a sense of self-worth.
100. Tunajifunza heshima ya kibinafsi.
We learn self-respect.

101. Huu ni mpango wa kufanya tu mambo hayo.
 This is a program for doing just those things.
102. Kwa kufanya kazi hatua, tunakuja kukubali mapenzi ya Nguvu ya Juu;...
 By working the steps, we come to accept a Higher Power's will;...
103. ...kukubalika huku kunatufanya tupone.
 ...this acceptance leads us to recovery.
104. Tunapoteza hofu yetu ya yasiojulikana.
 We lose our fear of the unknown.
105. Tumewekwa huru.
 We are set free.

Sura ya Nne
Chapter Four

1. **JINSI INAVYOFANYA KAZI**
HOW IT WORKS

2. *Kama unataka tulicho nacho, na uko tayari kufanya juhudi ya kukipata, basi uko tayari kuchukua hatua kadhaa.*
If you want what we have to offer, and are willing to make the effort to get it, then you are ready to take certain steps.
3. *Hizi zilipendekezwa tu lakini ni kanuni zilizotusaidia kupata nafuu:*
These are suggested only, but they are the principles that made our recovery possible.
4. *1. Tulikiri ya kwamba hatukuwa na nguvu yoyote kuushinda uathiriwa/uraibu, na kwamba tulishindwa kuyamudu maisha yetu.*
1. We admitted that we were powerless over our addiction, that our lives had become unmanageable.
5. *2. Tulikuja kuamini kuwa nguvu kubwa zaidi kuliko sisi wenyewe ingeweza kuturdisha katika hali timamu.*
2. We came to believe that a power greater than ourselves could restore us to sanity.
6. *3. Tulikata shauri kukabidhi nia zetu na maisha yetu kwa ujali wa Mungu kama vile tulivyomfahamu.*
3. We made a decision to turn our will and our lives over to the care of God as we understood him.
7. *4. Tulichunguza na kuorodhesha maadili yetu bila uoga.*
4. We made a searching and fearless moral inventory of ourselves.
8. *5. Tulikiri kwa Mungu, kwetu binafsi, na kwa mtu mwingine, hali kamili ya makosa yetu.*
5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
9. *6. Tulikuwa tayari kabisa kumuachia Mungu atuondolee udhaiifu wa tabia zetu.*
6. We were entirely ready to have God remove all these defects of character.
10. *7. Kwa unyenyekevu tulimuomba Yeye aondoe kasoro zetu.*
7. We humbly asked Him to remove our shortcomings.
11. *8. Tuliandika orodha ya watu wote tuliowadhuru, na kuwa na nia ya kuwaomba msamaha.*
8. We made a list of all persons we had harmed, and became willing to make amends to them all.
12. *9. Moja kwa moja tuliomba msamaha watu tuliowakosea na kufidia kila ilipowezekana, isipokuwa pale ambapo kufanya hivyo kungewadhuru wao au wengine.*
9. We made direct amends to such people wherever possible, except when to do so would injure them or others.
13. *10. Tuliendelea kujichunguza na kila tulipokosea tulikiri papo hapo.*
10. We continued to take personal inventory, and when we were wrong promptly admitted it.
14. *11. Tulitafuta kwa njia ya sala na kutafakari ili kuboresha mawasiliano yetu na Mungu kama tulivyomfahamu, tukiomba tuelewe nia yake kwetu sisi na uwezo wa kuitekeleza.*
11. We sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us, and the power to carry that out.

15. *12. Baada ya kupata mwamko wa kiroho kutokana na hatua hizi, tulijaribu kueneza ujumbe huu kwa waraibu, na kufuata kanuni hizi katika shughuli zetu zote.*
12. Having had a spiritual awakening as a result of those steps, we tried to carry this message to addicts and to practice these principles in all our affairs.
16. ¶*Hii inaonekana kama amri kubwa, na hatuwezi kuitekeleza yote kwa mara moja,...*
¶*This sounds like a big order, and we can't do it all at once,...*
17. *...sisi hatukuwa wahadhiriwa/waraibu kwa siku moja, kwa hivyo kumbuka—TARATIBU NDIO MWENDO.*
...we didn't become addicted in one day, so remember—EASY DOES IT.
18. ¶*Kuna kitu kimoja kuliko vingine vyote kitakacho tushinda katika jitihada zetu za kupata nafuu; huu ni mwenendo wa kutofatilia na kutovumilia kanuni za kiroho.*
¶*There is one thing more than anything else that will defeat us in our recovery, this is an attitude of indifference or intolerance toward spiritual principles.*
19. *Ingawa hakuna vilazimishwa katika NA kuna kanuni tatu muhimu. Nazo ni ukweli, upevu wa mawazo, na kuwa na nia.*
Although there are no musts in N.A., there are three things that seem indispensable. These are, Honesty, Open-mindedness, and Willingness to try.
20. *Tukiwa nazo hizi tuko sawa katika safari yetu.*
With these we are well on our way.
21. ¶*Tunahisi ya kwamba mtazamo wetu juu ya shida ya uraibu ni wa ukweli kabisa, kwani thamani ya tiba baina ya mraibu kumsaidia mraibu mwenzake haina kifani.*
¶*We feel that our approach to the problem of addiction is completely realistic, for the therapeutic value of one addict helping another is without parallel.*
22. *Tunahisi kwamba mfumo wetu unafanya kusadika vizuri zaidi wao kwa wao.*
We feel that our way is practical, for one addict can best understand and help another addict.
23. *Tunaamini ya kwamba tunapokabiliana na matatizo yetu mapema ndani ya jamii, katika maisha yetu ya kila siku, tunakubalika, tunawajibika zaidi na kuwa watu wenye manufaa katika jamii zetu.*
We believe that the sooner we face our problems within our society, in everyday living, just that much faster do we become acceptable, responsible, and productive members of that society.
24. ¶*Njia pekee itakayotusaidia kutorudi nyuma na kuwa watumiaji tena ni kutotumia ile dawa ya kulevya kwa mara ya kwanza.*
¶*The only way to keep from getting or continuing a habit is not to take that first fix, pill or drink.*
25. *Ukiwa kama sisi unajua kwamba moja ni nyingi mno na elfu hazitoshi.*
If you are like us you know that one is too many and a thousand never enough.
26. *Tunasisitiza sana umuhimu wa jambo hili, kwa vile tunajua tunapotumia dawa za kulevya kwa mfumo wowote ule, au kubadilisha dawa moja kwa nyingine, tunaufungulia uraibu wetu tena kutengeneza mwingine.*
We put great emphasis on this for we know that when we use drugs in any form, or substitute one for another, we release our addiction all over again or create a new one.
27. ¶*Kubadilishana pombe kumesababisha kua kwa waraibu wengi wanaosababisha mfumo mpya wa uraibu,...*
¶*The substitution of alcohol has caused a great many addicts to form a new addiction pattern,...*
28. *...ambayo katika maendeleo yake huleta matatizo mengi kama hapo awali.*
...which in its progression brings as many problems as before.

29. *Tunaonekana tumesahau kwamba pombe ni moja ya dawa za kulevya zinazojulikana kutoka zamani.
We seem to forget that alcohol is one of the oldest known drugs.*
30. *Inaonekana kwamba sisi ni watu wenye haiba ya uraibu ambao wanahusika katika utumiaji mkuu wa dawa za kulevya.
It would appear that we are people with addictive personalities who are strongly susceptible to alcoholic addiction.*
31. **H**izi ni baadhi ya maswali tunayojiuliza wenyewe: Je, tuna uhakika tunataka kuacha kutumia?
These are some of the questions we have asked ourselves: Are we sure we want to stop using?
32. Je, tunaelewa kwamba hatuna uhibitaji halisi juu ya dawa za kulevya?
Do we understand that we have no real control over drugs?
33. Je, tunatambua kwamba katika harakati hii, hatukuwa tunatumia dawa za kulevya—zilitutumia sisi?
Do we recognize that in the long run, we didn't use drugs—they used us?
34. Je magereza na taasisi yalichukua mamlaka ya maisha yetu kwa nyakati tofauti?
Did jails and institutions take over the management of our lives at different times?
35. Je, tunakubali kikamilifu kwamba kila jaribio letu la kuacha kutumia au kudhibiti kutumia kwetu hakukufaulu?
Do we fully accept the fact that our every attempt to stop using or control our using failed?
36. Je, tunajua kwamba uraibu wetu ulitubadili kuwa kitu sisi hatukutaka kuwa: wasio waaminifu, wadanganyifu, wenye ubinafsi na tulio katika msugano na sisi wenyewe na wenzetu mtu?
Do we know that our addiction changed us into something we didn't want to be: dishonest, deceitful, self-willed people at odds with ourselves and our fellow man?
37. Je, kweli tunaamini kwamba, kama watumiaji wa dawa za kulevya, tumeshindwa?
Do we really believe that, as drug users, we have failed?
38. ¶Tulipokuwa tunatumia, ukweli ukawa chungu hivi kwamba usahaulifu ilikuwa vyema.
¶When we were using, reality became so painful that oblivion was preferable.
39. Tulijaribu kuwazuia watu wengine kutojua kuhusu maumivu yetu.
We tried to keep other people from knowing about our pain.
40. Tulijitenga, na kuishi katika magereza yaliyojengwa kwa upweke yetu.
We isolated ourselves, and lived in prisons built out of our loneliness.
41. Kupitia kukata tamaa huku tulitafuta msaada katika Narcotics Anonymous.
Through this desperation we sought help in Narcotics Anonymous.
42. Tulipokuja kwa Narcotics Anonymous tulikuwa tumefilisika kimwili, kiakili, na kiroho.
When we come to Narcotics Anonymous we are physically, mentally, and spiritually bankrupt.
43. Tumeumia muda wa kutosha hivi kwamba tuko tayari kufanya chochote ili kukaa safi.
We have hurt long enough that we are willing to go to any length to stay clean.
44. ¶Tumaini letu pekee ni kuishi kwa mfano wa wale ambao wamekabiliwa na mitanziko yetu, na wamegundua njia ya kutoka.
¶Our only hope is to live by the example of those who have faced our dilemma, and have found a way out.

45. Bila kujali sisi ni nani, tulikotoka, au tuliyofanya, sisi tumekubalika katika Narcotics Anonymous.
Regardless of who we are, where we came from, or what we have done, we are accepted in Narcotics Anonymous.
46. Uraibu wetu unatupa ardhi ya kawaida kwa ajili ya kuelewana.
Our addiction gives us a common ground for understanding one another.
47. ¶Kama matokeo ya kuhudhuria mikutano michache, sisi huanza kujihisi kama hatimaye tunafaa.
¶As a result of attending a few meetings, we begin to feel like we finally belong.
48. Ni katika mikutano hii ambapo tunaanzishiwa Hatua Kumi na Mbili za Narcotics Anonymous.
It is in these meetings that we are introduced to the Twelve Steps of Narcotics Anonymous.
49. Sisi hujifunza kuzifanyanyia kazi jinsi zilivyoandikwa na kuzitumia kila siku.
We learn to work them in the order they are written and to use them on a daily basis.
50. Hatua hizi ni ufumbuzi yetu.
The steps are our solution.
51. Ndivyo vyombo vyetu vya kuishi.
They are our survival kit.
52. Ndizo ulinzi wetu, kwani uraibu ni ugonjwa hatari.
They are our defense, for addiction is a deadly disease.
53. Hatua zetu ni kanuni ambayo hufanya ahueni yetu iwezekane.
Our steps are the principles that make our recovery possible.

1. **Hatua ya Kwanza**
Step One

2. *“Sisi tulikiri kwamba sisi tulikuwa hatuna nguvu juu ya kulevya, kwamba maisha yetu imekuwa magumu.”*
“We admitted that we were powerless over our addiction, that our lives had become unmanageable.”
3. Haijalishi nini au kiasi tulichotumia.
It doesn't matter what or how much we used.
4. Katika Narcotics Anonymous kukaa safi kunakuja kwanza.
In Narcotics Anonymous staying clean has to come first.
5. Tunatambua kwamba hatuwezi kutumia madawa ya kulevya na kuishi.
We realize that we cannot use drugs and live.
6. Wakati sisi hukubali kukosekana kwa uwezo wetu na kukosa uwezo wetu wa kusimamia maisha yetu, sisi hufungua mlango wa kupona.
When we admit our powerlessness and the inability to manage our own lives, we open the door to recovery.
7. Hakuna mtu angeweza kutushawishi kuwa sisi hulevya.
No one could convince us that we were addicts.
8. Tunafaa kukubali wenyewe kuwa sisi ni walevi.
It is an admission that we had to make for ourselves.
9. Ikiwa baadhi yetu tuna mashaka, tunaweza kujiuliza swali hili: “Mimi nina uwezo wa kudhibiti matumizi yangu ya aina yoyote ya akili au kemikali za kunibadilisha hali?”
When some of us have doubts, we ask ourselves this question: “Can I control my use of any form of mind or mood-altering chemicals?”
10. ¶Watumiaji wengi wataona kuwa kudhibiti ni jambo lisilowezekana linapotajwa.
¶Most will see that control is impossible the moment it is suggested.
11. Chochote matokeo, tunaona kwamba hatuwezi kudhibiti matumizi yetu kwa urefu wa muda wowote.
Whatever the outcome, we find that we cannot control our using for any length of time.
12. ¶Hii itakuwa wazi kwamba watumiaji hawana mamlaka juu ya dawa za kulevya.
¶This would clearly suggest that an addict has no control over drugs.
13. Kukosekana kwa uwezo ina maana ya kutumia dawa dhidi ya mapenzi yetu.
Powerlessness means using against our will.
14. Ikiwa hatuwezi kuacha kutumia, jinsi gani tunaweza kujiambia wenyewe tuna uwezo wa kujidhibiti?
If we can't stop using, how can we tell ourselves we are in control?
15. Kukosa uwezo wa kuacha kutumia, hata kwa bidii kubwa na hamu ya dhati, ndio maana sisi husema, “Sisi kabisa hakuna uchaguzi.”
The inability to stop using, even with the greatest willpower and the most sincere desire, is what we mean when we say, “We have absolutely no choice.”
16. Hata hivyo, sisi tuna uchaguzi baada ya sisi kuachilia mambo yote ambayo tumekuwa tukijiambia kuhalalisha utumiaji wetu.
However, we do have a choice after we eliminate all the things we have been telling ourselves to justify our using.
17. ¶Hatukuwa mashaka katika huu Ushirikiano tukijazwa na upendo, uaminifu, tukiwa wazi au utayari.
¶We didn't stumble into this Fellowship brimming with love, honesty, open-mindedness or willingness.

18. Tulifikia ile hatua ambapo hatungeweza tena kuendelea kwa sababu ya maumivu ya kimwili, kiakili na uchungu wa kiroho.
We reached the point where we could no longer continue because of physical, mental, and spiritual pain.
19. Tulipowezwa tulikubali.
When we were beaten, we became willing.
20. ¶Kukosa uwezo kwetu wa kudhibiti matumizi yetu ya dawa za kulevya ni dalili ya ugonjwa wa dawa za kulevya.
¶Our inability to control our usage of drugs is a symptom of the disease of addiction.
21. Sisi ni hatuna nguvu juu ya dawa za kulevya pekee, lakini juu ya kulevya kwetu pia.
We are powerless not only over drugs, but over our addiction as well.
22. Tunahitaji kukubali haya ili kupata ahueni.
We need to admit this in order to recover.
23. Uraibu ni ugonjwa wa kimwili, kiakili na kiroho ambao huathiri kila eneo la maisha yetu.
Addiction is a physical, mental and spiritual disease affecting every area of our lives.
24. ¶Mtazamo wa kimwili wa ugonjwa wetu ni matumizi ya kuzoea ya dawa za kulevya: kutokuwa na uwezo wa kuacha kutumia mara moja tunapoanza.
¶The physical aspect of our disease is the compulsive use of drugs: the inability to stop using once we have started.
25. Kipengele cha akili cha ugonjwa wetu ni kuvutiwa, au kuwa na hamu kubwa ya kutumia, ambayo hutuelekeza kutumia hata wakati imeharibu maisha yetu.
The mental aspect of our disease is the obsession, or overpowering desire, which leads us to using even when it has destroyed our lives.
26. Sehemu ya kiroho ya ugonjwa wetu ni jumla ya ubinafsi wetu.
The spiritual part of our disease is our total self-centeredness.
27. Tuliona kwamba tunaweza kuacha wakati wowote tunataka, licha ya ushahidi wote dhidi ya wazo hili.
We felt that we could stop whenever we wanted to, despite all evidence to the contrary.
28. Kujinyima, kukataana na mengine, kujitolea vijisababu, kukosa uaminifu kwa wengine, hatia, aibu, kupuuza, uharibifu wa mazingira, kutengwa, na kukosa uwezo wa kudhibiti yote ni matokeo ya ugonjwa wetu.
Denial, substitution, rationalization, justification, distrust of others, guilt, embarrassment, dereliction, degradation, isolation, and loss of control are all results of our disease.
29. Ugonjwa yetu unaendelea, bila tiba na hueza kusababisha kifo.
Our disease is progressive, incurable and fatal.
30. Wengi wetu hutulia tunapojua kuwa sisi tuna ugonjwa badala ya upungufu wa kimaadili.
Most of us are relieved to find out we have a disease instead of a moral deficiency.
31. ¶Sisi hatuwajibiki kuwa na ugonjwa wetu, lakini tunawajibika kwa ajili ya kupona kwetu.
¶We are not responsible for our disease, but we are responsible for our recovery.
32. Wengi wetu tulijaribu kuacha kutumia wenyewe, lakini tulishindwa kuishi na au bila dawa za kulevya.
Most of us tried to stop using on our own, but we were unable to live with or without drugs.
33. Hatimaye tuligundua kwamba sisi hatuna nguvu juu ya kulevya kwetu.
Eventually we realized that we were powerless over our addiction.

34. ¶Wengi wetu tulijaribu kuwacha kutumia, juu ya uweza wa nafsi zetu na...
¶Many of us tried to stop using on sheer willpower and...
35. ...hii ikawa tu suluhu la muda mfupi.
...this turned out to be a temporary solution.
36. Tuliona kwamba uweza wa nafsi pekee huwezi fanya kazi kwa urefu wa muda wowote.
We saw that willpower alone would not work for any length of time.
37. Sisi tulijaribu suluhisho zingine—wasaidizi wa magonjwa ya akili, hospitali, nyumba ahueni, wapenzi, miji mpya, ajira mpya.
We tried countless other remedies—psychiatrists, hospitals, recovery houses, lovers, new towns, new jobs.
38. Kila kitu tulichojaribu, tulishindwa.
Everything that we tried, failed.
39. Tulianza kuona kwamba tulikuwa tumehalalisha upuzi wa aina ili kuhalalisha uovu uliokuwa umefanywa kwa maisha yetu na dawa za kulevywa.
We began to see that we had rationalized the most outrageous sort of nonsense in order to justify the mess drugs had made of our lives.
40. ¶Mpaka tuwachilie yasiyoturidhisha, msingi ambao ahueni yetu imesimamia uko hatarini.
¶Until we let go of our reservations, the foundation on which our recovery is based is in danger.
41. Kutoridhishwa, kwa namna yoyote ile, hutunyima faida zote zinazotokana na mpango huu.
Reservations, no matter what they are, rob us of obtaining all the benefits this program has to offer.
42. Tupinganapo na vizuizi vyote vinavyotuzuia, sisi hujiwachilia.
In ridding ourselves of all reservations, we surrender.
43. Basi, na kisha tu, tunaweza kusaidiwa kuona kutokana na ugonjwa wa kulevywa.
Then, and only then, can we be helped to recover from the disease of addiction.
44. ¶Sasa swali ni: “Kama sisi hatuna nguvu, jinsi gani Narcotics Anonymous inaweza kusaidia?”
¶Now, the question is: “If we are powerless, how can Narcotics Anonymous help?”
45. Tunaanza kwa kuomba msaada, na hii inafanikiswa kwa kufanyia kazi Hatua Kumi na Mbili.
We begin by asking for help, and this is accomplished by working the Twelve Steps.
46. Ya msingi ni kukiri kwamba sisi, na sisi wenyewe, hatuna nguvu juu ya uadhiliwa wetu.
The foundation is the admission that we, of ourselves, have no power over addiction.
47. Wakati tunaweza kukubali haya, huwa tumekamilisha sehemu ya kwanza ya Hatua ya Kwanza.
When we can accept this, we have completed the first part of Step One.
48. ¶Kukiri kwa pili lazima kuwe kabla ya msingi kukamilika.
¶A second admission must be made before the foundation is complete.
49. Tunapowachia hapo basi tutajua nusu ya ukweli pekee.
If we stop here, we will know only half the truth.
50. Sisi ndio mabingwa wa kuharibu ukweli.
We are great ones for manipulating the truth.
51. Tunaweza sema kwa upande mmoja, “Ndio, mimi sina nguvu juu ya uadhiliwa wangu,” na kwa upande mwingine, “Wakati nitakusanya maisha yangu, naweza kudhibiti madawa.”
We might say on one hand, “Yes, I am powerless over my addiction,” and on the other hand, “When I get my life together, I can handle drugs.”

52. Mawazo hayo na vitendo hivi huturudisha kwa hali ya kulevya.
Such thoughts and actions led us back to active addiction.
53. Ni kamwe haikutujia sisi kuuliza, “Kama hatuwezi kudhibiti kulevya kwetu, ni jinsi gani tunaweza kudhibiti maisha yetu?”
It never occurred to us to ask, “If we can’t control our addiction, how can we control our lives?”
54. Tuliona kuhurumiwa bila dawa za kulevya.
We felt miserable without drugs.
55. ¶Kutokubaliana, kupuuza na uharibifu huonekana kwa urahisi kama sifa ya maisha magumu.
¶Unemployability, dereliction and destruction are easily seen as characteristics of an unmanageable life.
56. Familia zetu kwa ujumla hazitufurahii, hushangaa na kuchanganyikiwa kwa matendo yetu na mara nyingi hutuwacha au kuukana uhusiano wetu.
Our families generally are disappointed, baffled and confused by our actions and often have deserted or disowned us.
57. Kuajiriwa, kukubalika na jamii na kuunganishwa na familia zetu hakufanyi maisha yetu kuwezekana.
Becoming employed, socially acceptable and reunited with our families does not make our lives manageable.
58. Kukubalika na jamii hakulinganishwi na kupona.
Social acceptability does not equal recovery.
59. ¶Tuligundua kwamba hawakuwa na uchaguzi ila kubadili kabisa njia za zamani za kufikiri au kurudi kutumia.
¶We have found that we had no choice except to completely change our old ways of thinking or go back to using.
60. Wakati tunatoa kilicho bora, huweza kufanya kazi kwetu kama kwa wengine.
When we give our best, it works for us as it has worked for others.
61. Wakati hatuwezani na njia zetu za zamani, tunaanza kubadili.
When we could no longer stand our old ways, we began to change.
62. Kwanzia hapo kwendelea, tunaanza kuona kwamba kila siku safi ni siku ya mafanikio, bila kujali nini kinatokea.
From that point forward, we can see that every clean day is a successful day, no matter what happens.
63. Kujisalimisha maana yake ni kutopambana na yoyote zaidi.
Surrender means not having to fight anymore.
64. Sisi hukubali kulevya kwetu na maisha yetu yalivyo.
We accept our addiction and life the way it is.
65. Sisi huwa tayari kufanya chochote muhimu kukaa safi, hata mambo tusiyopenda kufanya.
We become willing to do whatever is necessary to stay clean, even the things we don’t like doing.
66. ¶Kabla ya kuchukua hatua ya kwanza, tulikuwa wenye hofu na shaka.
¶Until we took Step One, we were full of fear and doubt.
67. Katika hatua hii, wengi wetu tulihisi tumepotea na kuchanganyikiwa.
At this point, many of us felt lost and confused.
68. Tulihisi tofauti.
We felt different.

69. Tulipoanza hatua hii, tulikubali kujisalimisha na kanuni za Narcotics Anonymous, na...
Upon working this step, we affirmed our surrender to the principles of Narcotics Anonymous, and...
70. ...baadaye tukaanza kushinda kule kutengwa kwa uraibu.
...only then did we begin to overcome the alienation of addiction.
71. Msaada kwa watumiaji huanza tu wakati tunapo weza kukubali kushindwa kamili.
Help for addicts begins only when we are able to admit complete defeat.
72. Hii inaweza kuwa ya kutisha, lakini ndio msingi ambapo sisi hujengwa maisha yetu.
This can be frightening, but it is the foundation on which we built our lives.
73. ¶Hatua ya kwanza ina maana kwamba hatufai kutumia, na huu ni uhuru mkubwa.
¶Step One means that we do not have to use, and this is a great freedom.
74. Ilichukua muda kwa baadhi yetu kutambua kwamba maisha yetu yamekuwa magumu;...
It took a while for some of us to realize how unmanageable our lives had become;...
75. ...kwa wengine wetu, ilikuwa ndio jambo tu lililokuwa wazi.
...for others of us, this was the only thing of which we could be sure.
76. Sisi tulijua katika mioyo yetu kwamba dawa za kulevya zilikuwa na nguvu za kutubadilisha kuwa kitu ambacho hatukutaka kuwa.
We knew in our hearts that drugs had the power to change us into something that we didn't want to be.
77. ¶Kuwa safi na kufanya hatua hii, sisi hufunguliwa kutoka kwa minyororo yetu.
¶Being clean and working this step, we are released from our chains.
78. Hata hivyo, hakuna hatua hata moja inayofanya kazi kwa uchawi.
However, none of the steps work by magic.
79. Sisi hatusemi maneno ya hatua hii tu, sisi hujifunza kuyaishi.
We do not just say the words of this step; we learn to live them.
80. Tunajionea wenyewe kwamba Mpango huu una kitu cha kutupatia.
We see for ourselves that the Program has something to offer us.
81. ¶Tumepata tumaini.
¶We have found hope.
82. Tunapata tunaweza kujifunza kufanya kazi katika dunia ambayo tunaishi.
We find that we can learn to function in the world we live in.
83. Tunaweza, pia, kupata maana na lengo katika maisha na kuokolewa kutokana na kuchanganyikiwa, kumnyimwa na kifo.
We, too, can find meaning and purpose in life and be rescued from insanity, depravity, and death.
84. ¶Wakati sisi tunakubali hatuna nguvu na uwezo wa kusimamia maisha yetu, sisi hufungua mlango kwa Nguvu Zaidi yetu kutasaidia.
¶When we admit our powerlessness and inability to manage our own lives, we open the door for a Power greater than ourselves to help us.
85. Si ambapo tulipokuwa hujalisha, lakini ambapo sisi tunaenda.
It is not where we were that counts, but where we are going.

1. **Hatua Ya Pili**
Step Two
2. *“Sisi tulikuja kuamini kwamba Nguvu zaidi yetu sisi wenyewe inaweza kuturudisha ahueni.”*
“We came to believe that a Power greater than ourselves could restore us to sanity.”
3. Hatua ya Pili ni muhimu kama sisi tunatarajia kufikia ahueni yoyote inayoendelea.
The Second Step is necessary if we expect to achieve any sort of ongoing recovery.
4. Hatua ya kwanza hutuacha sisi na haja ya kuamini katika kitu ambacho kinaweza kutusaidia kwa kukosekana kwa uwezo wetu, kutofaa kwetu na kutoweza kujisaidia.
The First Step leaves us with a need to believe in something that can help us with our powerlessness, uselessness, and helplessness.
5. ¶Hatua ya kwanza huwacha utupu katika maisha yetu.
¶The First Step has left a vacuum in our lives.
6. Tunahitaji kupata kitu kujaza utupu huo.
We need to find something to fill that void.
7. Hii ni umuhimu wa Hatua ya Pili.
This is the purpose of the Second Step.
8. ¶Baadhi yetu hatukuchukua hatua hii kwa umakini kwa mara ya kwanza, sisi tuliipitia bila umakini, bila kujua hatua zitakazofuata hazingeweza kufanya kazi bila kufanyia hii kazi.
¶Some of us didn’t take this step seriously at first; we passed over it with a minimum of concern, only to find the next steps would not work until we worked this one.
9. Hata wakati sisi tulikiri kwamba sisi tulihitaji msaada na tatizo letu la dawa za kulevywa, wengi wetu hatukutaka kukubali haja ya imani na akili timamu.
Even when we admitted we needed help with our drug problem, many of us would not admit to the need for faith and sanity.
10. ¶Tuna ugonjwa: unaoendelea, bila tiba na unaoweza kusababisha kifo.
¶We have a disease: progressive, incurable and fatal.
11. Njia moja au nyingine tulitoka nje na kununua uharibifu wetu juu ya mpango wetu wa nyakati mbalimbali.
One way or another we went out and bought our destruction on the time payment plan!
12. Sisi sote, kutoka watumiaji kwa wanyakuaji wa mikoba kwa wanawake wazuri waliozeeka kwenda kwa madaktari wawili au watatu kwa maagizo ya kisheria, kuna jambo moja la kufanana: sisi hutafuta uharibifu wetu mfuko kwa wakati, dawa chache wakati huo, au chupa kwa wakati hadi tufe.
All of us, from the junkie snatching purses to the sweet little old lady hitting two or three doctors for legal prescriptions, have one thing in common: we seek our destruction a bag at a time, a few pills at a time, or a bottle at a time until we die.
13. Hii ni angalau sehemu ya kuchanganyikiwa na kulevywa.
This is at least part of the insanity of addiction.
14. Matokeo yanaweza kuonekana kuwa makuu kwa mraibu anayefanya ukahaba ili kupata pesa za dawa kuliko anayedanganya daktari, lakini...
The price may seem higher for the addict who prostitutes for a fix than it is for the addict who merely lies to a doctor, but...

15. ...hatimaye wote hulipia na maisha yao.
...ultimately both pay with their lives.
16. Kuchanganyikiwa ni kurudia makosa sawa na kutarajia matokeo tofauti.
Insanity is repeating the same mistakes and expecting different results.
17. ¶Wengi wetu hutambua wakati tuko kwenye Mpango kwamba tumerejea tena na tena kwa kutumia, hata kama tunajua kwamba tulikuwa tunaharibu maisha yetu kwa kufanya hivyo.
¶Many of us realize when we get to the Program that we have gone back time and again to using, even though we knew that we were destroying our lives by doing so.
18. Kuchanganyikiwa ni kutumia siku baada ya siku tukijua kwamba uharibifu wa mwili na akili huja wakati sisi tunatumia.
Insanity is using day after day knowing that only physical and mental destruction comes when we do.
19. Kuchanganyikiwa wazi zaidi ya ugonjwa wa kulevya ni kutaka sana kutumia dawa za kulevya.
The most obvious insanity of the disease of addiction is the obsession to use drugs.
20. ¶Jiulize swali hili, Je, naamini itakuwa wendawazimu kutembea hadi kwa mtu na kusema, “Tafadhali naweza kuwa na mshtuko wa moyo au ajali mbaya?”
¶Ask yourself this question, Do I believe it would be insane to walk up to someone and say, “May I please have a heart attack or a fatal accident?”
21. Kama unaweza kukubali hii itakuwa ni jambo la wendawazimu, hupaswi kuwa na tatizo na Hatua ya Pili.
If you can agree this would be an insane thing, you should have no problem with the Second Step.
22. ¶Katika Mpango huu, jambo la kwanza sisi hufanya ni kuacha kutumia.
¶The first thing we do in this Program is stop using.
23. Katika hatua hii, sisi huanza kuhisi maumivu ya kuishi bila dawa za kulevya au kitu chochote cha kuchukua nafasi yake.
At this point, we begin to feel the pain of living without drugs or anything to replace them.
24. Maumivu haya hutulazimisha kutafuta Nguvu kuu kutuliko ili kuiweza hali yetu ya utumiaji.
This pain forces us to seek a Power greater than ourselves that can relieve our obsession to use.
25. ¶Hatua ya kuja kuamini huwa ni kitu ambacho huja kwa njia sawa kwa watu wengi.
¶The process of coming to believe is something that we seem to experience in similar ways.
26. Wengi wetu walikosa uhusiano mwema na Nguvu yetu ya Juu.
One thing most of us lacked was a working relationship with a Higher Power.
27. Tuliaza kuendeleza uhusiano huu kwa kukiri kwa uwezekano wa Nguvu zaidi ya sisi wenyewe.
We begin to develop this relationship by simply admitting to the possibility of a Power greater than ourselves.
28. Wengi wetu hawana shida kukubali kwamba kulevya kulikuwa na nguvu ya uharibifu katika maisha yetu.
Most of us have no trouble admitting that addiction had become a destructive force in our lives.
29. Jitihada zetu kuu zilisababisha uharibifu mkuu zaidi na kukata tamaa.
Our best efforts resulted in ever greater destruction and despair.
30. Katika hatua nyingine, tuligundua kwamba tulihitaji msaada wa Nguvu zaidi ya uadhiriwa wetu.
At some point we realized we needed the help of some Power greater than our addiction.

31. Kuelewa kwetu kwa Nguvu yetu ya Juu ni juu yetu wenyewe.
Our understanding of a Higher Power is up to us.
32. Hakuna mtu atakaye tuamulia sisi.
No one is going to decide for us.
33. Tunaweza kuiita kundi, mpango, au tunaweza kuiita Mungu.
We can call it the group, the program, or we can call it God.
34. Miongozo inayopendekezwa ni kwamba Nguvu hii iwe upendo, kujali na zaidi yetu wenyewe.
The only suggested guidelines are that this Power be loving, caring and greater than ourselves.
35. Sio lazima tuwe wenye dini ili tukubali wazo hili.
We don't have to be religious to accept this idea.
36. Suala ni kwamba sisi tufungue akili zetu kuamini.
The point is that we open our minds to believe.
37. Sisi tunaweza kuwa na tatizo na hili, lakini kwa kushika nia ya wazi, sasa au baadaye, sisi hupata msaada tunaohitaji.
We may have difficulty with this, but by keeping an open mind, sooner or later, we find the help we need.
38. ¶Sisi tuliyasema na kusikiliza wengine.
¶We talked and listened to others.
39. Tuliona watu wengine wakipona, na walituambia nini ilikuwa inawasaidia.
We saw other people recovering, and they told us what was working for them.
40. Tulianza kuona ushahidi wa baadhi ya Nguvu ambayo haikuweza kuelezwa kikamilifu.
We began to see evidence of some Power that could not be fully explained.
41. Tulipokabiliwa na ushahidi huu, tulianza kukubali kuwepo kwa Nguvu zaidi ya sisi wenyewe.
Confronted with this evidence, we began to accept the existence of a Power greater than ourselves.
42. Tunaweza kutumia Nguvu hii kabla ya sisi kuelewa.
We can use this Power before we begin to understand it.
43. ¶Tuonapo “matokeo” na miujiza ikitendeka katika maisha yetu, kukubali kwetu huwa tumaini.
¶As we see “coincidences” and miracles happening in our lives, our acceptance becomes trust.
44. Sisi hukua kwa kujihisi vizuri na Nguvu yetu ya Juu kama chanzo cha nguvu.
We grow to feel comfortable with our Higher Power as a source of strength.
45. Tunapojifunza kuamini Nguvu hii, tunaanza kushida hofu yetu ya maisha.
As we learn to trust this Power, we begin to overcome our fears of life.
46. ¶Hatua ya kuja kuamini kwetu ni urejesho wa akili timamu.
¶The process of coming to believe is a restoration to sanity.
47. Nguvu ya kuendelea katika hatua nyingine inatokana na imani hii.
The strength to move into action comes from this belief.
48. Tunahitaji kukubali hatua hii ili kuanza na barabara ya ahueni.
We need to accept this step to start on the road to recovery.
49. Wakati imani yetu imeongezeka, tuko tayari kwa Hatua ya Tatu.
When our belief has grown, we are ready for Step Three.

1. **Hatua ya Tatu**
Step Three

2. *“Sisi tuliamua kutoa nia zetu na maisha yetu kwa utunzi wa mungu kama tulivyomwelewa”*
“We made a decision to turn our will and our lives over to the care of God as we understood Him.”
3. Kama waadhiliwa tuligeuza nia zetu na maisha yetu mara nyingi kwa nguvu haribifu
As addicts, we turned our will and our lives over many times to a destructive power.
4. Mapenzi yetu na maisha yetu yalitawaliwa na madawa ya kulevya.
Our will and our lives were controlled by drugs.
5. Sisi tulikuwa tumenaswa na mahitaji yetu ya furaha ya ghafla ambayo madawa ya kulevya ilitupea.
We were trapped by our need for instant gratification that drugs gave us.
6. Wakati huo, kwa ujumla—mwili, akili na roho—ilikuwa inaongozwa na madawa ya kulevya.
During that time, our total being—body, mind and spirit—was dominated by drugs.
7. Kwa muda ilikuwa tamu, kisha ule uzuri ulianza kupungua na tuliona upande mbaya wa madawa ya kulevya.
For a time it was pleasurable, then the euphoria began to wear off and we saw the ugly side of addiction.
8. Tuligundua kwamba vile tu madawa ya kulevya inatupeleka juu ndivyo tu inatushusha chini.
We found that the higher our drugs took us, the lower they brought us.
9. Sisi tulikabiliwa na maamuzi mawili: ama sisi tuvumilie uchungu wa kuyaacha madawa ama tuendeleo kutumia madawa ya kulevya.
We faced two choices: either we suffered the pain of withdrawal or took more drugs.
10. ¶Kwa waraibu wote, siku inakuja hatukuweza kuchagua tena, lazima tungetumia.
¶For all addicts, the day comes when there is no longer a choice; we had to use.
11. Baada ya kupeana mapenzi yetu na maisha yetu kwa kulevya kwetu kwa kukata tamaa, sisi tulitafuta njia nyingine.
Having given our will and lives to our addiction, in utter desperation we looked for another way.
12. Katika Narcotics Anonymous, sisi huamua kurejesha mapenzi yetu na maisha yetu kwa utunzi wa Mungu kama sisi tunavyomwelewa.
In Narcotics Anonymous, we decide to turn our will and our lives over to the care of God as we understand Him.
13. Hii ni hatua kubwa.
This is a giant step.
14. Hatuhitaji kuwa wa dini; mtu yeyote anaweza kuichukua.
We don't have to be religious; anyone can take it.
15. Yote unayohitaji ni kuwa tayari.
All that is required is willingness.
16. Ya muhimu ni kufungua mlango kwa Nguvu iliyo zaidi ya sisi wenyewe.
All that is essential is that we open the door to a Power greater than ourselves.

17. ¶Kuelewa kwetu kwa Mungu huja si kwa desturi lakini kutokana na kile tunaamini na kile kinacho fanya kazi kwetu.
¶Our concept of God comes not from dogma but from what we believe ourselves, what works for us.
18. Wengi wetu huelewa Mungu kuwa tu chochote au nguvu yoyote inayoweza kutuweka kuwa safi.
Many of us understand God to be simply whatever force keeps us clean.
19. Haki ya Mungu unayemwelewa ni jumla na bila ushawishi wowote.
The right to a God of your understanding is total and without any catches.
20. Kwa sababu tuna haki hii, ni muhimu kuwa waaminifu juu ya imani yetu kama sisi tutakua kiroho.
Because we have this right, it is necessary to be honest about our belief if we are to grow spiritually.
21. ¶Sisi tukapata ya kwamba tunachohitaji tu kufanya ni kujaribu.
¶We found that all we needed to do was try.
22. Wakati sisi tulitoa juhudi zetu bora kwa Mpango, ukafanya kazi kwa ajili yetu kama ulivyofanya kazi kwa wengine wengi.
When we gave our best effort to the Program, it worked for us as it has worked for countless others.
23. Hatua ya Tatu haisemi, “Sisi tukageuza mapenzi yetu na maisha yetu juu ya utunzi wa Mungu.”
The Third Step does not say, “We turned our will and our lives over to the care of God.”
24. Inasema, “Tuifanya uamuzi wa kugeuza mapenzi yetu na maisha yetu juu ya utunzi wa Mungu kama sisi tulivyomwelewa.”
It says, “We made a decision to turn our will and our lives over to the care of God as we understood Him.”
25. Sisi tulifanya uamuzi, haikufanywa kwetu na madawa, familia zetu, afisa wa marekebicho, hakimu, mtaalamu au daktari.
We made the decision; it was not made for us by the drugs, our families, a probation officer, judge, therapist or doctor.
26. Sisi tuliifanya!
We made it!
27. Kwa mara ya kwanza tangu tulewe tumefanya uamuzi sisi wenyewe.
For the first time since that first high, we have made a decision for ourselves.
28. ¶Neno “uamuzi” ina maana hatua.
¶The word “decision” implies action.
29. Uamuzi huu ni juu ya imani.
This decision is based on faith.
30. Tunaweza kuamini tu kwamba ishara hiyo tunayoona ikifanyakazi katika maisha ya watumiaji safi inaweza fanyika kwa muhadhiriwa yeyote aliye na hamu ya mabadiliko.
We have only to believe that the miracle that we see working in the lives of clean addicts can happen to any addict with the desire to change.
31. Sisi tunatambua kuna nguvu kwa ajili ya ukuaji wa kiroho ambayo inaweza kutusaidia kuwa wavumilivu kwa kiasi, na wa umuhimu katika kuwasaidia wengine.
We simply realize there is a force for spiritual growth that can help us become more tolerant, patient, and useful in helping others.
32. Wengi wetu wamesema, “Chukua mapenzi yangu na maisha yangu.”
Many of us have said, “Take my will and my life.”

33. Niongoze katika ahueni yangu.
Guide me in my recovery.
34. Nionyeshe jinsi ya kuishi.”
Show me how to live.”
35. Nafuu ya “kuachilia kwenda na kuruhusu Mungu” hutusaidia sisi kuendeleza maisha ambayo ni ya thamani kuishi.
The relief of “letting go and letting God” helps us develop a life worth living.
36. ¶Kujisalimisha kwa mapenzi ya Nguvu iliyo zaidi yetu huwa rahisi kwa mazoezi kila siku.
¶Surrendering to the will of our Higher Power gets easier with daily practice.
37. Tunapojaribu kwa uaminifu, inafanya kazi.
When we honestly try, it works.
38. Wengi wetu huanza siku yetu na ombi rahisi la uongozi kutoka kwa Nguvu iliyo juu yetu.
Many of us start our day with a simple request for guidance from our Higher Power.
39. ¶Ingawa tunajua kwamba "mabadiliko" hufanya kazi, sisi bado tunaweza kuchukua mapenzi yetu na maisha yetu tena.
¶Although we know that “turning it over” works, we may still take our will and life back.
40. Tunaweza hata kupata hasira kwa sababu Mungu anairuhusu.
We may even get angry because God permits it.
41. Wakati mwingine katika ahueni yetu, uamuzi wa kuomba msaada wa Mungu ni chanzo chetu kubwa ya nguvu na ujasiri.
At times during our recovery, the decision to ask for God’s help is our greatest source of strength and courage.
42. Hatuwezi kufanya uamuzi huu mara nyingi ya kutosha.
We cannot make this decision often enough.
43. Sisi hujisalimisha kimya kimya, na kuruhusu Mungu wa kuelewa kwetu atutunze.
We surrender quietly, and let the God of our understanding take care of us.
44. ¶Mara ya kwanza, vichwa vyetu viligonga na maswali: “Nini kitatokea wakati tutageuza maisha yangu?”
¶At first, our heads reeled with the questions: “What will happen when we turn our life over?”
45. Je tutakuwa kamili?”
Will we become perfect?”
46. Sisi tunaweza kuwa wa kweli zaidi kuliko hivi.
We may have been more realistic than this.
47. Baadhi yetu ilibidi tumugeukie aliyekuwa na uzoefu kwa N.A. mwanachama na kuuliza, “Ilikuwaje kwako?”
Some of us had to turn to an experienced N.A. member and ask, “What was it like for you?”
48. Jibu zitatofautiana kwa wanachama tofauti.
The answer will vary from member to member.
49. Wengi wetu hujisikia wazi-nia, nia na kujisalimisha ni funguo katika hatua hii.
Most of us feel open-mindedness, willingness and surrender are the keys to this step.

50. ¶Sisi tulisalimisha mapenzi yetu na maisha yetu na huduma kwa Nguvu zaidi ya sisi wenyewe.
¶We have surrendered our will and our lives to the care of a Power greater than ourselves.
51. Kama sisi ni uhakika na kweli, sisi tutapata mabadiliko yaliyo bora.
If we are thorough and sincere, we will notice a change for the better.
52. Hofu zetu hupungua, na imani huanza kukua tunapo jifunza maana ya kweli ya kujisalimisha.
Our fears are lessened, and faith begins to grow as we learn the true meaning of surrender.
53. Sisi hatupigani tena na uoga, hasira, hatia, kujihurumia au huzuni.
We are no longer fighting fear, anger, guilt, self-pity or depression.
54. Tunatambua kwamba kilichotuleta kwa Mpango huu bado ki pamoja na sisi na kitaendelea kutuongoza kama tutakiruhusu.
We realize that what brought us to this Program is still with us today and will continue to guide us if we allow it.
55. Sisi polepole tunaanza kupoteza hofu uvutano ya kukatisha tamaa.
We are slowly beginning to lose the paralyzing fear of hopelessness.
56. Ushahidi wa hatua hii ni inavyoonekana katika vile tunavyoishi.
The proof of this step is shown in the way we live.
57. ¶Tumekuja kufurahia kuishi safi na tunataka zaidi mambo mema ambayo Ushirika wa N.A.unayo kwa ajili yetu.
¶We have come to enjoy living clean and want more of the good things that the N.A. Fellowship holds for us.
58. Sasa tunajua kwamba hatuwezi kaa katika mpango wetu wa kiroho, mbali tunataka yote tunayoweza kupata.
We know now that we cannot pause in our spiritual program; we want all that we can get.
59. ¶Sisi tuko tayari kwa uaminifu wetu wa kwanza binafsi tathmini, na tunaanza na Hatua ya Nne.
¶We are now ready for our first honest self-appraisal, and we begin with Step Four.

1. **Hatua Ya Nne**
Step Four

2. *“Sisi tulifanya kutafuta na bila kuogopa maadili hesabu yetu wenyewe.”*
“We made a searching and fearless moral inventory of ourselves.”
3. Lengo la kutafuta bila uoga hesabu ya maadili ni kuchabua kuchanganyikiwa na utata wa maisha yetu, ili tuweze kujua sisi ni kina nani hasa.
The purpose of a searching and fearless moral inventory is to sort through the confusion and the contradiction of our lives, so that we can find out who we really are.
4. Sisi tunaanzia njia mpya ya maisha na tunahitaji kuondoa mizigo na mitego ambayo ilitutawala sisi na kuzuia kukua.
We are starting a new way of life and need to be rid of the burdens and traps that controlled us and prevented our growth.
5. ¶Tunapokaribia hatua hii, wengi wetu tuna hofu kwamba kuna jitu ndani yetu ambayo, ikiachiliwa, itatuangamiza.
¶As we approach this step, most of us are afraid that there is a monster inside us that, if released, will destroy us.
6. Hofu hii inaweza kusababisha sisi kuweka mbali hesabu yetu au hata kutuzuia kuchukua hatua hii muhimu wakati wote.
This fear can cause us to put off our inventory or may even prevent us from taking this crucial step at all.
7. Tumegundua kwamba hofu ni ukosefu wa imani, na tumepata upendo binafsi kwa Mungu, ambaye tunaweza kugeukia.
We have found that fear is a lack of faith, and we have found a loving, personal God to whom we can turn.
8. Sisi hatuna tena haja ya kuwa na hofu.
We no longer need to be afraid.
9. ¶Tumekuwa wataalam katika kujidanganya na kujitolea visababu;...
¶We have been experts at self-deception and rationalization;...
10. ...kwa kuandika hesabu yetu, tunaweza kushinda vikwazo hizi.
...by writing our inventory, we can overcome these obstacles.
11. Hesabu iliyoandikwa itafungua sehemu ya fikira zetu ambazo zimekuwa siri wakati sisi tunapo fikiri au kuzungumzia sisi ni nani.
A written inventory will unlock parts of our subconscious that remain hidden when we simply think about or talk about who we are.
12. Mara tu yote imeandikwa chini kwa karatasi, ni rahisi kuona, na vigumu sana kukataa asili yetu wenyewe.
Once it is all down on paper, it is much easier to see, and much harder to deny our true nature.
13. Waaminifu na tathmini binafsi ni moja ya funguo kwa njia yetu mpya ya maisha.
Honest self-assessment is one of the keys to our new way of life.
14. ¶Hebu tazama, wakati sisi tulikuwa tukitumia, hatukuwa waaminifu kwetu binafsi.
¶Let’s face it; when we were using, we were not honest with ourselves.

15. Sisi tuna kuwa waaminifu kwetu wenyewe wakati sisi tunakubali kwamba kulevya kumetushinda sisi na kwamba tunahitaji msaada.
We are becoming honest with ourselves when we admit that addiction has defeated us and that we need help.
16. Ilichukua muda mrefu kukubali kwamba sisi tumeshindwa.
It took a long time to admit that we were beaten.
17. Tuligundua kwamba hatuponi kimwili, kiakili au kiroho mara moja .
We found that we do not recover physically, mentally or spiritually overnight.
18. Hatua ya Nne itatusaidia sisi kuelekea ahueni yetu zaidi kuliko tulivyodhania.
Step Four will help us toward our recovery more than we imagine.
19. Wengi wetu tuligundua kwamba hatukuwa wa kutisha wala wa ajabu kama tulivyodhania.
Most of us find that we were neither as terrible nor as wonderful, as we supposed.
20. Tunashangaa kupata kwamba tuna alama nzuri katika hesabu yetu.
We are surprised to find that we have good points in our inventory.
21. Mtu yeyote ambaye ana wakati katika Mpango na amefanyia kazi hatua hii atakuambia kwamba hatua ya Nne ilikuwa hatua ya kugeuka katika maisha yao.
Anyone who has some time in the Program and has worked this step will tell you that the Fourth Step was a turning point in their life.
22. ¶Baadhi yetu hufanya makosa ya kukaribia Hatua ya Nne kama ni kukiri jinsi tulivyokuwa waovu—jinsi tumekuwa watu wabaya.
¶Some of us make the mistake of approaching the Fourth Step as if it were a confession of how horrible we are—what a bad person we have been.
23. Kwa njia hii mpya ya maisha, kuwa na hisia ya huzuni inaweza kuwa hatari.
In this new way of life, a binge of emotional sorrow can be dangerous.
24. Hii si madhumuni ya hatua ya Nne.
This is not the purpose of the Fourth Step.
25. Tunajaribu kujinasua wenyewe kutoishi maisha ya ukale, kurudia kuwa bure.
We are trying to free ourselves of living in old, useless patterns.
26. Sisi tunachukua Hatua ya Nne ili kupata nguvu na busara inayo tuwezesha kukua.
We take the Fourth Step to gain the necessary strength and insight which enables us to grow.
27. Tunaweza angalia Hatua ya Nne katika njia nyingi.
We may approach the Fourth Step in a number of ways.
- (29). Ni vyema kuwa kabla ya kuanza, sisi kupitia hatua za kwanza tatu na mfadhili.
It is advisable that before we start, we go over the first three steps with a sponsor.
- (28). ¶Hatua hizi ndizo matayarisho yanayohitajika kuwa na imani na ujasiri wa kuandika hesabu ya maadili bila uoga.
¶These steps are the preparation necessary to have the faith and courage to write a fearless inventory.
30. Sisi tunapata starehe na kuelewa kwetu kwa hatua hizi.
We get comfortable with our understanding of these steps.
31. Sisi wenyewe twajipa fursa ya kuwa na hisia nzuri juu ya kile tunachofanya.
We allow ourselves the privilege of feeling good about what we are doing.

32. Tumekuwa tukizunguka kwa muda mrefu na hatujaenda popote.
We have been thrashing about for a long time and have gotten nowhere.
33. Sasa tunaanza hatua hii, bila kukubali hofu yake.
Now we are going to start this step, not letting it frighten us.
34. Sisi tunaweka kwenye karatasi, kwa kadri ya uwezo wetu sasa.
We simply put it on paper, to the best of our present ability.
35. ¶Ni lazima kumalizana na ya kale, si kushikilia tuliyoyafanya.
¶We must be done with the past, not cling to it.
36. Tunataka kutazama ya kale, kuona jinsi ilivyokuwa na kuiachilia ili tuweze kuishi leo.
We want to look our past in the face, see it for what it really was and release it so we can live today.
37. Matukio ya kale, kwa wengi wetu yamekuwa kama jitu mafichoni.
The past, for most of us, has been a ghost in the closet.
38. Tumekuwa na uoga wa kuyafichua ya kale kwa kuhofia kile hili jitu laweza kututendea.
We have been afraid to open that closet for fear of what that ghost may do to us.
39. Hatupaswi kufanya hii peke yetu.
We do not have to do this alone.
40. Nia yetu na maisha yetu yako katika mikono ya Nguvu iliyo Zaidi yetu.
Our will and our life are now in the hands of our Higher Power.
41. ¶Kuandika hesabu hakika na ya uaminifu ilionekana kutowezekana.
¶Writing a thorough and honest inventory seemed impossible.
42. Ilikuwa, kama tungekuwa tunafanya mambo kwa nguvu zetu wenyewe.
It was, as long as we were operating under our own power.
43. Sisi tunachukua muda mfupi kutulia kabla ya kuandika na kuomba nguvu ya kutoogopa na kuwa na uhakika.
We take a few quiet moments before writing and ask for the strength to be fearless and thorough.
44. ¶Katika Hatua ya Nne, tunaanza kujielewa.
¶In Step Four, we begin to get in touch with ourselves.
45. Sisi tunaandika kuhusu kupungukiwa kwetu kama vile, hukumu, aibu, kujirudia, kujihurumia, chuki, hasira, huzuni, kuvunjika moyo, kuchanganyikiwa, upweke, wasiwasi, usaliti, kukata tamaa, kushindwa, uoga na kujiamini.
We write about our liabilities such as guilt, shame, remorse, self-pity, resentment, anger, depression, frustration, confusion, loneliness, anxiety, betrayal, hopelessness, failure, fear and denial.
46. ¶Sisi tunaandika kwa karatasi mambo yanayo tusumbua sisi hapa na sasa.
¶We write on paper what is bothering us here and now.
47. Sisi huwa na tabia ya kufikiri kinyume, hivyo kuandika kwa karatasi inatupa nafasi ya kuangalia kwa uhakika zaidi nini kinaendelea.
We have a tendency to think negatively, so putting it on paper gives us a chance to look more positively at what is happening.
48. ¶Mambo mema lazima pia ieleweke, ikiwa sisi tunataka kupata picha yetu kikamilifu.
¶Assets must also be considered, if we are to get an accurate and complete picture of ourselves.

49. Hii ni ngumu sana kwa wengi wetu, kwa sababu ni vigumu kukubali kwamba sisi tuna wema ndani yetu.
This is very difficult for most of us, because it is hard to accept that we have good qualities.
50. Hata hivyo, sote tuna wema ndani yetu, mengi ambayo tumeyapata upya katika Mpango huu, kama vile kuwa safi, mawazo wazi, ufahamu wa Mungu, uaminifu kwa wengine, kukubalika, hatua njema, kushirikiana, kuwa tayari, ujasiri, imani, kujali, shukrani, wema na ukarimu.
However, we all have assets, many of them newly found in the Program, such as being clean, open-mindedness, God-awareness, honesty with others, acceptance, positive action, sharing, willingness, courage, faith, caring, gratitude, kindness and generosity.
51. Pia, orodha yetu inajumlisha maelezo mengi kuhusu uhusiano.
Also, our inventories usually include a lot of material on relationships.
52. ¶Sisi tunatafakali utendaji wetu wa kale na tabia ya sasa hivi ili kuona tutahifadhi nini na nini tunataka kutupilia mbali.
¶We review our past performance and our present behavior to see what we want to keep and what we want to be rid of.
53. Hakuna mtu anatulazimisha sisi kutoka kwa taabu yetu.
No one is forcing us to give up our misery.
54. Hatua hii ina sifa ya kuwa ngumu; kwa uhakika, ni rahisi sana.
This step has the reputation of being difficult; in reality, it is quite simple.
55. ¶Sisi tunaandika hesabu ya maadili yetu bila kuzingatia tutayashiriki na nani.
¶We write our inventory for ourselves without considering with whom we might share it.
56. Sisi twafanyia kazi Hatua ya Nne kana kwamba hakuna Hatua ya Tano.
We work Step Four as if there were no Step Five.
57. Tunaweza kuandika peke yetu ama karibu na watu wengine; chochote ni kizuri zaidi kwa mwandishi ni sawa.
We can write alone or near other people; whatever is more comfortable to the writer is fine.
58. Tunaweza kuandika kwa upana au kama ufupi kama inavyohitajika.
We can write as long or as short as needed.
59. Mtu aliye na ujuzi anaweza kusaidia na haya.
Someone with experience can help with this.
60. Jambo muhimu ni kuandika hesabu ya maadili.
The important thing is to write a moral inventory.
61. Kama neno “maadili” lasumbua, tunaweza kuiita hesabu ya mema/mabaya.
If the word “moral” bothers us, we may call it a positive/negative inventory.
62. ¶Njia ya kuandika hesabu ni kuandika tu!
¶The way to write an inventory is to write it!
63. Kufikiria juu ya hesabu, kuzungumza kuhusu suala hilo, kuichambua hutapata kuiandika.
Thinking about an inventory, talking about it, theorizing about the inventory will not get it written.
64. Sisi hukaa chini na daftari, kuomba mwongozo, kuchukua kalamu zetu na kuanza kuandika.
We sit down with a notebook, ask for guidance, pick up our pen and start writing.
65. Kitu chochote tunachofikiria ni sehemu ya hesabu.
Anything we think about is inventory material.

66. Wakati tunatambua yale machache tunapoteza, na kiasi tunachonufaika, tunaanza hatua hii.
When we realize how little we have to lose, and how much we have to gain, we begin this step.
67. ¶Utawala wa msingi wa kidole ngumba ni kwamba tunaweza kuandika kidogo sana, lakini kamwe hatuwezi kuandika zaidi.
¶A basic rule of thumb is that we can write too little, yet we can never write too much.
68. Hesabu itamfaa mtu binafsi.
The inventory will fit the individual.
69. Pengine hii inaonekana ngumu au chungu.
Perhaps this seems difficult or painful.
70. Inaweza kuonekana kama haiwezekani.
It may appear impossible.
71. Tunaweza kuwa na uoga kwamba katika kuwasiliana na hisia zetu tunaweza ashiria mfululizo wa uchungu na hofu.
We may fear that being in touch with our feelings will trigger an overwhelming chain reaction of pain and panic.
72. Tunaweza kujisikia kama kuepuka hesabu kwa sababu ya uoga wa kushindwa.
We may feel like avoiding an inventory because of a fear of failure.
73. Wakati sisi tunapuuza hisia zetu, mvutano unakuwa juu sana kwetu.
When we ignore our feelings, the tension becomes too much for us.
74. Uoga wa adhabu itakayojili ni kubwa sana kiasi kwamba inapita uoga wetu wa kushindwa.
The fear of impending doom is so great it overrides our fear of failure.
75. ¶Hesabu inakuwa afueni, kwa sababu maumivu ya kufanya hivyo ni machache kuliko maumivu ya kutofanya hivyo.
¶An inventory becomes a relief, because the pain of doing it is less than the pain of not doing it.
76. Sisi hujifunza kuwa maumivu yanaweza kuwa hamasisho katika kupona.
We learn that pain can be a motivating factor in recovery.
77. Hivyo, kukabiliana nayo huepuki nayo.
Thus, facing it becomes unavoidable.
78. Kila mada ya mikutano ya hatua inaonekana kuwa katika Hatua ya Nne au kufanya hesabu ya maadili kila siku.
Every topic of step meetings we attend seems to be on the Fourth Step or doing a daily inventory.
79. Kupitia mchakato wa hesabu, sisi huweza kukabiliana na mambo yote ambayo yanaweza kutukia.
Through the inventory process, we are able to deal with all the things that can build up.
80. Tunapozidi kuishi kama Mpango wetu, ndivyo Mungu huonekana akituweka katika nafasi ambazo masuala huchipuka,...
The more we live our Program, the more God seems to position us to have things surface,...
81. ...ili tuweze kuandika juu yake.
...so we can write about them.
82. Sisi huanza kufurahia kupona kwetu, kwa sababu tuna njia ya kutatua aibu, hukumu, au hasira.
We begin enjoying our recovery, because we have a way to resolve shame, guilt, or resentment.

83. ¶Tuweza pia kuondoa dhiki ambayo ilikuwa ndani yetu.
¶We are also able to be rid of the stress trapped inside.
84. Kuandika huihua kifuniko kilichofunikia shinikizo letu...
Writing will lift the lid off of our pressure cooker...
85. ...tuone kama tunataka kuitumikia, kuifunikia, au kuitupa nje.
...to see whether we want to serve it up, put the lid back on it, or throw it out.
86. Hatuna haja kutokota ndani yake.
We no longer have to stew in it.
87. ¶Sisi hukaa chini na karatasi na kalamu na kuomba msaada wa Mungu wetu katika kufafanua kasoro ambazo husababisha maumivu na mateso.
¶We sit down with paper and pen and ask for our God's help in revealing the defects that are causing pain and suffering.
88. Tunaomba kuwa na ujasiri na kutoogopa na uhakika ili kwamba hesabu hii ikaweza kutusaidia kuweka maisha yetu katika utaratibu.
We pray for the courage to be fearless and thorough so that this inventory may help us to put our lives in order.
89. Tunapoomba na kuchukua hatua, mambo huwa mazuri kwetu.
When we pray and take action, it always goes better for us.
90. ¶Sisi hatutakuwa kamilifu.
¶We are not going to be perfect.
91. Kama tungekuwa kamilifu, sisi hatungekuwa binadamu.
If we were perfect, we would not be human.
92. Jambo muhimu ni sisi kufanya bidii zaidi.
The important thing is that we do our best.
93. Sisi hutumia zana tulizonazo, na kuendelea kupata uwezo wa kustahimilina hisia zetu.
We use the tools available to us, and we develop the ability to survive our emotions.
94. Hatutaki kupoteza chochote chenye tumepata; tunataka kuendelea katika Mpango.
We do not want to lose any of what we have gained; we want to continue in the Program.
95. Ni uzoefu wetu kwamba hakuna jambo jinsi ya kutafuta na ya uhakika, hakuna hesabu ya athari ya kudumu isipokuwa mara moja ifuatiwe na usawa hakika wa Hatua ya tano.
It is our experience that no matter how searching and thorough, no inventory is of any lasting effect unless it is promptly followed by an equally thorough Fifth Step.

1. **Hatua Ya Tano**
Step Five
2. “Sisi tulikiri kwa Mungu, kwetu sisi wenyewe, na kwa binadamu mwingine asili halisi ya makosa yetu.”
“We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.”
3. Hatua ya tano ndio funguo ya uhuru.
The Fifth Step is the key to freedom.
4. Hii inaruhusu sisi kuishi safi, kwa hapa na sasa.
It allows us to live clean in the here and now.
5. Kugawana asili halisi ya makosa yetu, hutuweka huru kuishi.
Sharing the exact nature of our wrongs sets us free to live.
6. Baada ya kuchukua kwa uhakika Hatua ya Nne, lazima tushughulikie yaliyomo kwa hesabu yetu.
After taking a thorough Fourth Step, we have to deal with what we have found in our inventory.
7. Tunaambiwa kwamba tukiendelea kuweka kasoro hizi ndani yetu, zitatuongoza kurudi kutumia.
We are told that if we keep these defects inside us, they will lead us back to using.
8. Tunaposhikilia yetu ya kale hatimaye hutufanya wagonjwa na kutuzuia kushiriki sehemu katika njia yetu mpya ya maisha.
Holding on to our past would eventually sicken us and keep us from taking part in this new way of life.
9. Kama sisi si waaminifu wakati tunachukua hatua ya tano, tutakuwa na matokeo kinyume kama tuliopata kutokana na kutoaminika kwa kale.
If we are not honest when we take a Fifth Step, we will have the same negative results that dishonesty brought us in the past.
10. ¶Hatua ya Tano yaashilia kwamba sisi tukiri kwa Mungu, kwetu wenyewe, na kwa binadamu mwingine asili halisi ya makosa yetu.
¶Step Five suggests that we admit to God, to ourselves, and to another human being the exact nature of our wrongs.
11. Tumeangalia makosa yetu, tumeona michoro kwa karatasi, na kuanza kuona vipengele vya undani vya ugonjwa wetu.
We have looked at our wrongs, have seen patterns on paper, and have begun to see deeper aspects of our disease.
12. Sasa tunakaa na mtu mwingine na kushiriki hesabu yetu kwa sauti.
Now we sit with another person and share our inventory out loud.
13. ¶Nguvu yetu ya Juu itakuwa nasi wakati tunafanya hivi,...
¶Our Higher Power will be with us when we do this,...
14. ...na itatusaidia kutuweka huru na uoga wa kujikubali sisi wenyewe na binadamu mwingine.
...and will help to free us from the fear of facing ourselves and another human being.
15. Ilionekana si lazima kwa wengine kukubali asili halisi ya makosa yetu kwa Nguvu yetu ya Juu.
It seemed unnecessary to some of us to admit the exact nature of our wrongs to our Higher Power.
16. “Mungu tayari anajua hayo mambo,” sisi tulijitolea visababu.
“God already knows that stuff,” we rationalized.

17. Ingawaje Yeye tayari anajua, kukiri lazima kutoke kwa midomo yetu wenyewe ili kuwa na ufanisi kweli.
Although He already knows, the admission must come from our own lips to be truly effective.
18. Hatua ya Tano si tu kusoma kwa Hatua ya Nne.
Step Five is not simply a reading of Step Four.
19. ¶Kwa miaka mingi, sisi kuliepuka kujiona kama sisi kweli kulivyokuwa.
¶For years, we avoided seeing ourselves as we really were.
20. Tulikuwa na aibu na tulihisi tumetengwa na wengine ulimwenguni.
We were ashamed of ourselves and felt isolated from the rest of the world.
21. Sasa kwa kuwa tuna aibu yetu ya zamani mateka, tunaweza kuifagia nje ya maisha yetu, ikiwa sisi tutaikabili usoni na kuikiri.
Now that we have the shameful part of our past trapped, we can sweep it out of our lives if we face and admit it.
22. Itakuwa yakuhuzunisha kuandika yote chini na kisha kuiweka kwenye kabati.
It would be tragic to have it all written down and then shove it in a drawer.
23. Kasoro hizi hukua katika giza, na kufa katika mwanga wa kuzungumziwa.
These defects grow in the dark, and die in the light of exposure.
24. ¶Kabla ya kuja Narcotics Anonymous, sisi tulihisi kwamba hakuna mtu angeweza kutuelewa au vitu ambavyo sisi tulikuwa tumefanya.
¶Before coming to Narcotics Anonymous, we felt that no one could ever relate to us or understand the things we had done.
25. Sisi tuliogopa kwamba kama sisi tutajinena wenyewe, bila ya shaka tungekataliwa.
We feared that if we ever revealed ourselves as we were, we would surely be rejected.
26. Watumiaji wengi wana wasiwasi na hili.
Most addicts are uncomfortable about this.
27. Tunatambua kwamba tumekuwa tukipuuza hisia hii.
We recognize that we have been unrealistic in feeling this way.
28. Wanachama wenzetu wana tuelewa sisi.
Our fellow members do understand us.
29. ¶Ni lazima kwa makini kuchagua mtu ambaye atasikia Hatua ya Tano.
¶We must carefully choose the person who is to hear our Fifth Step.
30. Ni lazima kuhakikisha kwamba wao wanajua nini tunafanya na kwanini kunafanya hivyo.
We must make sure they know what we are doing and why we are doing it.
31. Ingawa hakuna amri ngumu juu ya mtu wa kuchagua kwetu, ni muhimu kumwamini mtu.
Although there is no hard rule about whom we should choose, it is important that we trust the person.
32. Ila tu kuamini kikamilifu katika uadilifu na busara ya mtu inaweza kutusaidia kuwa na nia ya uhakika katika hatua hii.
Only complete confidence in the person's integrity and discretion can make us willing to be thorough in this step.
33. Wengine kati yetu huchukua hatua ya tano na mgeni, ingawa baadhi yetu kujisikia vizuri zaidi kuchagua mwanachama wa Narcotics Anonymous.
Some of us take our Fifth Step with a total stranger, although some of us feel more comfortable choosing a member of Narcotics Anonymous.

34. Tunajua kwamba mlevi mwingine hatakuwa na uwezo wa kutuhukumu sisi na uovu au kutokuelewa.
We know that another addict would be less likely to judge us with malice or misunderstanding.
35. ¶Mara tunapofanya uamuzi na tuko peke yetu na huyo mtu tuliyemchagua kukubali uwazi wetu, tunaendelea, na kutiwa moyo.
¶Once we make up our minds and are actually alone with the person we have chosen to accept our confidence, we proceed, with their encouragement.
36. Tunataka kuwa sahihi, waaminifu na uhakika, tukitambua kwamba hii ni suala la uhai na mauti.
We want to be definite, honest and thorough, realizing that this is a life and death matter.
37. ¶Wengine kati yetu wamejaribu kuficha sehemu yetu ya kale, na katika jaribio hili, kujaribu kwa dhati kupata njia rahisi ya kukabiliana na hisia ndani yetu.
¶Some of us have attempted to hide part of our past, and in doing so, have tried desperately to find easier ways of dealing with our inner feelings.
38. Tunaweza kufikiri kwamba tumefanya ya kutosha kwa kuandika yote chini, na...
We may think that we have done enough by writing everything down, and...
39. ...hii ni kosa hatuwezi kumudu.
...this is a mistake we cannot afford.
40. Hatua hii itadhihirisha nia yetu na matendo yetu jinsi yalivyo.
This step will expose our motives and our actions for what they really are.
41. Hatuwezi kutarajia mambo haya kujitangaza yenyewe.
We cannot expect these things to reveal themselves.
42. Aibu yetu hatimaye tunaishinda, na tunaweza kuepuka hatia siku zijazo.
Our embarrassment is eventually overcome, and we can avoid future guilt.
43. ¶Hatuwezi kupoteza muda.
¶We do not procrastinate.
44. Sisi lazima tuwe hakika.
We must be exact.
45. Tunataka kuwaambia ukweli halisi, kikamilifu, haraka iwezekanavyo.
We want to tell the simple truth, cut and dried, as quickly as possible.
46. Kunayo hatari kwamba sisi huongeza chumvi makosa yetu,...
There is always a danger that we will exaggerate our wrongs,...
47. ...na hatari sawia ambayo itapunguza au kujitolea visababu sehemu yetu katika hali ya kale.
...and an equal danger that we will minimize or rationalize away our part in past situations.
48. Hata kama tuko kama jinsi tulivyoingia katika Ushirika wa N.A. bado tunataka “tuonekane wazuri.”
If we are anything like we were when we first entered the N.A. Fellowship, we still want to “sound good.”
49. ¶Walevi huelekea kuishi maisha ya siri.
¶Addicts tend to live secret lives.
50. Kwa miaka mingi, sisi kulifunikwa chini kujithamini na kujificha nyuma ya miundo isiyo kwamba sisi tuliamini itaweza kuwahadaa watu.
For many years, we covered low self-esteem by hiding behind phony images that we hoped would fool people.

51. Kwa bahati mbaya, tulijidanganywa wenyewe zaidi kuliko mtu yeyote.
Unfortunately, we fooled ourselves more than anyone.
52. Ingawa mara nyingi tulionekana kuvutia na kuwa na ujasiri kwa nje, tulikuwa kweli tukificha mtu mdhaifu na mwenye shida kwa ndani.
Although we often appeared attractive and confident on the outside, we were really hiding a shaky, insecure person on the inside.
53. Vificha uso lazima kuondolea.
The masks have to go.
54. Sisi tunashiriki hesabu yetu kama ilivyoandikwa, bila kuruka chochote.
We share our inventory as it is written, skipping nothing.
55. Tunaendelea kuchambua hatua hii kwa uaminifu na ujuzi mpaka kumalizia.
We continue to approach this step with honesty and thoroughness until we finish.
56. Ni faraja kubwa kuondolewa siri zetu zote na kushiriki mzigo wetu wa ukale.
It is a great relief to get rid of all our secrets and to share the burden of our past.
57. ¶Mara nyingi, tunapo shiriki hatua hii, msikilizaji atashiriki baadhi ya hadithi yake pia, na...
¶Usually, as we share this step, the listener will share some of his or her story too, and...
58. ...sisi hupata kwamba yale mambo yanatuhusu ambayo tulidhani yalikuwa maovu au tofauti si ya kipekee.
...we will find out that the things about ourselves that we thought were so awful or different were not all that unique.
59. Tunaona, kwa kukubalika na msiri wetu, kwamba sisi tunaweza kukubalika jinsi tulivyo
We see, by the acceptance of our confidant, that we can be accepted just the way we are.
60. ¶Kamwe hatuwezi kuwa na uwezo wa kukumbuka makosa yetu yote ya zamani.
¶We may never be able to remember all of our past mistakes.
61. Sisi, hata hivyo, hutoa juhudi yetu yote.
We do, however, give it our best and most complete effort.
62. Sisi huanza kuhisi uzoefu halisi binafsi wa asili ya kiroho.
We begin to experience real personal feelings of a spiritual nature.
63. Ambapo mara moja tulikuwa nadharia ya kiroho sisi sasa huanza kuamka kwa ukweli wa kiroho.
Where once we had spiritual theories we now begin to awaken to spiritual reality.
64. Mtihani huu wa awali wa wenyewe kwa kawaida huonyesha mwenendo wa tabia ambao sisi kwa hakika hatupendi.
This initial examination of ourselves usually reveals some things about us that we don't particularly like.
65. Hata hivyo, kukabiliana na mwenedo huu na kuuleta nje katika wazi hutuwezesha sisi kukabiliana nao kwa mafanikio.
However, facing these things and bringing them out in the open makes it possible for us to deal with them constructively.
66. Hatuwezi kufanya mabadiliko hayo peke yetu.
We cannot make these changes alone.
67. Sisi tunahitaji msaada wa Mungu, kama sisi tunavyomwelewa, na Ushirika wa Narcotics Anonymous.
We will need the help of God, as we understand Him, and the Fellowship of Narcotics Anonymous.

1. **Hatua Ya Sita**
Step Six

2. *“Tukawa tayari kabisa kwa Mungu apate kuondoa kasoro za tabia zetu.”*
“We became entirely ready to have God remove all these defects of character.”
3. ¶Kwa nini kuomba kitu kabla ya sisi kuwa tayari kwa ajili yake?
¶Why ask for something that we are not ready for?
4. Hii itakuwa kuuliza taabu.
This would be asking for trouble.
5. Hivyo mara nyingi mlevi huwa anatafuta thawabu ya bidii ya kazi bila kufanya kitu chochote.
So many times addicts have sought the rewards of hard work without the labor.
6. Kuwa na nia ndio jitihada katika hatua ya sita.
Willingness is what we strive for in Step Six.
7. Jinsi kwa dhati sisihufanyia kazi hatua hii itakuwa sawia na tamaa yetu ya mabadiliko.
How sincerely we work this step will be proportionate to our desire for change.
8. ¶Je sisi kweli tunataka kuwa na kuondoa kinyongo, hasira zetu, uoga wetu?
¶Do we really want to be rid of our resentments, our anger, our fear?
9. Wengi wetu kushikamana kwa uoga wetu, mashaka, kujichukia wenyewe au chuki kwa sababu huko kuna usalama badia katika maumivu tuliyozaa.
Many of us cling to our fears, doubts, self-loathing or hatred because there is a certain distorted security in familiar pain.
10. Inaonekana salama zaidi kukumbatia kile sisi tunajua kuliko kukiachilia kwa kile hatukijui.
It seems safer to hold on to what we know than to let go of it for the unknown.
11. ¶Kuruhusu kasoro za tabia yafaa ifanyike kwa maamuzi.
¶Letting go of character defects should be done decisively.
12. Sisi tunateseka kwa sababu madai yake hutudhoofisha.
We suffer because their demands weaken us.
13. Wakati tulijisifu, sasa kupata kwamba sisi hatuwezi epukana na kiburi.
Where we were proud, we now find that we cannot get away with arrogance.
14. Wale wetu wasio wanyenyekevu huaibishwa.
Those of us who are not humble are humiliated.
15. Kama sisi tuna tamaa, tunaona kwamba sisi ni kamwe haturidhiki.
If we are greedy, we find that we are never satisfied.
16. Hapo kale tungekwepa na hofu, hasira, kukosa uaminifu au kujihurumia,...
Where before we could get away with fear, anger, dishonesty or self-pity,...
17. ...sasa tunaona pale zinatuzuia uwezo wetu wa kufikiria kwa makini.
...we now see where they cloud our ability to think logically.
18. Kuwa na ubinafsi usiozulika, huwa myororo mharibifu unaotuunganisha na tabia zetu mbaya.
Selfishness, becomes an intolerable, destructive chain that ties us to our bad habits.

19. Kasoro zetu hutunyonya wakati wetu wote na nguvu.
Our defects drain us of all our time and energy.
20. ¶Sisi huchunguza hesabu ya hatua ya Nne na kupata mtazamo mzuri wa yale kasoro hizi zinafanya maishani mwetu.
¶We examine the Fourth Step inventory and get a good look at what these defects are doing to our lives.
21. Sisi huanza kutamani uhuru kutokana na kasoro hizo.
We begin to long for freedom from these defects.
22. Tunaomba au vinginevyo kuwa tayari, tayari na uwezo wa kuruhusu Mungu kuondoa sifa hizi za uharibifu.
We pray or otherwise become willing, ready and able to let God remove these destructive traits.
23. Tunahitaji mabadiliko ya utu, kama sisi tunataka kukaa safi.
We need a personality change, if we are to stay clean.
24. Sisi tunataka mabadiliko.
We want to change.
25. ¶Tunapaswa kukabili tabia mbovu za kale na mawazo timamu.
¶We should approach old defects with an open mind.
26. Sisi tunazifahamu na bado sisi tunafanya makosa yale na tunashidwa kuvunja tabia mbaya.
We are aware of them and yet we still make the same mistakes and are unable to break the bad habits.
27. Sisi kuangalia Ushirika kwa aina ya maisha ambayo tunataka kwetu wenyewe.
We look to the Fellowship for the kind of life that we want for ourselves.
28. Tunawauliza marafiki zetu, “Je mliachilia kabisa?”
We ask our friends, “Did you let go?”
29. Hakika bila upingamizi jibu ni, “Ndiyo, kwa kadri ya uwezo wetu.”
Almost without exception the answer is, “Yes, to the best of our ability.”
30. Wakati sisi tunaona kasoro zetu maishani na kuzikubali, tunaweza kuziachilia ziondoke na tuendeleze maisha yetu mapya.
When we see how our defects exist in our lives and accept them, we can let go of them and get on with our new life.
31. Tunajifunza kwamba sisi tunakua wakati tunafanya makosa mpya badala ya kurudia yale ya zamani.
We learn that we are growing when we make new mistakes instead of repeating old ones.
32. ¶Wakati sisi tunafanyia kazi Hatua ya Sita, ni muhimu kukumbuka kwamba sisi ni binadamu na si lazima tuweke matarajio yasiyowezekana juu yetu wenyewe.
¶When we are working Step Six, it is important to remember that we are human and should not place unrealistic expectations on ourselves.
33. Huu ni hatua ya kujitolea.
This is a step of willingness.
34. Hiyo ndio kanuni ya kiroho ya Hatua ya Sita.
That is the spiritual principle of Step Six.
35. Ni kama kusema kwamba sasa tuko tayari kuchukua mwelekeo wa kiroho.
It is as if to say that we are now willing to move in a spiritual direction.

36. Kwa kuwa sisi ni binadamu, hakika, tutapoteza mwenendo.
Being human we will, of course, wander.
37. ¶Uasi ni kasoro ya tabia ambayo hutuharibu sisi hapa.
¶Rebellion is a character defect that spoils us here.
38. Hatuhitaji kupoteza imani wakati sisi tumekuwa wa kuasi.
We need not lose faith when we become rebellious.
39. Kutofautiana au kutovumilia ambako uasi unaweza kudhihirisha kwetu lazima uepukwe kwa kuendelea kuwa na jitihada.
The indifference or intolerance that rebellion can bring out in us has to be overcome by persistent effort.
40. Sisi huendelea kuuliza kuwa na kujitolea.
We keep asking for willingness.
41. Tunaweza kuwa na shaka kwamba Mungu ataona heri kuturehemu au kwamba kitu kitakwenda vibaya.
We may be doubtful still that God will see fit to relieve us or that something will go wrong.
42. Tunamuuliza mwanachama mwingine ambaye anasema, “Wewe ni hakika uko mahali unapofaa kuwa.”
We ask another member who says, “You’re right where you’re supposed to be.”
43. Sisi tunafanya upya utayari wetu kwa kuwa na kasoro zetu kuondolewa.
We renew our readiness to have our defects removed.
44. Sisi tunajisalimisha kwa mapendekezo rahisi ambayo Mpango huu unatupa.
We surrender to the simple suggestions that the Program offers us.
45. Hata ingawa sisi hatuko tayari kabisa, tuna elekea njia hiyo.
Even though we are not entirely ready, we are headed in that direction.
46. ¶Hatimaye imani, unyenyekevu na kukubali huchukua nafasi ya kiburi na uasi.
¶Eventually faith, humility and acceptance replace pride and rebellion.
47. Sisi huja kujielewa wenyewe.
We come to know ourselves.
48. Tunajikuta tunakua katika kukomaa kwa ufahamu.
We find ourselves growing into mature consciousness.
49. Sisi tunaanza kujisikia vizuri, vile kujitolea kunakua na kuwa matumaini na nafuu.
We begin to feel better as willingness grows into hope for relief.
50. Labda kwa mara ya kwanza, sisi tunaona maono ya maisha yetu mapya.
Perhaps for the first time, we see a vision of our new life.
51. Na haya maoni, sisi tunaweka kujitolea kwetu kwa matendo na kuhamia kwenye Hatua ya Saba.
With this in sight, we put our willingness into action by moving on to Step Seven.

1. **Hatua ya Saba**
Step Seven

2. *“Sisi kwa unyenyekevu Tulimwuliza aondoe upungufu wetu.”*
“We humbly asked Him to remove our shortcomings.”
3. Kasoro za tabia ni mambo ambayo husababisha maumivu na taabu maishani mwetu.
Character defects are those things which cause pain and misery all of our lives.
4. Ikiwa zilichangia kwa afya yetu na furaha, sisi hatungekuja kwa hali kama hiyo ya kukata tamaa.
If they contributed to our health and happiness, we would not have come to such a state of desperation.
5. Lazima tungekuwa tayari kuwa na Mungu atuondolee kasoro hizo.
We had to become ready to have God remove these defects.
6. ¶Kwa kuwa tumeamua kwamba tunataka Mungu, kama tulivyo Mwelewa, atuondolee hali ya udhaifu au uharibifu wa utu wetu, sisi tumefika katika Hatua ya Saba.
¶Having decided we want God, as we understand Him, to relieve us of the useless or destructive aspects of our personalities, we have arrived at the Seventh Step.
7. Hatungeweza kushughulikia tatizo la maisha sisi wenyewe.
We couldn't handle the ordeal of life all by ourselves.
8. Haikuwa mpaka tulipofanya uharibifu halisi wa maisha yetu ndio tuligundua hatuwezi kufanya hivyo peke yetu.
It wasn't until we made a real mess of our lives that we realized we couldn't do it alone.
9. Kwa kukubali hivyo, tulifanikiwa kupata mtazamo wa unyenyekevu.
By admitting this, we achieved a glimpse of humility.
10. Hii ni kiungo muhimu ya Hatua ya saba.
This is the main ingredient of the Seventh Step.
11. Unyenyekevu unachangiwa kwa upana na uaminifu wetu sisi wenyewe, ...
Humility has a lot to do with getting honest with ourselves, ...
12. ...hili ni jambo tumezingatia tangu Hatua ya Kwanza.
...which is something we have practiced from Step One.
13. Sisi tulikubali kulevya kwetu na kukosa uwezo kwetu.
We accepted our addiction and powerlessness.
14. Sisi tulipata nguvu zaidi yetu sisi wenyewe na kujifunza kuitegemea.
We found a strength beyond ourselves and learned to rely on it.
15. Sisi tulichunguza maisha yetu na kugundua jinsi sisi kwelitulivyo.
We examined our lives and discovered who we really are.
16. Kuwa kweli wanyenyekevu ni kukubali na kwa uaminifu kujaribu kuwa sisi wenyewe.
To be truly humble is to accept and honestly try to be who we are.
17. Hakuna hata mmoja wetu ambaye kikamilifu ni mzuri au mbaya kikamilifu.
None of us is perfectly good or perfectly bad.
18. Sisi ni watu ambao wana mema na mabaya na...
We are people who have assets and liabilities and...

19. ...cha muhimu zaidi, sisi ni binadamu.
...most important of all, we are human.
20. ¶Unyenyekevu ni sehemu muhimu, ya kukaa safi, kama vile chakula na maji ni muhimu kwa kukaa hai.
¶Humility is as much a part of staying clean as food and water are to staying alive.
21. Kama kulevya kwetu kulivyoendelea, sisi tulizitoa nguvu zetu kutosheleza tamaa zetu.
As our addiction progressed, we devoted our energy toward satisfying our material desires.
22. Mahitaji mengine yote hatungeweza kuyafikia.
All other needs were beyond our reach.
23. Wakati wote tulitaka kuridhisha tamaa yetu ya msingi.
We always wanted gratification of our basic desires.
24. ¶Hatua ya saba ni kuchukua hatua, na ni wakati wa kumwomba Mungu atusaidie na ahueni.
¶The Seventh Step is an action step, and it is time to ask God for help and relief.
25. Lazima tuelewe kwamba njia yetu ya kufikiria sio njia pekee; watu wengine pia wanaweza kutupa mwelekeo.
We have to understand that our way of thinking is not the only way; other people can give us direction.
26. Wakati mtu anatuonyesha kasoro yetu, wajibu wetu wa kwanza unaweza kuwa wa kujihami.
When someone points out a shortcoming, our first reaction may be one of defensiveness.
27. Ni lazima kutambua kwamba sisi si wakamilifu.
We must realize that we are not perfect.
28. Wakati wote kutakuwa na nafasi ya kukua.
There will always be room for growth.
29. Kama sisi kweli tunataka kuwa huru, itabidi tuwe na mtazamo mzuri kwa kile tunaelekezwa.
If we truly want to be free, we will take a good look at what is pointed out to us.
30. Kama upungufu tunaoelewa ni halisi, na tuna nafasi ya kuuondoa, hakika tuta hisi kuwa nafuu.
If the shortcomings we discover are real, and we have a chance to be rid of them, we will surely experience a sense of well-being.
31. ¶Baadhi yetu itabidi kwenda kwa magoti yetu kwa hatua hii.
¶Some will want to get on their knees for this step.
32. Baadhi yetu watakuwa na utulivu sana, na wengine kufanya juhudi kubwa kihisia kuonyesha bidii yao.
Some will be very quiet, and others will put forth a great emotional effort to show intense willingness.
33. Neno unyenyekevu linatumika kwa sababu twaendea Nguvu iliyo zaidi yetu wenyewe na kuomba uhuru wa kuishi bila upungufu wa njia zetu za kale.
The word humble applies because we approach this Power greater than ourselves to ask for the freedom to live without the limitations of our past ways.
34. Wengi wetu tu tayari kufanya hivyo bila upingamizi, juu ya imani pofu, kwa sababu sisi ni wagonjwa kwa yale tumekuwa tukifanya na jinsi sisi tunavyo hisi.
Many of us are willing to do it without reservations, on pure blind faith, because we are sick of what we have been doing and how we are feeling.
35. Chochote kinachofanya kazi, sisi tutafuata.
Whatever works, we go all the way.

36. ¶Hii ni njia yetu kwa kukua kiroho.
¶This is our road to spiritual growth.
37. Sisi tunabadilika kila siku...
We change every day...
38. ...hatua kwa hatua, kwa uhakika na kwa umakini tunajivuta wenyewe kutoka kwa kutengwa na upweke wa uadhilwa na kuingia katika utawala wa maisha.
...to gradually, carefully and simply pull ourselves out of the isolation and loneliness of addiction into the mainstream of life.
39. Hii haiji kwa kudhania, lakini ni kwa hatua na maombi.
This comes not from wishing, but from action and prayer.
40. Lengo kuu la Hatua ya Saba ni kutoka nje yetu sisi wenyewe na kujitahidi kufikia mapenzi ya Nguvu yetu ya Juu.
The main objective of Step Seven is to get out of ourselves and strive for achieving the will of our Higher Power.
41. ¶Kama sisi tutakuwa na kutojali na kushindwa kuelewa maana ya kiroho ya hatua hii, sisi tunaweza kufufua matatizo ya zamani.
¶If we are careless and fail to grasp the spiritual meaning of this step, we may have difficulties and stir up old troubles.
42. Hatari moja ni kuwa wakali sana kwetu wenyewe.
One danger is in being too hard on ourselves.
43. ¶Kushiriki na wahadhiliwa wengine katika ahueni itatusaidia kuepuka kuwa wakali sana kwetu wenyewe.
¶Sharing with other addicts in recovery helps us to not become morbidly serious about ourselves.
44. Kukubali kasoro za wengine kunaweza kutusaidia kuwa wanyenyekevu na kupata njia kwa ajili ya kasoro zetu wenyewe kuondolewa.
Accepting the defects of others can help us become humble enough to be relieved of our own defects.
45. Mungu mara nyingi hufanya kazi na wale ambao hujali sana ahueni ili kutusaidia kutambua upungufu wetu.
God often works through those who care enough about recovery to help make us aware of our shortcomings.
46. ¶Tumbaini kuwa unyenyekevu una sehemu kubwa katika mpango huu na njia yetu mpya ya maisha.
¶We have noticed that humility plays a big part in this program and our new way of life.
47. Sisi huchukua hesabu yetu, na huwa tayari kuruhusu Mungu kuondoa kasoro zetu za tabia; na kwa unyenyekevu Kumwomba atuondolee upungufu wetu.
We take our inventory; we become ready to let God remove our defects of character; we humbly ask Him to remove our shortcomings.
48. Hii ni njia yetu ya kukua kiroho, na sisi tunataka kuendelea.
This is our road to spiritual growth, and we will want to continue.
49. Tuko tayari kwa Hatua ya Nane.
We are ready for Step Eight.

1. **Hatua ya Nane**
Step Eight

2. *“Sisi tulifanya orodha ya watu wote tuliokuwa tumewadhuru, na kuwa tayari kupatana nao wote.”*
“We made a list of all persons we had harmed, and became willing to make amends to them all.”
3. ¶Hatua hii ni mtihani kwa unyenyekevu wetu mpya tulioupata.
¶This step is the test of our new-found humility.
4. Kusudi letu ni kupata uhuru kutokana na hatia tulioishi nayo mpaka sasa,...
Our purpose is to achieve freedom from the guilt we have carried so far,...
5. ...tunataka kuangalia ulimwengu katika jicho bila ukali wala hofu.
...so that we can look the world in the eye with neither aggressiveness nor fear.
6. ¶Je, sisi tuko tayari kufanya orodha ya watu wote tuliokuwa tumedhuru ili kuondoa hofu na hatia ambayo maisha ya kale yametushikia
¶Are we willing to make a list to clear away the fear and guilt that our past holds for us?
7. Uzoefu wetu unatuambia kwamba ni lazima tuwe tayari kabla hii hatua.ifanye kazi kwetu.
Our experience tells us that we must become willing before this step will have any effect.
8. ¶Hatua ya Nane si rahisi, inadai aina mpya ya uaminifu kuhusu uhusiano wetu na watu wengine.
¶The Eighth Step is not easy; it demands a new kind of honesty about our relations with other people.
9. Hatua ya Nane inaanza mpango wa kusamehe wengine na labda tunasamehewa nao, kujisamehe wenyewe, na kujifunza jinsi ya kuishi katika dunia.
The Eighth Step starts the procedure of forgiving others and possibly being forgiven by them, forgiving ourselves, and learning how to live in the world.
10. Wakati, sisi hatimaye tunafikia hii hatua, tuko tayari kuelewa badala ya kueleweka.
By the time we reach this step, we have become ready to understand rather than to be understood.
11. Tunaweza kuishi na kuishi rahisi zaidi wakati sisi tunajua maeneo ambapo sisi tunahitaji marekebisho.
We can live and let live easier when we know the areas in which we owe amends.
12. Inaonekana ngumu sasa, lakini wakati tumetimiza hayo, tunashangaa mbona hatukuifanya kitambo.
It seems hard now, but once we have done it, we will wonder why we did not do it long ago.
13. ¶Tunahitaji uaminifu halisi kabla ya kutengeneza orodha sahihi.
¶We need some real honesty before we can make an accurate list.
14. Katika kujiandaa kufanya orodha ya Hatua ya Nane, ni muhimu kufafanua madhara.
In preparing to make the Eighth Step list, it is helpful to define harm.
15. Ufafanuzi moja ya madhara ni uharibifu wa kimwili au kiakili.
One definition of harm is physical or mental damage.
16. Ufafanuzi mwingine wa madhara ni kusababisha maumivu, mateso au hasara.
Another definition of harm is inflicting pain, suffering or loss.
17. Uharibifu unaweza kusababishwa na kitu ambacho kimesemwa, au kufanyika au kutofanywa, na,...
The damage may be caused by something that is said, done or left undone, and,...

18. ...athari inayosababishwa na maneno au matendo haya yaweza kuwa ya kusudi au bila kukusudia.
...the harm resulting from these words or actions may be either intentional or unintentional.
19. Kiwango cha madhara chaweza kuanzia wasiwasi wa akili hadi kusababisha majeraha ya kimwili au hata kifo.
The degree of harm can range from making someone feel mentally uncomfortable to inflicting bodily injury or even death.
20. ¶Shida ambayo wengi wetu huwa na Hatua ya Nane na kule kukiri ile athari...
¶A problem many of us have with the Eighth Step and the admission of the harm...
21. ...ni kukubali kwamba tulikuwa waadhiliwa, sio wa kuadhili, katika uraibu wetu.
...is the belief that we were victims, not victimizers, in our addiction.
22. Kuepuka na kujitolea visababu ni muhimu sana kwa Hatua ya Nane.
Avoiding this rationalization is crucial to the Eighth Step.
23. Ni lazima tutenganishe tuliyotendewa na yale tuliyotenda.
We must separate what was done to us from what we did.
24. Sisi tulijiondolea lawama na maoni yetu ya kuwa waadhiriwa.
We cut away all our justifications and all our ideas of being a victim.
25. Mara nyingi tunahisi tulijidhuru sisi wenyewe, ila kwa kawaida hujiorodhesha wa mwisho, kama tukiweza.
We often feel that we only harmed ourselves, yet we usually list ourselves last, if at all.
26. Hatua hii ni kufanya msingi kurekebisha uharibifu wa maisha yetu.
This step is doing the legwork to repair the wreckage of our lives.
27. ¶Haitatufanya watu bora zaidi kwa kuhukumu makosa ya mwingine.
¶It will not make us better people to judge the faults of another.
28. Itatufanya kuhisi vyema zaidi kwa kusafisha maisha yetu kwa kujiondolea hukumu.
It will make us feel better to clean up our lives by relieving ourselves of guilt.
29. Kwa kuandika orodha yetu, hatuwezi tena kukana kwamba tulisabababisha madhara.
By writing our list, we can no longer deny that we caused harm.
30. Sisi tunakubali kwamba tuliumiza wengine, kwa njia moja au nyingine, kupitia matendo mengine, uongo, ahadi zilizovunjwa au kutelekezwa au vingine vile.
We admit that we hurt others, directly or indirectly, through some action, lie, broken promise, neglect or whatever.
31. ¶Sisi tunafanya orodha yetu, au kuchukulia kutoka Hatua ya Nne, na kuongeza watu wa ziada kama tunavyowafikiria.
¶We make our list, or take it from our Fourth Step, and add any additional people we can think of.
32. Tunatazama orodha hii kwa uaminifu, na kwa uwazi kuchunguza makosa yetu ili tuweze kuwa tayari kufanya marekebisho.
We face this list honestly, and openly examine our faults so we can become willing to make amends.
33. ¶Tunaweza kosa kujua watu tuliowakosea.
¶We may not know who it was we wronged.

34. Mtu yeyote tuliyehusiana alikuwa katika hatari ya kuadhilika.
Just about anyone we came in contact with risked being harmed.
35. Wanachama wengi hutaja wazazi wao, mume au mke, watoto, marafiki, wapenzi, waadhiliwa wengine, marafiki wa kawaida, watenda kazi pamoja, waajiri, walimu, wakodeshaji nyumba na watu wasiowajua.
Many members mention their parents, spouses, children, friends, lovers, other addicts, casual acquaintances, co-workers, employers, teachers, landlords or total strangers.
36. Sisi tunaweza kujiweka kwenye orodha, kwa sababu wakati wetu wa kulevya, tume kuwa tukijiua wenyewe polepole.
We may also place ourselves on the list, because while practicing our addiction, we have slowly been killing ourselves.
37. Tunaweza onelea ikiwa ya manufaa kufanya orodha tofauti ya watu wanao tudai fedha.
We may find it beneficial to make a separate list of people to whom we owe financial amends.
38. ¶Kama ilivyo kwa kila hatua, lazima tuwe makini.
¶As with each step, we must be thorough.
39. Wengi wetu hupungukiwa kwa malengo yetu mara nyingi.kuliko tunavyoyatimiza
Most of us fall short of our goals more often than we exceed them.
40. Wakati huo huo, hatuwezi kosa kukamilisha hatua hii kwa sababu tu hatuna uhakika kwamba orodha yetu ni kamili.
At the same time, we cannot put off completion of this step just because we are not sure we are done.
41. Sisi kamwe hatumalizi.
We are never done.
42. ¶Ugumu wa mwisho katika kufanyia kazi Hatua ya Nane ni kuitenganisha na Hatua ya Tisa.
¶The final difficulty in working the Eighth Step is separating it from the Ninth Step.
43. Makadirio juu ya maamuzi yaweza kuwa kikwazo kikubwa kwa kutengeneza orodha na kuwa na utayari.
Projections about actually making amends can be a major obstacle both in making the list and in becoming willing.
44. Sisi tunafanya hatua hii kana kwamba hakuna Hatua ya Tisa.
We do this step as if there were no Ninth Step.
45. Hatuwezi hata kufikiri juu ya kufanya marekebisho ila tu kuwa makini hasa vile Hatua ya Nane inasema ambayo ni kutengeneza orodha na kuwa tayari.
We do not even think about making the amends but just concentrate on exactly what the Eighth Step says which is to make a list and to become willing.
46. Jambo kuu hatua hii hutufanyia ni kutusaidia kujenga ufahamu kwamba, kidogo kidogo, sisi tunapata mtazamo mpya kuhusu sisi wenyewe na jinsi ya kukabiliana na watu wengine.
The main thing this step does for us is to help build an awareness that, little by little, we are gaining new attitudes about ourselves and how we deal with other people.
47. ¶Kusikiliza kwa makini kwa wanachama wengine kushiriki uzoefu wao kuhusu hatua hii kunaweza kusafisha kuchanganyikiwa kule tunaweza kuwa nao juu ya kuandika orodha yetu na faida zake.
¶Listening carefully to other members share their experience with this step can clean up any confusion we may have about our list and the benefits of it.
48. Pia, wadhamini wetu waweza kushirikiana nasi jinsi ilivyofanya kazi kwao.
Also, our sponsors may share with us how it worked for them.

49. Kuuliza maswali wakati wa mkutano kunaweza kutupatia faida ya Dhamiri kwa Kikundi.
Asking questions during a meeting can give us the benefit of Group Conscience.
50. ¶Hatua ya Nane ni mabadiliko makubwa kutoka kwa maisha iliyotawaliwa na hatia na majuto.
¶The Eighth Step is a big change from a life dominated by guilt and remorse.
51. Maisha yetu ya baadaye yanabadilishwa kwa sababu hatuna haja kuepuka wale ambao tuliwadhuru, na...
Our futures are changed because we don't have to avoid those we have harmed, and...
52. ...kwa matokeo ya hatua hii, sisi tumepokea uhuru mpya unao changia kumaliza kutengwa.
...as a result of this step, we've received a new freedom which contributes to the end of isolation.
53. Tunapotambua hitaji letu la kusamehewa, sisi huweza kusamehe zaidi.
As we realize our need to be forgiven, we tend to be more forgiving.
54. Kwa hivyo, tunajua kwamba hatufanyi maisha kuwa magumu kwa watu wengine katika ahueni yetu kimakusudi.
At least, we know we are no longer intentionally making life miserable for people in our recovery.
55. ¶Hatua ya Nane ni hatua wa utekelezaji.
¶The Eighth Step is an action step.
56. Kama hatua zingine zote, inatupa faida ya haraka.
Like all the steps, it offers immediate benefits.
57. Sisi sasa tuko huru kuanza marekebisho yetu kwa Hatua ya Tisa.
We are now free to begin our amends in Step Nine.

1. **Hatua ya Tisa**
Step Nine
2. *“Sisi tulifanya suluhisho moja kwa moja na watu kama hao ilipowezekana, ila tu wakati wa kufanya hivyo tungejeruhi wao au watu wengine.”*
“We made direct amends to such people wherever possible, except when to do so would injure them or others.”
3. Hatuwezi kuepuka Hatua hii.
This step should not be avoided.
4. Kama sisi, tutaiepuka basi tutawacha mwanya katika Mpango wetu na twaweza rudia uraibu wetu.
If we do, we are reserving a place in our Program for relapse.
5. Kiburi, hofu na kuahirisha mambo huonekana kama vizuizi visivyowezezana: husimama katika njia ya maendeleo na kukua kwetu.
Pride, fear and procrastination often seem an impossible barrier; they stand in the way of progress and growth.
6. Jambo muhimu ni kuchukua hatua na kuwa tayari kukubali majibu ya wale ambao tumewadhuru.
The important thing is to take action and to be ready to accept the reactions of those persons we have harmed.
7. Sisi tunafanya marekebisho kwa kadri ya uwezo wetu.
We make amends to the best of our ability.
8. ¶Majira ni sehemu muhimu ya hatua hii.
¶Timing is an essential part of this step.
9. Sisi tunapaswa kufanya marekebisho wakati nafasi ya kwanza inajitokeza, isipokuwa wakati ule kwa kufanya hivyo tunaweza kusababisha madhara zaidi.
We should make amends when the first opportunity presents itself, except when to do so will cause more harm.
10. Wakati mwingine hatuwezi kufanya suluhisho; kamwe haiwezekani ata kwa vitendo.
Sometimes we cannot actually make the amends; it is neither possible nor practical.
11. Katika baadhi ya matukio, marekebisho yanaweza kuwa zaidi ya uwezo wetu.
In some cases, amends may be beyond our means.
12. Sisi tumepata kwamba kuwa tayari kunaweza kutumika badala ya juhudi mahali ambapo sisi hatuwawezi kuwasiliana na wale watu tuliowadhuru
We have found that willingness can serve in the place of action where we are unable to contact the person we have harmed.
13. Hata hivyo, sisi hatupaswi kamwe kukosa kuwasiliana na mtu yeyote kwa sababu ya usubufu, hofu au kuahirisha mambo
However, we should never fail to contact anyone because of embarrassment, fear or procrastination.
14. ¶Tunataka kuwa huru kutokana na hatia zetu, lakini sisi hatutaki kufanya hivyo kwa gharama ya mtu mwingine.
¶We want to be free of our guilt, but we don’t wish to do so at the expense of anyone else.

15. Sisi tunaweza kuingia kwa hatari ya kushirikisha mtu wa tatu au rafiki wa kale tuliyetumia naye ambaye hangetaka kujulikana.
We might run the risk of involving a third person or some companion from our using days who does not wish to be exposed.
16. Hatuna haki au haja ya kuhatarisha mtu mwingine.
We do not have the right or the need to endanger another person.
17. Mara nyingi ni muhimu kuchukua uongozi kutoka kwa watu wengine katika mambo haya.
It is often necessary to take guidance from others in these matters.
18. ¶Tunapendekeza kupeana matatizo yetu ya kisheria kwa wanasheria na matatizo ya fedha au matibabu kwa wataalamu.
¶We recommend turning our legal problems over to lawyers and our financial or medical problems to professionals.
19. Sehemu ya kujifunza jinsi ya kuishi ni kutochukua shida na majukumu ambayo hatuja hitimu kushughlika.
Part of learning how to live is not to take on problems and responsibilities that we are not equipped to deal with.
20. ¶Katika baadhi ya uhusiano ya kale, kwaweza kuwa na migogoro ambavyo havijasuluhisha.
¶In some old relationships, an unresolved conflict may still exist.
21. Sisi tunafanya sehemu yetu ili kutatua migogoro ya zamani kwa kufanya marekebisho yetu.
We do our part to resolve old conflicts by making our amends.
22. Sisi tunataka kuwa mbali na uadui na chuki inayoendelea .
We want to step away from further antagonisms and ongoing resentments.
23. Katika matukio mengi tunaweza tu kwenda kwa mtu na kuuliza kwa unyenyekevu kuelewa makosa ya kale.
In many instances we can only go to the person and humbly ask for understanding of past wrongs.
24. Wakati mwingine hii itakuwa tukio la furaha wakati marafiki wa zamani au ndugu huonyesha nia hakika ya kuachilia uchungu wao.
Sometimes this will be a joyous occasion when some old friend or relative proves very willing to let go of their bitterness.
25. Kumwendea mtu ambaye bado anaumia kutoka na kuchomwa na matendo yetu mabaya inaweza kuwa hatari.
To go to someone who is hurting from the burn of our misdeeds can be dangerous.
26. Marekebisho mbadala inaweza kuwa muhimu mahali ambapo njia ya moja kwa moja yaweza kuwa hatari au kuhatarisha watu wengine.
Indirect amends may be necessary where direct ones would be unsafe or endanger other people.
27. Tunawe tu kufanya marekebisho yetu kwa kadri ya uwezo wetu.
We can only make our amends to the best of our ability.
28. Sisi tunajaribu kukumbuka kwamba wakati sisi tunafanya marekebisho, tunajifanyia sisi wenyewe.
We try to remember that when we make amends, we are doing it for ourselves.
29. Badala ya kuhisi kuwa na hatia au kujuta, sisi husikia tumefunguliwa kutoka kwa ukale wetu.
Instead of feeling guilty or remorseful, we feel relieved about our past.
30. ¶Sisi hukubali kuwa ilikuwa matendo yetu iliyosababisha mtazamo wa kuwa kinyume.
¶We accept that it was our actions that caused our negative attitude.

31. Hatua ya Tisa inatusaidia na hatia zetu na wengine kwa hasira yao.
Step Nine helps us with our guilt and others with their anger.
32. Wakati mwingine, marekebisho tunayoweza kufanya ni kukaa safi.
Sometimes, the only amend we can make is to stay clean.
33. Sisi tuna deni kwetu wenyewe na wapendwa wetu.
We owe it to ourselves and loved ones.
34. Sisi hatufanyi tena madhara katika jamii kwa matokeo ya kutumia kwetu.
We are no longer making a mess in society as a result of our using.
35. Wakati mwingine njia pekee tunaweza kufanyia marekebisho kwa baadhi ya watu tuliowakosea ni kuchangia katika jamii.
The only way we can make amends to some of the people we have harmed is to contribute to society.
36. Sasa, sisi tunajisaidia wenyewe na waadhiriwa wengine kuweza kuwa safi.
Now, we are helping ourselves and other addicts achieve cleanliness.
37. Haya ni marekebisho makubwa kwa jamii nzima.
This is a tremendous amend to the whole community.
38. ¶Katika mpango wa ahueni yetu, sisi tulirejeshwa kuwa timamu na sehemu ya kuwa timamu ni kuhusiana vyema na wengine.
¶In the process of our recovery we were restored to sanity and part of sanity is effectively relating to others.
39. Sisi mara chache tunaona watu si tishio kwa usalama wetu.
We less often view people as a threat to our security.
40. Usalama wa kweli utachukua nafasi ya uchungu wa kimwili na kuchanganyikiwa kiakili ambao kumezoea katika maisha ya kale.
Real security will replace the physical ache and mental confusion we have experienced in the past.
41. Sisi tunawaendea tuliowadhuru kwa unyenyekevu na uvumilivu.
We approach those we have harmed with humility and patience.
42. Wengi wanaotutakia mema kwa dhati wanaweza kusita kukubali ahueni yetu kama ni kweli.
Many of our sincere well-wishers would be reluctant to accept our recovery as real.
43. Lazima tukumbuke maumivu ambayo wanayoyajua.
We must remember the pain that they have known.
44. Kwa muda miujiza mingi itatokea.
In time many miracles will occur.
45. Wengi wetu ambao tulikuwa tumetengwa na familia zetu tunafanikiwa kuanzisha uhusiano nao.
Many of us that were separated from our families succeed in establishing relationships with them.
46. Hatimaye inakuwa rahisi kwa wao kukubali mabadiliko ndani yetu.
Eventually it becomes easier for them to accept the change in us.
47. Wakati tuko safi inaonekana wazi.
Clean time speaks for itself.
48. Subira ni kiungo muhimu katika kupona kwetu.
Patience is an important part of our recovery.

49. Upendo usio na masharti tunaouzoa utafufua mapenzi yetu ya kuishi, na kila hatua njema kwa upande wetu itaadamana na nafasi isiyotarajiwa.
The unconditional love we experience will rejuvenate our will to live, and each positive move on our part will be matched by an unexpected opportunity.
50. Ujasiri mwingi na imani huenda katika kufanya marekebisho, na matokeo ni kukua kiroho sana.
A lot of courage and faith goes into making an amend, and a lot of spiritual growth results.
51. ¶Sisi tunafikia uhuru kutoka kwa uharibifu wetu wa kale.
¶We are achieving freedom from the wreckage of our past.
52. Tungetaka tuhifadhi “nyumba yetu kwa mpango” kwa kuendelea kufanya hesabu binafsi ya maadili katika Hatua ya Kumi.
We will want to keep our “house in order” by practicing a continuous personal inventory in Step Ten.

1. **Hatua ya Kumi**
Step Ten

2. *“Sisi tuliendelea kuchukua hesabu binafsi na tulipokosea kwa haraka turikiri.”*
“We continued to take personal inventory and when we were wrong promptly admitted it.”
3. ¶Hatua ya Kumi inatuleta huru kutoka uharibifu wa sasa.
¶The Tenth Step frees us from the wreckage of our present.
4. Kama hatuwezi kukaa na ufahamu wa kasoro zetu, zinaweza kutuelekeza mahali ambapo hatuwezi kutoka tukiwa safi.
If we do not stay aware of our defects, they can drive us into a corner that we can't get out of clean.
5. ¶Jambo la kwanza sisi hujifunza katika Narcotics Anonymous ni kwamba kama sisi tutatumia, sisi tutapoteza.
¶One of the first things we learn in Narcotics Anonymous is that if we use, we lose.
6. Kwa dalili hiyo, sisi hatutahisi maumivu kali kama tunaweza kuepuka mambo ambayo hutuletea maumivu.
By the same token, we won't experience as much pain if we can avoid the things that cause us pain.
7. Tukiendelea kuchukua hesabu binafsi ina maana kwamba sisi tunaunda mazoea ya kujiangalia wenyewe, matendo yetu, mitazamo na uhusiano wetu mara kwa mara.
Continuing to take a personal inventory means that we form a habit of looking at ourselves, our actions, attitudes and relationships on a regular basis.
8. ¶Sisi ni viumbe wa tabia na ni katika mazingira magumu tunaweza kurejea njia ya zamani ya kufikiria na kutenda.
¶We are creatures of habit and are vulnerable to our old ways of thinking and reacting.
9. Kwa wakati inaonekana rahisi kuendelea katika hali ya kale ya uharibifu binafsi kuliko kujaribu njia mpya ionekanayo kuwa hatari.
At times it seems easier to continue in the old rut of self-destruction rather than to attempt a new and seemingly dangerous route.
10. Hatupaswi kufungwa na njia zetu za kale.
We don't have to be trapped by our old patterns.
11. Leo hii, tuna uchaguzi.
Today, we have a choice.
12. ¶Hatua ya Kumi inaweza kutufanyia haya; kutasaidi kurekebisha matatizo yetu ya maisha na kuzuia yajirudie.
¶The Tenth Step can do this for us; it can help us correct our living problems and prevent their recurrence.
13. Sisi tunachunguza matendo yetu wakati wa mchana.
We examine our actions during the day.
14. Baadhi yetu tunaandika kuhusu hisia zetu, kuelezea jinsi sisi tulivyohisi na sehemu gani tungeweza kuchangia katika matatizo yoyote ambayo yalitokea.
Some of us write about our feelings, explaining how we felt and what part we might have played in any problems which occurred.
15. Je sisi tulisababisha madhara kwa mtu?
Did we cause someone harm?

16. Je tunahitaji kukubali kwamba sisi tulikosa?
Do we need to admit that we were wrong?
17. Kama sisi tutapata shida, sisi hufanya juhudi kwa kuzishugulikia.
If we find difficulties, we make an effort to take care of them.
18. Wakati mambo hayo yanaachwa bila kufanywa yana njia ya kutokota.
When these things are left undone, they have a way of festering.
19. ¶Hatua hii inaweza kuwa ya utetezi dhidi ya kutokuwa timamu hapo kale.
¶This step can be a defense against the old insanity.
20. Tunaweza kujiuliza kama sisi ni tunavutwa katika mifumo ya zamani ya hasira, chuki au hofu.
We can ask ourselves if we are being drawn into old patterns of anger, resentment or fear.
21. Je tunahisi kunaswa?
Do we feel trapped?
22. Je sisi “tunajiweka tayari” kwa shida?
Are we “setting ourselves up” for trouble?
23. Je sisi tuna njaa, hasira, upweke au tumechoka?
Are we too hungry, angry, lonely or tired?
24. Ni sisi tunajichukulia wenyewe kuwa makini mno?
Are we taking ourselves too seriously?
25. Je sisi tunajihukumu hisia ya ndani kwa kutazama maumbile ya nje ya wengine?
Are we judging our insides by the outside appearances of others?
26. Je sisi tunaugua kutoka matatizo ya kimwili?
Do we suffer from some physical problem?
27. Majibu ya maswali kama haya yanaweza kutusaidia kukabiliana na ugumu wa sasa.
The answers to questions like these can help us to deal with the difficulties of the moment.
28. Hatuna tena haja ya kuishi na hisia kwamba tuna “upweke ndani yetu”.
We no longer have to live with the feeling of a “hole in the gut.”
29. Wasiwasi wetu mwingi na matatizo makubwa huja kwa kutokuwa na uzoefu wa kuishi bila madawa.
A lot of our chief concerns and major difficulties come from our inexperience with living without drugs.
30. Mara nyingi wakati sisi tunauliza “mtu aliyeacha uraibu kwa muda mrefu” tufanye nini, tunashangaa na jinsi jawabu ilivyo rahisi.
Often when we ask an “oldtimer” what to do, we are amazed at the simplicity of the answer.
31. ¶Ya hatua ya kumi inaweza kuwa kifuniko cha kufunua shinikizo.
¶The Tenth Step can be a pressure relief valve.
32. Sisi tunafanyia kazi hatua hii wakati heka heka za siku bado ni wazi katika akili zetu.
We work this step while the day’s ups and downs are still fresh in our minds.
33. Sisi tuna orodhesha tuliyofanya bila kujitolea visabadu kwa matendo yetu.
We list what we have done and try not to rationalize our actions.

34. Hii inaweza kufanyika kwa kuandika kwa mwisho wa siku.
This may be done in writing at the end of the day.
35. Jambo la kwanza kufanya ni kuacha!
The first thing we do is stop!
36. Kisha sisi tunachukua muda wa kujiruhusu sisi wenyewe nafasi ya kufikiri.
Then we take the time to allow ourselves the privilege of thinking.
37. Sisi tunachunguza matendo yetu, athari zetu, na nia zetu.
We examine our actions, our reactions, and our motives.
38. Mara nyingi tunaona kwamba sisi tumekuwa “tukifanya” vizuri zaidi kuliko vile tumekuwa “tukihisia.”
We often find that we’ve been “doing” better than we’ve been “feeling.”
39. Hii inaturuhusu kuchunguza mahali ambapo tumeenda kinyume na kukubali makosa kabla ya mambo kuwa mbaya.
This allows us to find out where we have gone wrong and admit fault before things get any worse.
40. Tunahitaji kutojitolea visababu.
We need to avoid rationalizing.
41. Sisi kwa haraka tunakubali makosa yetu, si kujieleza.
We promptly admit our faults, not explain them.
42. ¶Sisi tunaendelea kufanyia kazi hatua hii.
¶We work this step continuously.
43. Hii ni hatua ya kuzuia, na...
This is a prevention, and...
44. ...zaidi sisi tunavyoifanya, hivyo tutahitaji kidogo hatua ya marekebishi ya hatua hii.
...the more we do it, the less we will need the corrective part of this step.
45. Hiki ni chombo kikuu. Kinatupa njia ya kuepukana na huzuni kabla ya kujiletea sisi wenyewe.
This is really a great tool. It gives us a way of avoiding grief before we bring it on ourselves.
46. Sisi tunafuatilia hisia zetu, nia zetu, ndoto zetu na vitendo vyetu.
We monitor our feelings, our emotions, our fantasies and our actions.
47. Kwa kujiangalia sisi wenyewe tunaweza kuzuia kurudia matendo ambayo hutufanya kusikia vibaya.
By constantly looking at these things we may be able to avoid repeating the actions that make us feel bad.
48. ¶Tunahitaji hatua hii hata wakati tunahisi vyema na wakati mambo yanaenda vizuri.
¶We need this step even when we’re feeling good and when things are going well.
49. Hisia nzuri ni mpya kwetu na tunahitaji kuzilea.
Good feelings are new to us and we need to nurture them.
50. Nyakati za shida, tunaweza kujaribu mambo ambayo yalifanya kazi hapo mbeleni.
In times of trouble we can try the things that worked before.
51. Tuna haki ya kutosikia bila hamu.
We have the right not to feel miserable.

52. Tuna kuchagua.
We have a choice.
53. Nyakati nzuri zinaweza pia kuwa mtego; hatari ni kwamba tunaweza kusahau kwamba jambo tunalolipea kipaumbele ni kukaa safi.
The good times can also be a trap; the danger is that we may forget that our first priority is staying clean.
54. Kwa upande wetu, ahueni ni zaidi kuliko kuhisi vyema.
For us, recovery is more than just pleasure.
55. ¶Tunahitaji kukumbuka kwamba kila mtu hufanya makosa.
¶We need to keep in mind that everyone makes mistakes.
56. Sisi kamwe hatuwezi kuwa wakamilifu.
We will never be perfect.
57. Hata hivyo, tunaweza kukubali hali hii kwa kutumia Hatua ya Kumi.
However, we can accept this fact by using Step Ten.
58. Kwa kuendelea kuandika hesabu binafsi, tunawekwa huru, hapa na sasa, kutoka kwetu sisi wenyewe na ukale.
By continuing a personal inventory, we are set free, in the here and now, from ourselves and the past.
59. Hatuna tena kulazimishwa kuhalalisha kuwepo kwetu.
We no longer are forced to justify our existence.
60. Hatua hii inaturuhusu kuwa sisi wenyewe.
This step allows us to be ourselves.

1. **Hatua Ya Kumi na Moja
Step Eleven**
2. *“Sisi tulitafuta kwa njia ya maombi na kutafakari ili kuboresha mawasiliano yetu na Mungu kama tulivyomwelewa, kuomba tu kwa maarifa ya mapenzi yake kwetu na uwezo wa kufanya hayo.”*
“We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of his will for us and the power to carry that out.”
3. Hatua kumi za kwanza zimetuanzishia uboresho wa uhusiano wetu na Mungu kama tunavyomwelewa.
The first ten steps have set the stage for us to improve our conscious contact with the God of our understanding.
4. Hutupa chanzo cha kupata matumaini yetu tuliyoyatarajia.
They give us the foundation to achieve our long-sought, positive goals.
5. Baada ya kuingia awamu hii ya mpango wetu wa kiroho kwa njia ya kufanyia mazoezi hatua zetu kumi zilizopita, wengi wetu hukaribisha zoezi la maombi na kutafakari.
Having entered this phase of our spiritual program through practicing our previous ten steps, most of us welcome the exercise of prayer and meditation.
6. Tumepata kwamba hali yetu ya kiroho ndio msingi wa ahueni ambayo hutupa ukuaji wetu bila kukoma.
We have found that our spiritual condition is the basis for a successful recovery that offers unlimited growth.
7. ¶Wengi wetu huanza kukaribisha hali yetu kuwa safi kwa muda tunapofika Hatua ya Kumi na Mmoja.
¶Many of us really begin to appreciate the fact that we have been clean for awhile when we get to the Eleventh Step.
8. Katika Hatua ya Kumi na Moja, maisha ambayo tumekuwa tukifanyia majaribio hupata maana ya undani zaidi.
In the Eleventh Step, the life we’ve been practicing begins to take on a deeper meaning.
9. Kwa kujisalimisha, tupata nguvu zaidi.
By surrendering control, we gain a far greater power.
10. ¶Hali ya imani yetu itaamua namna ya maombi yetu na kutafakari kwetu.
¶The nature of our belief will determine the manner of our prayers and meditations.
11. Tunahitaji tu kuhakikisha kwamba tuna mfumo wa imani ambao hufanya kazi kukimu mahitaji yetu.
We need only make sure we have a system of belief which works to provide for our needs.
12. Matokeo kuhesabika katika kupona.
Results count in recovery.
13. Kama imebainika mahali pengine, maombi yetu yalionekana kufanya kazi tulipoingia Mpango wa Narcotics Anonymous na tukasalimu katika ugonjwa wetu.
As has been noted elsewhere, our prayers seemed to work as soon as we entered the Program of Narcotics Anonymous and we surrendered to our disease.
14. Kuwasiliana ki ufahamu ilivyoelezwa katika hatua hii ni matokeo ya kuishi katika hatua hizi.
The conscious contact described in this step is the direct result of living the steps.
15. Sisi hutumia hatua hii kuboresha na kudumisha hali yetu ya kiroho.
We use this step to improve and maintain our spiritual condition.

16. ¶Wakati wetu wa kwanza kuja kwa Mpango huu, tulipokea msaada kutoka kwa Nguvu zaidi yetu wenyewe.
¶When we first came into the Program, we received help from some Power greater than ourselves.
17. Hii iliwezesha na kujisalimisha katika Mpango.
This was set in motion by our surrendering to the Program.
18. Madhumuni ya Hatua ya Kumi na Moja ni kuongeza ufahamu wetu wa Nguvu hiyo na kuboresha uwezo wetu kwa kuitumia kama chanzo cha nguvu katika maisha yetu mapya.
The purpose of the Eleventh Step is to increase our awareness of that Power and to improve our ability to use it as a source of strength in our new lives.
19. ¶Tunavyoendelea kuboresha mawasiliano yetu na Mungu kupitia maombi na kutafakari, tunaweza kusema kwa urahisi, "Mapenzi yako, si yangu, yatimie" "
¶The more we improve our conscious contact with our God through prayer and meditation, the easier it is to say, "Your will, not mine, be done."
20. Tunaweza kuulizia msaada kwa Mungu tunapouhitaji, na maisha yetu kuboreka.
We can ask for God's help when we need it, and our lives get better.
21. Mazoea ambayo baadhi ya watu huzungumzia kuhusu kutafakari kamwe hayaambatani nasi zaidi hata imani ya mtu binafsi ya kidini haisaidii.
The experiences some people talk about in regard to meditation no more apply to us than do their individual religious beliefs.
22. Wetu ni mpango wa kirohi, sio wa kidini.
Ours is a spiritual, not religious, program.
23. Tunapofikia Hatua ya Kumi na Moja, kasoro zetu za kitabia ambazo zilileta shida hapo mbeleni huwa zimelainishwa kwa hatua tulizopitia hapo mbeleni
By the time we get to the Eleventh Step, the factors that could cause problems have usually been dealt with by the actions we have taken in the preceding steps.
24. Shauku ya undani na picha ya ule mtu tungetaka kuwa ni picha tu za kimawazo ya mapenzi ya Mungu kwetu.
Our deepest longings and images of the kind of people we would like to be are but fleeting glimpses of God's will for us.
25. Mara nyingi mtazamo wetu ni mdogo hivi kwamba tunaweza tu kuona mahitaji na matakwa yetu ya hapa karibu.
Often our outlook is so limited that we can only see our immediate wants and needs.
26. ¶Ni rahisi kurudia njia zetu za zamani.
¶It is easy to slip back into our old ways.
27. Lazima tujifunze kudumisha maisha yetu mapya katika njia ya kiroho kuhakikisha ukuaji wetu na ahueni unaendelea.
We have to learn to maintain our new lives on a spiritually sound basis to insure our continued growth and recovery.
28. Mungu hatatulazimisha uzuri wake juu yetu lakini tutaupokea tukitaka.
God will not force His goodness on us, but we will receive it if we ask.
29. Sisi kwa kawaida huhisi kitu ni tofauti wakati huu na kuona mabadiliko katika maisha yetu baadaye.
We usually feel the difference at the time and see the change in our lives later.

30. Wakati sisi huondoa ubinafsi wetu kwa njia, sisi huanza kupata amani ambayo hatungedhania ipo.
When we finally get our own selfish motives out of the way, we begin to find a peace that we never imagined.
31. Kulazimishiwa maadili hutukosesha nguvu ambayo huja kwetu wakati tunapochagua kuishi maisha ya kiroho.
Enforced morality lacks the power that comes to us when we choose to live a spiritually oriented life.
32. Wengi wetu huomba tunapoumia.
Most of us pray when we are hurting.
33. Sisi hujifunza kuwa tukiomba mara kwa mara hatutamia mara nyingi, au kwa uchungu zaidi.
We learn that if we pray regularly we won't be hurting as often, or as intensely.
34. ¶ Nje ya Narcotics Anonymous, kuna idadi yoyote ya makundi mbalimbali ya kufanya mazoezi kutafakari, lakini...
¶ Outside of Narcotics Anonymous, there are any number of different groups practicing meditation, but...
35. ...karibu makundi haya yote yameshikanishwa na dini fulani au falsafa halisi.
...nearly all of them are connected with a particular religion or philosophy.
36. Kujihusisha kokote kwa njia mojawapo ya hizi itakuwa ni ukiukaji wa Mila zetu na kizuizi juu ya uhusiano wa mtu binafsi na Mungu wa kuelewa kwake.
An endorsement of any one of these methods would be a violation of our Traditions and a restriction on the individual's freedom to have a God of his understanding.
37. Kutafakari huturuhusu kuendelea kiroho katika njia yetu wenyewe.
Meditation allows us to develop spiritually in our own way.
38. Baadhi ya mambo ambayo hayakufaulu kwetu hapo mbeleni labda yatafanya kazi leo.
Some of the things that didn't work for us before might work today.
39. Sisi huangalia kila siku kwa upya na akili wazi.
We take a fresh look at each day with an open mind.
40. Tunajua kuwa tukiomba tuweze kufanya mapenzi ya Mungu, tutapokea ambacho ni bora kwetu, mbali na tunachofikiri.
We now know that if we pray to do God's will, we will receive what is really best for us, regardless of what we think.
41. Maarifa haya huwa na msingi wa imani na uzoefu wetu kama wanaopona kutokana na ulevi.
This knowledge is based on our belief and experience as recovering addicts.
42. ¶ Maombi ni kuwasiliana matatizo yetu kwa Nguvu zaidi ya sisi wenyewe.
¶ Prayer is communicating our concerns to a Power greater than ourselves.
43. Wakati mwingine tunapoomba, kitu ya ajabu hutendeka; sisi hupata njia, na nguvu kufanya kazi mbali na uwezo wetu.
Sometimes when we pray, a remarkable thing happens; we find the means, the ways and energies to perform tasks far beyond our capacities.
44. Sisi hufahamu nguvu isio na mwisho iliyotolewa kwa ajili yetu kwa njia ya maombi yetu ya kila siku na kujisalimisha, mradi tu tunadumisha imani na kuifanya upya.
We grasp the limitless strength provided for us through our daily prayer and surrender, so long as we keep faith and renew it.

45. ¶Kwa baadhi, ombi ni kuuliza kwa msaada wa Mungu; na kutafakari ni kusikiliza kwa jibu la Mungu.
¶For some, prayer is asking for God's help; and meditation is listening for God's answer.
46. Sisi hujifunza kuwa makini na kuomba kwa ajili ya mambo maalum.
We learn to be careful of praying for specific things.
47. Tunaomba kwamba Mungu atatuonyesha mapenzi yake, na kwamba atatusaidia kufanya hayo.
We pray that God will show us His will, and that He will help us carry that out.
48. Katika baadhi ya matukio, Yeye hufanya mapenzi yake hivyo wazi kwetu kwamba tuna ugumu kidogo kuyaona.
In some cases, He makes His will so obvious to us that we have little difficulty seeing it.
49. Kwa mengine, madaraka yetu ni hivyo ya ubinafsi kwamba sisi hatukubali mapenzi ya Mungu kwa ajili yetu bila mapambano mengine na kujisalimisha.
In others, our egos are so self-centered that we won't accept God's will for us without another struggle and surrender.
50. Tutakapo omba kwa Mungu kuondoa mivuto yoyote, ubora wa sala yetu ya kawaida unaboreka na sisi kuhisi utofauti huo.
If we pray for God to remove any distracting influences, the quality of our prayers usually improves and we feel the difference.
51. Maombi huchukua mazoezi, na ni vyema kujikumbusha kwamba watu wenye ujuzi hawakuzaliwa na ujuzi wao.
Prayer takes practice, and it may be well to remind ourselves that skilled people were not born with their skills.
52. Ilichukua juhudi kwa upande wao kuyakuza.
It took lots of effort on their part to develop them.
53. Kupitia maombi sisi hutafuta mawasiliano ya undani na Mungu wetu.
Through prayer we seek conscious contact with our God.
54. Katika kutafakari sisi hufikia mawasiliano haya na Hatua ya Kumi na Moja hutusaidia kuyadumisha.
In meditation we achieve this contact and the Eleventh Step helps us to maintain it.
55. ¶Tunaweza kuwa tulikuwa wazi na kuhudumu dini nyingi na sehemu nyingi za kutafakari kabla ya kuja Narcotics Anonymous.
¶We may have been exposed to and practiced many religions and meditative disciplines before coming to Narcotics Anonymous.
56. Baadhi yetu walikuwa na huzuni na kuchanganyishwa kabisa na vitendo hivi, na...
Some of us were devastated and completely confused by these practices, and...
57. ...tulikuwa na uhakika kwamba ni mapenzi ya Mungu kwetu kutumia dawa za kulevya kufikia "ufahamu wa juu zaidi."
...we were sure that it was God's will for us to use drugs to reach "higher consciousness."
58. Wengi wetu hujipata katika hali za ajabu kutokana na vitendo hivi.
Many of us find ourselves in very strange states as a result of these practices.
59. Sisi kamwe hatukushuku madhara ya kutumia dawa za kulevya kama mzizi wa shida yetu na kutamatisa njia zilizotupa tumaini.
We never suspected the damaging effects of our addiction as the root of our difficulty and pursued to the end whatever path offered hope.

60. ¶Katika wakati wa utulivu wa kutafakari, mapenzi ya Mungu yanaweza kuwa dhahiri kwetu.
¶In quiet moments of meditation, God's will can become evident to us.
61. Kutuliza akili kwa njia ya kutafakari huleta amani ya ndani ambayo hutuleta katika kuwasiliana na Mungu ndani yetu.
Quieting the mind through meditation brings an inner peace which brings us into contact with the God within.
62. Nguzo ya msingi ya kutafakari ni kwamba ni vigumu, kama sio kutowezekana, ili kupata mawasiliano ya fahamu lazima akili zetu ziwe zimetulia.
A basic premise of meditation is that it is difficult, if not impossible, to obtain conscious contact unless our mind is still.
63. Kawaida, kamwe-kuishia mfululizo wa mawazo lazima uishe ili maendeleo kufanywa.
The usual, never-ending succession of thoughts has to cease for progress to be made.
64. Hivyo utendaji wetu wa awali ni lengo la kutuliza akili, na kuruhusu mawazo yanayotokea kufa kifo cha kawaida.
So our preliminary practice is aimed at stilling the mind, and letting the thoughts that arise die a natural death.
65. Sisi huwacha mawazo yetu nyuma, kutafakari kwa sehemu ya Hatua Kumi na Moja kuonekanapo kuwa ukweli kwetu.
We leave our thoughts behind, as the meditation part of the Eleventh Step becomes a reality for us.
66. ¶Usawa wa hisia ni moja ya matokeo ya kwanza ya kutafakari, na uzoefu wetu huzaa haya.
¶Emotional balance is one of the first results of meditation, and our experience bears this out.
67. Baadhi yetu wamekuja katika Mpango huu wakiwa wamevunjika, na kukaa kwa muda, na kupata Mungu au wokovu katika aina moja ya ibada za kidini au nyingine.
Some of us have come into the Program broken, and hung around for awhile, only to find God or salvation in one kind of religious cult or another.
68. Ni rahisi kuelea nyuma nje ya mlango juu ya wingu la bidii ya kidini na kusahau kwamba sisi ni wagonjwa wa kulevya walio na ugonjwa usioponyeka.
It is easy to float back out the door on a cloud of religious zeal and forget that we are addicts with an incurable disease.
69. ¶Imesemwa kuwa ili kutafakari kuwe na thamani, matokeo lazima yaonokane katika maisha yetu ya kila siku, na...
¶It is said that for meditation to be of value, the results must show in our daily lives, and...
70. ...ukweli huu ni thabiti katika Hatua ya Kumi na Moja: "...Mapenzi yake kwetu na uwezo wa kuyafanya."
...this is implicit in the Eleventh Step: "...His will for us and the power to carry it out."
71. Kwa wale ambao huwa hawaombi, kutafakari ndio njia yetu ya pekee ya kufanya kazi kwa hatua hii.
For those of us who do not pray, meditation is our only way of working this step.
72. ¶Tunajikuta tukiomba, kwa sababu inatuletea amani na kutayarisha imani yetu na ujasiri.
¶We find ourselves praying, because it brings us peace and restores our confidence and courage.
73. Inatusaidia kuishi maisha ambayo hayana hofu na kukosa uaminifu.
It helps us to live a life that is free of fear and distrust.

74. Tunapoondoa nia zetu za ubinafsi na kuomba kwa ajili ya uongozi, tunapata hisia ya amani na utulivu.
When we remove our own selfish motives and pray for guidance, we find feelings of peace and serenity.
75. Sisi huanza kupata ufahamu na kuelewana na watu wengine kitu ambacho kilikuwa hakiwezekani hapo mbeleni.
We begin to experience an awareness and an empathy with other people that was not possible before.
76. ¶Tufutapo mawasiliano yetu na Mungu, tunaanza kufunguka kama ua katika jua.
¶As we seek our personal contact with God, we begin to open up as a flower in the sun.
77. Tunaanza kuona kwamba upendo wa Mungu umekuwapo hapa wakati wote, ukitusubiri kuukubali.
We begin to see that God's love has been here all the time, just waiting for us to accept it.
78. Tunaweza kufanya tunalopaswa na kukubali tunachopewa bure kila siku.
We can put in the footwork and accept what's being given to us freely on a daily basis.
79. Tunaona kuwa kutegemea Mungu huwa vizuri zaidi kwetu.
We find relying on God becomes more comfortable for us.
80. ¶Tunapokuja kwa Mpango kwa mara ya kwanza, sisi kwa kawaida huulizia mambo mengi ambayo huonekana kuwa matakwa na mahitaji muhimu.
¶When we first come to the Program, we usually express a lot of things that seem to be important wants and needs.
81. Tunapokua kiroho na kupata Nguvu zaidi ya sisi wenyewe, sisi huanza kutambua kwamba kama mahitaji yetu ya kiroho yameshughulikiwa, matatizo ya maisha yetu hupunguzwa kwa uhakika wa faraja.
As we grow spiritually and find out about a Power greater than ourselves, we begin to realize that as long as our spiritual needs are truly met, our living problems are reduced to a point of comfort.
82. Tunaposahau ambapo nguvu zetu halisi huwa, sisi kwa haraka huwa chini ya hali hiyo ya kufikiri na hatua hiyo ambayo ilituleta kwenye Mpango mwanzoni.
When we forget where our real strength lies, we quickly become subject to the same patterns of thinking and action that got us to the Program in the first place.
83. Sisi hatimaye huwa na mtazamo mpya na uelewaji wetu hadi ambapo tunaona kwamba mahitaji yetu makuu ni wa ujuzi wa mapenzi ya Mungu kwa ajili yetu na nguvu ya kufanya hayo.
We eventually redefine our beliefs and understanding to the point where we see that our greatest need is for knowledge of God's will for us and the strength to carry that out.
84. Tuna uwezo wa kuweka kando baadhi ya mapendeleo yetu binafsi, ikiwezekana, kufanya hivi kwa sababu sisi hujifunza kwamba mapenzi ya Mungu kwa ajili yetu yana mambo hasa ambayo sisi huthamini zaidi.
We are able to set aside some of our personal preference, if necessary, to do this because we learn that God's will for us consists of the very things we most value.
85. Mapenzi ya Mungu kwa ajili yetu huwa mapenzi yetu wenyewe.
God's will for us becomes our own true will for ourselves.
86. Hii hutokea kwa njia ya angavu ambayo haiwezi kuelezwa kwa maneno.
This happens in an intuitive manner that cannot be adequately explained in words.
87. ¶Sisi huwa tayari kuruhusu watu wengine kuwa jinsi walivyo bila ya kupitisha hukumu juu yao.
¶We become willing to let other people be what they are without having to pass judgment on them.
88. Umuhimu wa kushughulikia mambo huwa haumo tena.
The urgency to take care of things isn't there anymore.

89. Hatungeweza kuelewa kukubaliwa mwanzoni—sasa tunaweza.
We couldn't comprehend acceptance in the beginning—now we can.
90. ¶Tunajua kwamba chochote siku huleta, Mungu ametupa kila kitu tunachohitaji ili kustawi kiroho.
¶We know that whatever the day brings, God has given us everything we need for our spiritual well-being.
91. Ni sawa kwetu kukubali kukosa uwezo, kwa sababu Mungu ana nguvu ya kutosha kutusaidia kukaa safi na kufurahia maendeleo ya kiroho.
It is all right for us to admit powerlessness, because God is powerful enough to help us stay clean and enjoy spiritual progress.
92. Mungu anatusaidia kuweka nyumba yetu taratibu.
God is helping us get our house in order.
93. ¶Tunaanza kuona zaidi kwa uwazi kile kinachofanyika, na...
¶We begin to see more and more clearly what is happening, and...
94. ...kwa njia ya kuwasiliana mara kwa mara na Nguvu yetu ya Juu, majibu ambayo sisi tunatafuta huja kwetu na...
...through constant contact with our Higher Power, the answers that we are looking for come to us and...
95. ...sisi hupata uwezo wa kufanya kile ambacho hapo mbeleni hatungeweza.
...we gain the ability to do what we once could not.
96. Sisi huheshimu imani ya watu wengine.
We respect the beliefs of others.
97. Tunakuhimiza kutafuta nguvu na uongozi kwa mujibu wa imani yako.
We encourage you to seek strength and guidance according to your belief.
98. ¶Tunashukuru kwa hatua hii, kwa sababu sisi huanza kupata kilichobora kwetu.
¶We are thankful for this step, because we begin to get what is best for us.
99. Wakati mwingine jinsi tulivyo ombea matakwa yetu mara nyingi ilituweka kwa mtego wa kuishi nayo tulipoyapata.
The way we have sometimes prayed for our wants often got us into the trap of having to live with them once we got them.
100. Tuliweza kuomba na kupata kitu, na kuombea kuondolewa kwake, kwa sababu hatungeweza kukishughulikia.
We could pray and get something, then have to pray for its removal, because we couldn't handle it.
101. ¶Kwa imani, baada ya kujifunza nguvu ya maombi na wajibu wake, tunaweza kutumia Hatua ya Kumi na Moja kama mwongozo kwa ajili ya mpango wetu ya kila siku.
¶Hopefully, having learned the power of prayer and the responsibility prayer brings with it, we can use the Eleventh Step as a guideline for our daily program.
102. ¶Tunaanza kuomba tu kwa mapenzi ya Mungu kwa ajili yetu.
¶We begin to pray only for God's will for us.
103. Kwa njia hii tunapata tu kile ambacho tunaweza kushughulikia.
This way we are getting only what we are capable of handling.
104. Tuna uwezo wa kukabiliana na kukishughulikia, kwa sababu Mungu anatusaidia kujiandaa kwa ajili yake.
We are able to respond to it and handle it, because God helps us prepare for it.

105. Baadhi yetu hutumia maneno yetu tu kutoa shukrani kwa neema ya Mungu.
Some of us simply use our words to give thanks for God's grace.
106. ¶Katika mtazamo wa kusalimu na unyenyekevu, sisi hutumia hatua hii tena na tena ili kupokea zawadi ya elimu na nguvu kutoka kwa Mungu wa ufahamu wetu.
¶In an attitude of surrender and humility, we approach this step again and again to receive the gift of knowledge and strength from the God of our understanding.
107. Hatua ya Kumi huondoa makosa ya sasa ili tuweze kufanyia kazi hatua hii.
The Tenth Step clears away the errors of the present so we may work this step.
108. Bila hatua hii, si rahisi kuwa tungeweza kuhisi mwamko wa kiroho, kuweza kufanyia mazoezi kanuni za kiroho katika maisha yetu au kupeleka ujumbe wa kutosha kuvutia wengine kwa ahueni.
Without this step, it is unlikely we could ever experience a spiritual awakening, be able to practice spiritual principles in our lives or carry a sufficient message to attract others to recovery.
109. Kuna kanuni ya kiroho ya kutoa kile ambacho tumepewa katika Narcotics Anonymous ili kukitunza.
There is a spiritual principal of giving away what we have been given in Narcotics Anonymous in order to keep it.
110. Kwa kuwasaidia wengine kukaa safi, sisi hufurahia faida ya utajiri wa kiroho ambao tumepata.
By helping others to stay clean, we enjoy the benefit of the spiritual wealth that we have found.
111. Tunapaswa kupeana bure na kwa shukrani yale ambayo tumepewa bure na kwa shukrani.
We must give freely and gratefully that which has been freely and gratefully given to us.

1. **Hatua ya kumi na Mbili**
Step Twelve

2. *“Baada ya kuamka kiroho kutokana na matokeo ya hatua hizo, sisi tulijaribu kupeleka ujumbe huu kwa waraibu na kufanya mazoezi ya kanuni hizi katika mambo yetu yote.”*
“Having had a spiritual awakening as a result of those steps, we tried to carry this message to addicts and to practice these principles in all our affairs.”
3. Sisi tulikuja Narcotics Anonymous kwa sababu ya matokeo ya mwisho ya uharibifu wetu wa kale.
We came to Narcotics Anonymous as the end result of the wreckage of our past.
4. Jambo la mwisho sisi tulitarajia ni mwamko wa kiroho.
The last thing we expected was an awakening of the spirit.
5. Sisi tulitaka kuacha kuumia.
We just wanted to stop hurting.
6. ¶Hatua husababisha mwamko wa asili ya kiroho.
¶The steps lead to an awakening of a spiritual nature.
7. Mwamko huu ndani yetu unathibitishwa na mabadiliko katika maisha yetu.
This awakening within is evidenced by changes in our lives.
8. Mabadiliko haya hutufanya bora kwa uwezo wa kuishi kwa kanuni ya kiroho na kupeleka ujumbe wetu wa kuponywa na matumaini kwa mraibu ambaye bado anateseka.
These changes make us better able to live by spiritual principles and to carry our message of recovery and hope to the addict who still suffers.
9. Ujumbe, hata hivyo, si wa maana kama hatuishi hivyo.
The message, however, is meaningless unless we live it.
10. Kama sisi tunavyoishi, maisha yetu na vitendo huipa maana zaidi kuliko maneno yetu na maandiko yanavyoweza.
As we live it, our lives and actions give it more meaning than our words and literature ever could.
11. ¶Wazo la mwamko wa kiroho inachukua aina mbalimbali katika tabia tofauti ambazo tunapata katika Ushirika hii.
¶The idea of a spiritual awakening takes many different forms in the different personalities that we find in the Fellowship.
12. Hata hivyo, mwamko wote wa kiroho una mambo yanayolingana.
However, all spiritual awakenings have some things in common.
13. Kati yake ni mwisho wa upweke na hisia ya mwelekeo katika maisha yetu.
Among them are an end to loneliness and a sense of direction in our lives.
14. Wengi wetu tunaamini kwamba mwamko wa kiroho si wa maana usipoandamana na kuongezeka kwa amani ya akili na kuwajali watu wengine.
Many of us believe a spiritual awakening is meaningless unless accompanied by an increase in peace of mind and a concern for others.
15. Ili kudumisha amani ya akili, sisi tunajitahidi kuishi katika hapa na sasa.
In order to maintain peace of mind, we strive to live in the here and now.

16. ¶Wale wetu ambao wametia bidii kufanyia kazi hatua hizi kwa kadri ya uwezo wetu tunapokea faida nyingi.
¶Those of us who have made the effort to work these steps to the best of our ability received many benefits.
17. Tunaamini kwamba faida hizo ni matokeo ya moja kwa moja ya kuishi Mpango huu.
We believe that these benefits are a direct result of living this Program.
18. ¶Wakati sisi tuaanza kufurahia ahueni kutoka kwa uraibu, tunadhania kuchukua udhibiti wa maisha yetu tena.
¶When we first begin to enjoy relief from our addiction, we run the risk of assuming control of our lives again.
19. Tunasahau uchungu na maumivu ambayo sisi tunayajua.
We forget the agony and pain we have known.
20. Ugonjwa wetu ulidhibiti maisha yetu yote tulipokuwa tukitumia.
Our disease controlled all our lives when we were using.
21. Iko tayari na inasubiri kuchukua utawala tena.
It is ready and waiting to take over again.
22. Kwa haraka tunasahau kwamba jitihada zetu zote za kale katika kudhibiti maisha yetu zilishindwa.
We quickly forget that all our past efforts at controlling our lives failed.
23. Kwa wakati huu wengi wetu tumekuja kutambua kwamba njia pekee ambayo tunaweza kuweka kile ambacho tumepokea ni kwa kushirikiana zawadi hii mpya ya maisha na mraibu ambaye bado anateseka.
By this time most of us have come to realize that the only way we can keep what was given to us is by sharing this new gift of life with the still-suffering addict.
24. Hii ni bima yetu bora dhidi ya kuchochea kuwepo kwa uharibifu wa kutumia.
This is our best insurance against relapse to the torturous existence of using.
25. Tunasema kubeba ujumbe na tunafanya hivyo kwa njia kadhaa.
We call it carrying the message and we do it in a number of ways.
26. ¶Katika hatua kumi na Mbili, sisi tunafanyia mazoezi kanuni ya kiroho ya kutoa ujumbe wa N.A. wa kupona ili kuitunza.
¶In the Twelfth Step, we practice the spiritual principles of giving the N.A. message of recovery in order to keep it.
27. Hata mwanachama wa siku moja katika Ushirika wa N.A. anaweza kupeleka ujumbe kwamba Mpango huu unafanya kazi.
Even a member with one day in the N.A. Fellowship can carry the message that this Program works.
28. ¶Wakati sisi tunashirikiana na mtu mpya, tunaweza kuomba kutumiwa kama chombo cha kiroho na Nguvu yetu ya Juu.
¶When we share with someone new, we may ask to be used as a spiritual instrument of our Higher Power.
29. Hatujiweki sisi kama miungu.
We don't set ourselves up as gods.
30. Mara nyingi sisi tunaomba msaada wa mraibu mwingine anayepata nafuu wakati tunashirikiana na mtu mpya.
We often ask for the help of another recovering addict when sharing with a new person.

31. Ni fursa nzuri ya kujibu kilio kwa msaada.
It is a privilege to respond to a cry for help.
32. Sisi, ambao tumekuwa katika mashimo ya kukata tamaa, tunajisikia kubahatika kuwasaidia wengine kupata ahueni.
We, who have been in the pits of despair, feel fortunate to help others find recovery.
33. ¶Sisi tunasaidia watu wapya kujifunza kanuni za Narcotics Anonymous.
¶We help new people learn the principles of Narcotics Anonymous.
34. Tunajaribu kuwafanya kujisikia kukaribishwa na kuwasaidia kujifunza kile ambacho Mpango huu utawanufaisha.
We try to make them feel welcome and help them learn what the Program has to offer.
35. Sisi tunashirikiana uzoefu wetu, nguvu na matumaini, na...
We share our experience, strength and hope, and...
36. ...kila inapowezekana, sisi tunaandamana nao kwenye mkutano.
...when possible accompany them to a meeting.
37. ¶Kujitoea kutumikia kazi hii ndiyo kanuni ya Hatua hii ya Kumi na Mbili.
¶The selfless service of this work is the very principle of Step Twelve.
38. Tulipokea ahueni yetu kutoka kwa Mungu wa ufahamu wetu.
We received our recovery from the God of our understanding,...
39. Sisi sasa tunajitoea wenyewe kama chombo chake kushiriki ahueni kwa wale wanaoitafuta.
...so we now make ourselves available as His tool to share recovery with those who seek it.
40. Wengi wetu tunajifunza na wakati kwamba sisi tunaweza kuubeba ujumbe wetu kwa mtu ambaye anaomba msaada.
Most of us learn in time that we can only carry our message to someone who is asking for help.
41. Wakati mwingine, ujumbe ule muhimu kufanya mraibu kujitokeza nje ni nguvu ya mfano.
Sometimes, the only message necessary to make the suffering addict reach out is the power of example.
42. Mraibu anaweza kuwa anateseka lakini hako tayari kuomba msaada.
An addict may be suffering but unwilling to ask for help.
43. Tunaweza kujitoea kwa hawa watu, ili wakati wanaomba msaada, kutakuweco na mtu.
We can make ourselves available to these people, so that when they ask, someone will be there.
44. ¶Kujifunza njia ya kuwasaidia wengine wakati unaofaa ni faida ya Mpango wa N.A.
¶Learning the art of helping others when it is appropriate is a benefit of the N.A. Program.
45. Ni ya ajabu, kufanyia kazi Hatua Kumi na Mbili hutuongoza sisi kutoka kwa aibu na kukata tamaa hadi kiwango cha kuwa kama vyombo vya kutumiwa na Nguvu yetu ya Juu.
Remarkably, working the Twelve Steps guide us from humiliation and despair to a state wherein we may act as instruments of our Higher Power.
46. Tunapewa uwezo wa kusaidia mraibu mwenzetu wakati hakuna mtu mwingine anaweza.
We are given the ability to help a fellow addict when no one else can.
47. Tunaona hayo yanatokea kati yetu kila siku.
We see it happening among us every day.
48. Kugeuka huku kwa kimuujiza ni ushahidi wa mwamko wa kiroho.
This miraculous turnaround is evidence of spiritual awakening.

49. Tunashiriki kutoka kwa uzoefu wetu binafsi jinsi ilivyokuwa kwetu.
We share from our own personal experience what it has been like for us.
50. Jaribio la kutoa ushauri ni kubwa, lakini wakati sisi tunafanya hivyo tunapoteza heshima ya wageni.
The temptation to give advice is great, but when we do so we lose the respect of newcomers.
51. Hii inatatanisha ujumbe wetu.
This clouds our message.
52. Ujumbe rahisi, wakuaminika wa ahueni kutokana na uraibu unakuwa kweli.
A simple, honest message of recovery from addiction rings true.
53. ¶Sisi tunahudhuria mikutano na kufanya sisi wenyewe kuonekana na kuwepo kutumikia Ushirika.
¶We attend meetings and make ourselves visible and available to serve the Fellowship.
54. Tunatoa kwa uhuru na shukrani wakati wetu, huduma, na kile tumepata hapa.
We give freely and gratefully of our time, service, and what we have found here.
55. Huduma tunayonena katika Narcotics Anonymous ndiyo madhumuni ya msingi ya makundi yetu.
The service we speak of in Narcotics Anonymous is the primary purpose of our groups.
56. Kazi ya huduma ni kubeba ujumbe kwa mraibu ambaye bado anateseka.
Service work is carrying the message to the addict who still suffers.
57. Zaidi tunavyojitoa tutenda kazi, tunazidi kutajirika katika mwamko wa kiroho.
The more eagerly we wade in and work, the richer our spiritual awakening will be.
58. ¶Njia ya kwanza tunavyopeleka ujumbe inajinena yenyewe.
¶The first way in which we carry the message speaks for itself.
59. Watu wanatuona sisi mitaani na wanatukumbuka kama waadhiliwa, wapweke wenye hofu.
People see us on the street and remember us as devious, frightened loners.
60. Wanaona hofu ikiacha nyuso zetu.
They notice the fear leaving our faces.
61. Wanatuona sisi kwa utaratibu tukihuishwa.
They see us gradually come alive.
62. ¶Mara tunapopata njia na N.A., kulegea na kutoridhika hakuna sehemu katika maisha yetu mapya.
¶Once we find the N.A. way, boredom and complacency have no place in our new life.
63. Kwa kukaa safi, tunaanza kufanyia mazoezi kanuni za kiroho kama vile tumaini, kujisalimisha, kukubalika, uaminifu, mawazo wazi, nia, imani, uvumilivu, unyenyekevu, upendo usio na masharti, kushirikiana na kujali.
By staying clean, we begin to practice such spiritual principles such as hope, surrender, acceptance, honesty, open-mindedness, willingness, faith, tolerance, patience, humility, unconditional love, sharing and caring.
64. Ahueni yetu inapoendelea, kanuni za kiroho zinagusa kila eneo la maisha yetu kwa sababu tunajaribu kuishi Mpango huu katika hapa na sasa.
As our recovery progresses, they touch every area of our lives because we simply try to live this Program in the here and now.
65. ¶Tunapata furaha isiyo elezewa tunapoanza kujifunza jinsi ya kuishi kwa kanuni za ahueni.
¶We find an indescribable joy as we start to learn how to live by the principles of recovery.

66. Ni furaha ya kutazama mtu ambaye ana siku mbili akiwa safi akisema kwa mtu aliye safi kwa siku moja, “Mraibu akiwa peke yake ako katika kundi mbaya.”
It is the joy of watching a person two days clean say to a person with one day clean, “An addict alone is in bad company.”
67. Ni furaha ya kuona mtu ambaye alikuwa anajitahidi sana kuacha kutumia, ghafla, katika harakati ya kusaidia mraibu mwingine kukaa safi, kuwa na uwezo wa kupata maneno yanayohitajika kusema yakitoka ndani yake.
It is the joy of watching a person who was really struggling to make it, suddenly, in the middle of helping another addict to stay clean, become able to find the words they need to say coming from within.
68. ¶Tunahisi kwamba maisha yetu yamekuwa ya maana.
¶We feel that our lives have become worthwhile.
69. Tumehuishwa kiroho, tuna furaha kuwa hai.
Spiritually refreshed, we are glad to be alive.
70. Wakati tulitumia, maisha yetu yalikuwa zoezi la kuishi.
When using, our lives became an exercise in survival.
71. Sasa tunafanya zaidi kuishi kuliko kubahatisha kuishi.
Now we are doing much more living than surviving.
72. Kutambua kwamba cha msingi ni kukaa safi, tunaweza kufurahia maisha.
Realizing the bottom line is staying clean, we can enjoy life.
73. Tunafurahia kuwa safi na kufurahia kupeleka ujumbe wa ahueni kwa mraibu ambaye bado anateseka.
We like being clean and enjoy helping to carry the message of recovery to the addict who still suffers.
74. Kuhudhuria mikutano kwa kweli kunafanya kazi.
Going to meetings really works.
75. ¶Kufanyia mazoezi kanuni za kiroho katika maisha yetu ya kila siku hutuongoza kwa sura mpya yetu wenyewe.
¶Practicing spiritual principles in our daily lives leads us to a new image of ourselves.
76. Uaminifu, unyenyekevu na mawazo wazi husaidia kutibu washirika wetu kwa haki.
Honesty, humility and open-mindedness help us to treat our associates fairly.
77. Maamuzi yetu huthibitishwa na kuvumiliana.
Our decisions become tempered with tolerance.
78. Tunajifunza kujiheshimu wenyewe.
We learn to respect ourselves.
79. ¶Masomo tunayojifunza katika ahueni yetu wakati mwingine huwa machungu na ya kuumiza.
¶The lessons we learn in our recovery are sometimes bitter and painful.
80. Kwa kuwasaidia wengine tunapata zawadi ya heshima binafsi tunaweza kushiriki masomo haya na wanachama wengine wa Narcotics Anonymous.
By helping others we find the reward of self-respect as we are able to share these lessons with other members of Narcotics Anonymous.
81. Hatuwezi kuwanyima waraibu wengine maumivu yao, lakini tunaweza kupeleka ujumbe wa matumaini tuliopewa na waraibu wenzetu katika ahueni.
We cannot deny other addicts their pain, but we can carry the message of hope that was given to us by our fellow addicts in recovery.

82. Tunashiriki kanuni za ahueni kwa vile zimefanya kazi katika maisha yetu.
We share the principles of recovery as they have worked in our lives.
83. Mungu anatusaidia tunaposaidia wengine.
God helps us as we help each other.
84. Maisha inachukua maana mpya, furaha mpya, na ubora wa kuwa na hisia ya kuwa wa maana..
Life takes on a new meaning, a new joy, and a quality of being and feeling worthwhile.
85. Tunahuishwa kiroho na tuna furahia kuwa hai.
We become spiritually refreshed and are glad to be alive.
86. Sehemu moja ya mwamko wa kiroho huja kwa njia ya ufahamu mpya wa Nguvu ya Juu zaidi yetu ambayo tunapata kwa kushiriki ahueni ya mraibu mwingine.
One aspect of our spiritual awakening comes through the new understanding of our Higher Power that we develop by sharing another addict's recovery.
87. ¶Ndiyo, sisi ni maono ya matumaini.
¶Yes, we are a vision of hope.
88. Sisi ni mifano ya Mpango unafanya kazi.
We are examples of the Program working.
89. Furaha tulionayo katika kuishi safi ni kivutio kwa waraibu ambao bado wanateseka.
The joy we have in living clean is an attraction to the addict who still suffers.
90. ¶Tunapata ahueni kuishi maisha safi na yenye furaha.
¶We do recover to live clean and happy lives.
91. Karibu kwa N.A.
Welcome to N.A.
92. Hatua hazifiki mwisho hapa;...
The steps do not end here;...
93. ...ni mwanzo mpya!
...they are a new beginning!

Sura ya Tano
Chapter Five

1. **NAWEZA KUFANYA NINI?**
WHAT CAN I DO?

2. *Anza mpango wako mwenyewe kwa kuchukua hatua ya kwanza kutoka kwa sura ya awali “Jinsi Inavyofanya Kazi.”*
Begin your own program by taking Step One from the previous chapter “How It Works.”
3. *Wakati sisi tunakiri kikamilifu kwa nafsi zetu kwamba hatuna nguvu juu ya uraibu wetu sisi wamechukua hatua kubwa katika kupona kwetu.*
When we fully concede to our innermost selves that we are powerless over our addiction, we have taken a big step in our recovery.
4. *Wengi wetu wamekuwa na baadhi ya kutoridhishwa katika hatua hii, kwa hivyo jipatie pumziko na uwe makini itakavyowezekana.*
Many of us have had some reservations at this point, so give yourself a break and be as thorough as possible from the start.
5. *Enda kwenye Hatua ya Pili, na kadhalika, na utakavyoendelea, utaelewa mpango huu mwenyewe.*
Go on to Step Two, and so forth, and as you go on you will come to an understanding of the program for yourself.
6. *Kama uko katika taasisi ya aina yoyote, umeweza kupitia uondoaji kamili na umewacha kutumia kwa sasa. Sasa, kwa nia ya wazi, jaribu njia hii ya maisha.*
If you are in an institution of any kind, you have gone through complete withdrawal and have stopped using for the present. Now, with a clear mind, try this way of life.
7. ¶ *Baada ya kutolewa, endelea na mpango wako wa kila siku na uwasiliane na mwanachama wa N.A.*
¶ *Upon release, continue your daily program and contact a member of N.A.*
8. *Fanya, hii kwa njia ya barua, kwa njia ya simu, au mtu kwa mtu.*
Do this by mail, by phone, or in person.
9. *Bora zaidi, kuja kwenye mikutano yetu.*
Better yet, come to our meetings.
10. *Hapa utapata majibu ya baadhi ya mambo ambayo yanaweza kuwa yakikusumbua wewe sasa.*
Here you will find answers to some of the things that may be disturbing you now.
11. ¶ *Kama hauko katika taasisi, kile kile kinabaki kweli.*
¶ *If you are not in an institution, the same holds true.*
12. *Wacha kutumia kwa leo.*
Stop using for today.
13. *Wengi wetu wanaweza kufanya haya kwa saa nane au kumi na mbili kile kinachoonekana hakiwezekani kwa muda mrefu zaidi.*
Most of us can do for eight or twelve hours what seems impossible for a longer period of time.
14. *Kama kutaka au mvuto unakuwa mgumu zaidi, jiweke katika dakika tano za kutotumia.*
If the obsession or compulsion becomes too great, put yourself on a five minute basis of not using.

15. *Dakika hukua saa na saa kuwasiku, hivyo utavunja tabia hiyo na kupata amani kiasi ya akili.
Minutes will grow to hours and hours to days, so you will break the habit and gain some peace of mind.*
16. *Miujiiza ya kweli hutokea wakati wewe hutambua kwamba hitaji la dawa za kulevya kwa njia fulani zimeondolewa kwako.
The real miracle happens when you realize that the need for drugs has in some way been lifted from you.*
17. *Umeacha kutumia na kuanza kuishi.
You have stopped using and started to live.*
18. **H**atua ya kwanza ya kupona ni kuacha kutumia.
The first step to recovery is to stop using.
19. Hatuwezi kutarajia Mpango ufanye kazi kwetu kama akili na miili yetu bado ni kamili katika dawa za kulevya.
We cannot expect the Program to work for us if our minds and bodies are still clouded by drugs.
20. Tunaweza kufanya hii popote, hata gerezani au taasisi.
We can do this anywhere, even in prison or an institution
21. Sisi hufanya tunavyoweza, Uturuki baridi au katika detox, bora tu tuwe safi.
We do it anyway we can, cold turkey or in a detox, just as long as we get clean.
22. ¶Kuendeleza dhana ya Mungu kama tunavyomwelewa mradi tunaweza kufanya.
¶Developing the concept of God as we understand Him is a project we can undertake.
23. Tunaweza pia kutumia hatua ili kuboresha mitazamo yetu.
We can also use the steps to improve our attitudes.
24. Fikra zetu bora ndizo zilituongiza katika taabu.
Our best thinking is what got us into trouble.
25. Tunatambua haja ya mabadiliko.
We recognize the need for change.
26. Ugonjwa wetu unahusisha mengi zaidi ya kutumia, na hivyo kupona kwetu lazima kuhusishe zaidi ya kuacha tu.
Our disease involves much more than using, and so our recovery must involve much more than simple abstinence.
27. Kupona ni mabadiliko yanayo fanya kazi ya mawazo na mitazamo yetu.
Recovery is an active change of our ideas and attitudes.
28. ¶Uwezo wa kukabili mashida ni muhimu ili kukaa safi.
¶The ability to face problems is necessary to stay clean.
29. Kama tulikuwa na matatizo katika siku za nyuma si uwezekano kwamba kuacha itakuwa rahisi kutoa ufumbuzi kwao.
If we had problems in the past it is unlikely that simple abstinence will provide the solution to them.
30. Hatia na wasiwasi inaweza kutuzuia kuishi katika hapa na sasa.
Guilt and worry can keep us from living in the here and now.
31. Kukataa ugonjwa wetu na kutoridhishwa kwingine ndiko hutufanya kubaki wagonjwa.
The denial of our disease and other reservations keep us sick.

32. Wengi wetu huhisi kwamba hatuwezi kuwa na maisha ya furaha bila dawa za kulevya.
Many of us feel that we cannot possibly have a happy life without drugs.
33. Sisi hukabiliwa na hofu na kuchanganyikiwa na kuhisi kwamba hakuna kutoroka kutoka kwa kutumia.
We suffer from fear and insanity and feel that there is no escape from using.
34. Tunaweza kuogopa kukataliwa na marafiki zetu tunapokuwa safi.
We may fear rejection from our friends if we get clean.
35. Hisia hizi ni ya kawaida kwa mraibu anayetafuta kupona.
These feelings are common to the addict seeking recovery.
36. Tunaweza kuwa tunateseka kutoka kwa kujiamini kwa hali nyeti.
We could be suffering from an overly sensitive ego.
37. Baadhi ya sababu ya kawaida za kutumia ni upweke, kujihurumia na hofu.
Some of the most common excuses for using are loneliness, self-pity and fear.
38. Udanganyifu, nia iliyofungiwa, na kutokuwa na nia ni adui wetu watatu wakubwa.
Dishonesty, close-mindedness, and unwillingness are three of our greatest enemies.
39. Kujiamini ndio msingi wa ugonjwa wetu.
Self-obsession is the core of our disease.
40. ¶Tumejifunza kwamba mawazo ya zamani na mila za kizamani hazitatusaidia kukaa safi au kuishi maisha bora.
¶We have learned that old ideas and old ways won't help us to stay clean or live a better life.
41. Tunapo jiruhusu kushuka na kushikamana kwa “hali za kusitishwa” na “usawa hatari,” tunajipeana katika dalili za ugonjwa wetu.
If we allow ourselves to stagnate and cling to “terminal hipness” and “fatal cool,” we are giving in to the symptoms of our disease.
42. Moja ya matatizo ni kwamba tulipata rahisi kubadili mtazamo wetu wa ukweli.
One of the problems is that we found it easier to change our perception of reality.
43. Ni lazima tuwache dhana hii ya zamani na kukabiliana na ukweli kuwa ukweli na maisha huendelea hata tunapochagua kukubali yao au la.
We must give up this old concept and face the fact that reality and life go on whether we choose to accept them or not.
44. Tunaweza tu kubadilisha tunavyoguswa na tunavyojiona wenyewe.
We can only change the way we react and the way we see ourselves.
45. Hii ni muhimu kwa ajili yetu kukubali kwamba mabadiliko ni taratibu na ahueni ni mchakato unaoendelea.
This is necessary for us to accept that change is gradual and recovery is an ongoing process.
46. ¶Mkutano kwa siku angalau tisini za kwanza ni wazo zuri.
¶A meeting a day at least the first ninety days is a good idea.
47. Kuna hisia maalum ambayo huja juu mtu mwenye ugonjwa wetu wanapogundua kwamba kuna watu wengine ambao hushiriki matatizo yao, siku zao za nyuma na sasa.
There is a special feeling that comes over a person with our disease when they discover that there are other people who share their difficulties, past and present.
48. Mwanzoni tunaweza kufanya kidogo zaidi ya kwenda kwenye mikutano.
At first we can do little more than go to meetings.

49. Pengine hatuwezi kukumbuka neno hata moja, mtu au wazo kutoka mkutano wetu wa kwanza.
Probably we cannot remember a single word, person or thought from our first meeting.
50. Baada ya muda, sisi hupumzika na kufurahia anga ya kuona.
In time, we relax and enjoy the atmosphere of recovery.
51. Mikutano huimarisha ahueni yetu.
Meetings strengthen our recovery.
52. Tunaweza kuwa na hofu mwanzoni kwa sababu hatujui mtu yeyote.
We may be scared at first because we don't know anyone.
53. Baadhi yetu hufikiri hatuhitaji mikutano.
Some of us think we don't need meetings.
54. Ingawa tunapoumia, sisi huenda kwenye mkutano kwa unafuu.
When we hurt though, we go to a meeting for relief.
55. Mikutano hutuweka katika mawasiliano na ambapo tumekuwa, lakini muhimu zaidi na ambapo tunaweza kwenda katika kuona kwetu.
Meetings keep us in touch with where we've been, but more importantly with where we could go in our recovery.
56. Tunapoenda kwenye mikutano mara kwa mara, tunajifunza thamani ya kuzungumza na waraibu wengine wanaoshiriki matatizo na malengo yetu.
As we go to meetings regularly, we learn the value of talking with other addicts who share our problems and goals.
57. Tunafaa kufungua na kukubali upendo na uelewano tunahitaji ili kubadili.
We have to open up and accept the love and understanding we need in order to change.
58. Tunapokuwa na utambuzi wa Ushirika na kanuni zake na kuanza kuzifanyia kazi, sisi huanza kua.
When we become acquainted with the Fellowship and its principles and begin to put them into action, we start to grow.
59. Tunatumia juhudi zetu katika matatizo yetu ya dhahiri na kuyawacha hayo mengine.
We apply our efforts to our most obvious problems and let go of the rest.
60. Tunafanya kazi iliyo mikononi mwetu tunapoendelea, fursa mpya kwa ajili ya kuboresha hujitokeza
We do the job at hand and as we progress, new opportunities for improvement present themselves.
61. ¶Rafiki zetu wapya katika Ushirika watatusaidia.
¶Our new friends in the Fellowship will help us.
62. Juhudi zetu za pamoja ni kuona.
Our common effort is recovery.
63. Safi, sisi hukabili dunia pamoja.
Clean, we face the world together.
64. Sisi kamwehatuhisi wenye wamefinyiliwa katika kona na katika huruma za matukio na mazingira.
We no longer have to feel backed into a corner and at the mercy of events and circumstances.
65. Inafanya tofauti kamili kuwa na marafiki ambao hujali tunapoumia.
It makes all the difference to have friends who care if we hurt.

66. Tunaona nafasi yetu katika Ushirika, na kujiunga na kikundi ambacho mikutano yake hutusaidia katika kupona kwetu.
We find our place in the Fellowship, and we join a group whose meetings help us in our recovery.
67. Tumekuwa wasioaminika kwa muda mrefu hivi kwamba wengi wa marafiki zetu na familia itakuwa shaka kwa ahueni yetu kwa sababu...
We have been untrustworthy for so long that most of our friends and families will doubt our recovery because...
68. ...wanadhani haitadumu.
...they think it won't last.
69. Tunahitaji watu wanaoelewa ugonjwa wetu na mchakato wa kupona.
We need people that understand our disease and the recovery process.
70. Katika mikutano tunaweza kushiriki na waraibu wengine, kuuliza maswali na kujifunza kuhusu ugonjwa wetu.
At meetings we can share with other addicts, ask questions and learn about our disease.
71. Tunajifunza njia mpya ya kuishi.
We learn new ways to live.
72. Hatukwazwi kamwe na mawazo yetu ya zamani.
We are no longer limited to our old ideas.
73. ¶Pole pole, sisi hubadali tabia za zamani na njia mpya za maisha.
¶Gradually, we replace old habits with new ways of living.
74. Tunakuwa tayari kubadilika.
We become willing to change.
75. Tunaenda kwenye mikutano mara kwa mara, kupata na kutumia namba za simu, kusoma maandiko, na muhimu zaidi, hatutumii.
We go to meetings regularly, get and use telephone numbers, read literature, and most importantly, we don't use.
76. Tunajifunza kushirikiana na wengine.
We learn to share with others.
77. Tusipomwambia mtu kuwa tunaumia, hawataona.
If we don't tell someone we are hurting, they will seldom see it.
78. Tunapofikia usaidizi, tunaweza kuupokea.
When we reach out for help, we can receive it.
79. ¶Chombo kingine kwa mgeni ni kujihusisha na Ushirika.
¶Another tool for the newcomer is involvement with the Fellowship.
80. Tunapojihusisha tunajifunza kuweka Mpango mbele na kuchukulia hayo mengine kwa urahisi.
As we become involved we learn to keep the Program first and take it easy in other matters.
81. Sisi huanza mara moja kwa kuomba msaada na kujaribu mapendekezo ya watu katika mikutano.
We begin immediately by asking for help and trying out the recommendations of the people at the meetings.
82. Ni manufaa kuwaruhusu wengine katika kundi kutusaidia.
It is beneficial to allow others in the group to help us.

83. Baada ya muda, tunaweza kupitisha kile ambacho tumepewa.
In time, we will be able to pass on what we have been given.
84. Tunajifunza kuwa huduma itatutoa nje ya sisi wenyewe.
We learn that service will get us out of ourselves.
85. Kazi yetu inaweza kuanza kwa mambo rahisi: kuondoa mahali pa kuwekea jivu la sigara, kutengeneza kahawa, kusafisha, kujitayarisha kwa ajili ya mkutano, kufungua mlango, kuwa mwenyekiti wa mkutano na kupitisha maandiko.
Our work can begin with simple things: emptying ashtrays, making coffee, cleaning up, setting up for a meeting, opening the door, chairing a meeting, and passing out literature.
86. Kufanya mambo haya inatusaidia kujishisi sehemu ya Ushirika.
Doing these things helps us feel a part of the Fellowship.
87. ¶Tumeona inasaidia kuwa na mdhamini na kutumia mdhamini huyu.
¶We have found it helpful to have a sponsor and to use this sponsor.
- 87A Udhamini ni njia tu ya kuelezea maslahi maalum ya mwanachama aliyekuwa na uzoefu ambao unaweza kuwa wa maana sana kwa wageni baada yao kuja kwa NA kwa msaada.
Sponsorship is merely a way of describing the special interest of an experienced member that can mean so much to newcomers after they turn to N.A. for help.
88. Udhamini pia ni wa njia mbili,...
Sponsorship is also a two-way street,...
89. ...kusaidia mgeni na mdhamini.
...helping both the newcomer and the sponsor.
90. Wakati safi na uzoefu wa mfadhili unaweza pia kutegemea upatikanaji wa wadhamini katika eneo.
The sponsor's clean time and experience may well depend on the availability of sponsors in a locality.
91. Udhamini pia ni wajibu wa kundi kwa ajili ya kusaidia mgeni.
Sponsorship is also the responsibility of the group for helping the newcomer.
92. Ni ya kuashiria na isiyo rasmi katika mtazamo wake, lakini ni moyo wa njia ya N.A. ya kupona kutoka uraibu- mraibu mmoja akimsaidia mwingine.
It is implied and informal in its approach, but it is the heart of the N.A. way of recovery from addiction—one addict helping another.
93. ¶Moja ya mabadiliko makubwa zaidi katika maisha yetu ni katika ulimwengu wa mahusiano binafsi.
¶One of the most profound changes in our lives is in the realm of personal relationships.
94. Ushirikishwaji wetu wa kwanza na wengine mara nyingi huanza na mdhamini wetu.
Our earliest involvements with others often begin with our sponsor.
95. Kama wageni tunaona ni rahisi kama tuna mtu ambaye hukumu yake sisi huamini na tunaweza kuweka tumaini letu katika.
As newcomers we find it easier if we have someone whose judgment we trust and can confide in.
96. Tunaona kuamini wengine walio na uzoefu zaidi kuwa nguvu kuliko udhaifu.
We find trusting others with more experience to be a strength rather than a weakness.
97. Uzoefu wetu unaonyesha kwamba kufanyia kazi hatua ni kuhakikisha kwetu bora dhidi ya kugonjeka tena.
Our experience reveals that working the steps is our best guarantee against a relapse.

98. Wadhamini wetu na marafiki wanaweza kutushauri kuhusu jinsi ya kufanyia kazi hatua.
Our sponsors and friends can advise us regarding how to work the steps.
99. Tunaweza kuzungumza juu ya maana ya hatua hizi nao.
We can talk over what the steps mean with them.
100. Wanaweza kutusaidia kujiandaa kwa ajili ya uzoefu wa kiroho wa kuishi hatua hizi.
They can help us to prepare for the spiritual experience of living the steps.
101. Kumuomba Mungu kama sisi kuelewa kwake kwa msaada inaboresha uelewaji wetu wa hatua.
Asking God as we understand Him for help improves our understanding of the steps.
102. Tunapokuwa tayari, lazima tujaribu njia yetu mpya tulioipata ya maisha.
When we are prepared, we must try out our newly found way of life.
103. Tunajifunza kwamba Mpango hutaweza kufanya kazi tunapotaribu kukabiliana na maisha yetu.
We learn that the Program won't work when we try to adapt it to our life.
104. Tunapaswa kujifunza kukabili maisha yetu kwa Mpango.
We must learn to adapt our life to the Program.
105. ¶Leo tunatafuta suluhisho, sio matatizo.
¶Today we seek solutions, not problems.
106. Tunajaribu tunachojifunza juu kwa msingi wa majaribio.
We try what we learn on an experimental basis.
107. Tunaweka tunachohitaji na kuacha mengine.
We keep what we need and leave the rest.
108. Tunaona kwamba kwa kufanyia kazi hatua, kuwasiliana na Nguvu yetu ya Juu, kuzungumza na wadhamini wetu, na kushirikiana na wageni tuna uwezo wa kukua kiroho.
We find that by working the steps, communicating with our Higher Power, talking to our sponsors, and sharing with newcomers we are able to grow spiritually.
109. ¶Hatua kumi na mbili hutumika kama mpango wa kupona.
¶The Twelve Steps are used as a program of recovery.
110. Tunajifunza kwamba tunaweza kwenda kwa Nguvu yetu ya Juu kwa ajili ya msaada katika kutatua matatizo.
We learn that we can go to our Higher Power for help in solving problems.
111. Tunapojipata tukitafuta kukishiriki matatizo ambayo hutufanya tukimbie, kunakuwa na hisia nzuri ambazo hutupa nguvu za kuanza kutafuta mapenzi ya Mungu kwa ajili yetu.
When we find ourselves sharing difficulties that used to have us on the run, we experience good feelings that give us the strength to begin seeking God's will for us.
112. ¶Tunaamini kwamba Nguvu yetu ya Juu itatulinda.
¶We believe that our Higher Power will take care of us.
113. Tunapotaribu kwa ukweli kufanya mapenzi ya Mungu kwa uwezo wetu tunaweza kubaliana yoyote mengine yatakayotufanyika.
If we honestly try to do God's will to the best of our ability, we can handle the results of anything that happens.
114. Kutafuta mapenzi yetu Nguvu yetu ya Juu ni kanuni za kiroho zinazopatikana katika hatua.
Seeking our Higher Power's will is a spiritual principle found in the steps.

115. Kufanyia kazi hatua nakufanyia mazoezi kanuni hurahisisha maisha yetu na kubadili mtazamo wetu wa zamani.
Working the steps and practicing the principles simplifies our lives and changes our old attitudes.
116. Tunapokubali kwamba maisha yetu yalikuwa yamekuwa magumu, si lazima tubishanie maoni yetu.
When we admit that our lives had become unmanageable, we don't have to argue our point of view.
117. Tunapaswa kujikubali wenyewe jinsi tulivyo.
We have to accept ourselves as we are.
118. Si lazima tuwe sawa kila wakati.
We no longer have to be right all the time.
119. Tunapojipea uhuru huu, tunaweza kujiruhusu kukosea.
When we give ourselves this freedom, we can allow others to be wrong.
120. Uhuru na mabadiliko unaonekana kuja hasa baada ya kukubalika wetu kwa sisi wenyewe.
Freedom to change seems to come mainly after our acceptance of ourselves.
121. ¶Kushirikiana na waraibu wenzetu ni chombo msingi katika Mpango wetu.
¶Sharing with fellow addicts is a basic tool in our Program.
122. Msaada huu unaweza tu kuja kutoka kwa mraibu mwingine.
This help can only come from another addict.
123. Ni msaada unaosema, “Nimekuwa na kitu kama hicho kilichonifanyikia, na mimi nilifanya hivi ...”
It is help that says, “I have had something like that happen to me, and I did this...”
124. Kwa mtu yeyote ambaye anataka njia yetu ya maisha, sisi kushiriki uzoefu, nguvu na matumaini badala ya kuhubiri na kuhukumu.
For anyone who wants our way of life, we share experience, strength and hope instead of preaching and judging.
125. Kama kushiriki uzoefu wa maumivu yetu kunasaidia mtu mmoja tu, itakuwa thamani ya mateso.
If sharing the experience of our pain helps just one person, it will have been worth the suffering.
126. Sisi huimarisha ahueni yetu wenyewe tunaposhiriki na watu wengine ambao wanataka msaada.
We strengthen our own recovery when we share it with others who ask for help.
127. Tukiweka tunayofaa kushiriki, tunayapoteza.
If we keep what we have to share, we lose it.
128. Maneno hayamaanishi chochote hadi tuyafanyie kazi.
Words mean nothing until we put them into action.
129. ¶Tunatambua ukuaji wetu wa kiroho tunapoweza kufikia na kusaidia wengine.
¶We recognize our spiritual growth when we are able to reach out and help others.
130. Tunasaidia wengine wakati sisi kushiriki katika kazi ya Hatua Kumi na Mbili na kujaribu kubeba ujumbe wa kupona kwa waraibu ambao bado wanateseka.
We help others when we participate in Twelve Step work and try to carry the message of recovery to the addict who still suffers.
131. Tunajifunza kwamba sisi huweka tulicho nacho tu kwa kupeana.
We learn that we keep what we have only by giving it away.

132. Pia, uzoefu wetu unaonyesha matatizo mengi binafsi hutatuliwa tunapojitolea wenyewe kusaidia wale wanaohitaji.
Also, our experience shows many personal problems are resolved when we get out of ourselves and offer to help those in need.
133. Tunatambua kwamba mraibu mmoja anaweza kuelewa na kumsaidia mwingine vizuri.
We recognize that one addict can best understand and help another.
134. Hata tupeane aje, lazima kuna mraibu mwingine anayetafuta usaidizi.
No matter how much we give, there is always another addict seeking help.
135. ¶Hatuwezi kumudu kupoteza umuhimu wa udhamini na kuchukua maslahi maalum katika mraibu aliyechanganyikiwa ambaye anataka kuacha kutumia.
¶We cannot afford to lose sight of the importance of sponsorship and of taking a special interest in a confused addict who wants to stop using.
136. Uzoefu unaonyesha wazi kwamba wale ambao hupata zaidi kutokana na Mpango wa N.A. ni wale ambao kwao udhamini ni muhimu.
Experience shows clearly that those who get the most out of the N.A. Program are those to whom sponsorship is important.
137. Majukumu ya udhamini hukaribishwa na sisi na kukubalika kama fursa ya kuimarisha uzoefu wetu wa kibinafsi unaotokana na N.A.
Sponsorship responsibilities are welcomed by us and accepted as opportunities to enrich our personal N.A. experience.
138. ¶Kufanya kazi na wengine ni mwanzo tu wa kazi ya huduma.
¶Working with others is only the beginning of service work.
139. Huduma ya N.A. inaturuhusu sisi kutumia kiasi cha muda wetu moja kwa moja kusaidia waraibu wanaoteseka pamoja na kuhakikisha kuwa Narcotics Anonymous yenyewe imedumu.
N.A. service allows us to spend much of our time directly helping the suffering addicts as well as insuring that Narcotics Anonymous itself survives.
140. Kwa njia hii sisi huweka tulicho nacho kwa kupeana.
This way we keep what we have by giving it away.

Sura ya Sita
Chapter Six

1. **TAMADUNI KUMI NA MBILI ZA N.A.
THE TWELVE TRADITIONS
OF NARCOTICS ANONYMOUS**
2. *Tunahifadhi tulichonacho kwa uangalifu, na kama vile uhuru wa mtu binafsi unaotokana na Hatua Kumi na Mbili, basi chimbuko la uhuru wa kundi ni Tamaduni zetu.
We keep what we have only with vigilance, and just as freedom for the individual comes from the Twelve Steps, so freedom for the groups springs from our Traditions.*
3. ¶ *Ilimradi nguvu inayotuunganisha ni kubwa kuliko inayotutenganisha, yote yatakuwa salama.
¶ As long as the ties that bind us together are stronger than those that would tear us apart, all will be well.*
4. 1. *Ustawi wa jamii yetu lazima upewe kipaumbele; upataji mafuu wetu binafsi unategemea umoja wa N.A.
1. Our common welfare should come first; personal recovery depends on N.A. unity.*
5. 2. *Kwa madhumuni ya Kundi letu mwenye mamlaka ni mmoja tu—Mungu atupendaye na anaye jidhihirisha katika dhamira ya Kundi letu;...
2. For our Group purpose there is but one ultimate authority—a loving God as He may express Himself in our Group conscience;...*
6. ...viongozi wetu ni watumishi tu waaminifu; hawatawali.
...our leaders are but trusted servants, they do not govern.
7. 3. *Hitaji pekee la uwanachama ni hamu ya kuacha kutumia mihadharati.
3. The only requirement for membership is a desire to stop using.*
8. 4. *Kila Kundi linatakiwa liwe huru¹ isipokuwa kwa mambo yanayohusu Makundi mengine au N.A. kwa jumla.
4. Each Group should be autonomous, except in matters affecting other Groups, or N.A., as a whole.*
9. 5. *Kila Kundi lina dhumuni moja la msingi—kufikisha ujumbe kwa mraibu ambaye bado anateseka.
5. Each Group has but one primary purpose—to carry the message to the addict who still suffers.*
10. 6. *Kundi lolote la N.A. lisijihusishe na mambo ya kudhamini, kuidhinisha au kukodisha jina la N.A. kutumika katika shughuli yoyote ile iliyo nje ya shughuli za N.A., ili tusiwe na tamaa ya pesa, au kuwa na matatizo ya mali, au umaarufu kutupotezea dhumuni letu la msingi.
6. An N.A. Group ought never endorse, finance, or lend the N.A. name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.*
11. 7. *Kila Kikundi cha N.A. kinapaswa kujitegemea chenyewe, na kikatae misaada ya nje.
7. Every N.A. Group ought to be fully self-supporting, declining outside contributions.*
12. 8. *Narcotics Anonymous daima ibakie kuwa si ya kitaaluma, bali Vituo Vyetu vinaweza vikaajiri wafanyikazi maalum.
8 Narcotics Anonymous should remain forever non-professional, but our Service Centers may employ special workers.*

¹ Uwezo wa kufanya maamuzi binafsi

13. 9. N.A., kama ilivyo, haifai kamwe kuwa na mpangilio, lakini tunaweza kuunda kamati mbalimbali zenye wajibu wa kuhudumia tunao walenga.
9. N.A., as such, ought never to be organized; but we may create service boards or committees directly responsible to those they serve.
14. 10. N.A. haina maoni yeyote katika maswala ya nje; kwa hivyo jina la N.A. kamwe lisihusishwe katika migogoro ya umma.
10. N.A. has no opinion on outside issues; hence the N.A. name ought never to be drawn into public controversy.
15. 11. Sera yetu ya uhusiano katika jamii ni ya kuvutia na sio kujitangaza; ni muhimu kwetu kuendeleza usitiri kwenye vyombo vya habari, redio na sinema.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.
16. 12. Usitiri ndio msingi wa kiroho wa Tamaduni zetu zote, daima ikitukumbusha kuweka kanuni mbele ya ubinafsi.
12. Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.
17. **K**uelewa Mila hizi huja polepole kwa kipindi cha muda.
Understanding these Traditions comes slowly over a period of time.
18. Sisi huchukua taarifa kwa kuzungumza na wanachama na kutembelea vikundi mbalimbali.
We pick up information as we talk to members and visit various groups.
19. Wakati tunajihusisha na huduma unapata mtu anasema kuwa “ahueni binafsi inategemea umoja wa N.A.,” na huo umoja unategemea jinsi sisi tunafuata Mila zetu.
It usually isn’t until we get involved with service that someone points out that “personal recovery depends on N.A. unity,” and that unity depends on how well we follow our Traditions.
- 19A. Kwa sababu sisi husikia kuhusu “hatua zilizopendekezwa” na “hakuna lazima” mara nyingi, baadhi yetu hufanya makosa na kudhani kwamba hii inatumika kwa makundi kama vile inatumika kwa mtu binafsi.
Because we hear about “suggested steps” and “no musts” so often, some of us make a mistake and assume that this applies to groups the way it applies to the individual.
20. Tamaduni Kumi na Mbili za N.A. na hazina majadiliano.
The Twelve Traditions of N.A. are not negotiable.
21. Ndio miongozo ambayo huweka Ushirika wetu hai na huru.
They are the guidelines that keep our Fellowship alive and free.
22. ¶Kwa kufuata mwongozo katika shughuli zetu na watu wengine na jamii kwa ujumla, sisi huepuka matatizo mengi.
¶By following these guidelines in our dealings with others and society at large, we avoid many problems.
23. Hiyo siyo kusema Tamaduni zetu huondoa matatizo yetu yote.
That is not to say our Traditions eliminate them all.
24. Bado lazima tukabiliane na matatizo kama yanavyojitokeza: matatizo ya mawasiliano, tofauti za maoni, mabishano ya ndani, na matatizo na watu binafsi na vikundi nje ya Ushirika.
We still have to face difficulties as they arise: communication problems, differences of opinion, internal controversies, and troubles with individuals and groups outside the Fellowship.

25. Hata hivyo, wakati sisi tunatumia kanuni hizi, sisi huepuka hatari mbali mbali.
However, when we apply these principles, we avoid some of the pitfalls.
26. ¶Mengi ya matatizo yetu ni kama ya wale watangulizi wetu walikumbana nayo.
¶Many of our problems are like those our predecessors had to face.
27. Uzoefu na ujuzi wao ulizaa Tamaduni, na uzoefu wetu umeonyesha kuwa kanuni hizi ni halali leo kama ilivyokuwa wakati Tamaduni hizi zilipoandaliwa.
Their hard-won experience gave birth to the Traditions, and our own experience has shown that these principles are just as valid today as they were when these Traditions were formulated.
28. Tamaduni zetu hutulinda kutokana na vikosi vya ndani na nje ambavyo vinaweza kutuharibu.
Our Traditions protect us from the internal and external forces which could destroy us.
29. Ndizo hutuunganisha pamoja.
They are truly the ties that bind us together.
30. Ni tu kwa njia ya kuelewa na kutzitumia ndipo zinafanya kazi .
It is only through understanding and applications that they work.

1. **Mila Moja
Tradition One**
2. *“Ustawi wetu wa pamoja waja kwanza; ahueni binafsi inategemea umoja wa N.A.”
“Our common welfare should come first; personal recovery depends on N.A. unity.”*
3. Mila yetu ya kwanza yahusu umoja na ustawi wetu.
Our first tradition concerns unity and our common welfare.
4. Moja ya mambo muhimu zaidi juu ya njia yetu mpya ya maisha ni kuwa sehemu ya kundi la waraibu wanao tafuta ahueni.
One of the most important things about our new way of life is being a part of a group of addicts seeking recovery.
5. Kufaulu kuishi kunahusiana moja kwa moja na kufaulu kwa kundi na Ushirika.
Our survival is directly related to the survival of the group and of the Fellowship.
6. Kudumisha umoja ndani ya Narcotics Anonymous, ni muhimu kwamba kundi kubakia imara, ama Ushirika mzima kuangamia na mtu kufa.
To maintain unity within Narcotics Anonymous, it is imperative that the group remain stable, or else the entire Fellowship perishes and the individual dies.
7. ¶Haikuwa mpaka tulipofika Narcotics Anonymous kwamba ahueni ikawezekana.
¶It wasn't until we came to Narcotics Anonymous that recovery became possible.
8. Mpango huu unaweza kutufanyia yale hatungeweza kujifanyia wenyewe.
This program can do for us what we could not do for ourselves.
9. Sisi tukawa sehemu ya kundi na kugundua kwamba sisi tunaweza kupata ahueni.
We became part of a group and found that we could recover.
10. Tulijifunza wale ambao hawakufuatilia na kuwa na sehemu ya kazi ya Ushirika wanakabiliwa na ugumu masihani.
We learned that those who did not continue to be an active part of the Fellowship faced a rough road.
11. Mtu binafsi ni wa thamani kwa kikundi, na kundi ni cha thamani kwa mtu binafsi.
The individual is precious to the group, and the group is precious to the individual.
12. Sisi kamwe hatukupata uzoefu na kushughulikiwa na huduma binafsi kama tulivyopata katika Mpango huu.
We never experienced the kind of attention and personal care that we found in the Program.
13. Sisi tunakubaliwa na kupendwa kwa jinsi tulivyo, si “licha ya” kuwa sisi ni nani.
We are accepted and loved for what we are, instead of “in spite” of what we are.
14. Hakuna mtu anaweza kufutilia uanachama wetu au kufanya sisi kufanya kitu chochote ambacho hatutaki kuchagua kufanya.
No one can revoke our membership or make us do anything we do not choose to do.
15. Sisi tunafuata njia hii ya maisha kwa mfano badala ya mwelekeo.
We follow this way of life by example rather than direction.
16. Sisi tunabadilishana uzoefu wetu na kujifunza kutoka kwa kila mmoja.
We share our experience and learn from each other.

17. Katika uraibu wetu, sisi mara kwa mara tuliweka tamaa zetu binafsi kabla ya kitu kingine chochote.
In our addiction, we consistently placed our personal desires before anything else.
18. Katika Narcotics Anonymous tulipata kwamba kilicho bora kwa kundi kawaida ni kizuri kwa ajili yetu.
In Narcotics Anonymous we found that what is best for the group is usually good for us.
19. ¶Uzoefu wetu binafsi wakati kwa kutumia ni tofauti na wa mtu mwingine.
¶Our personal experiences while using differed from one another.
20. Hata hivyo, kama kikundi, tumepata mandhari mengi ya kawaida katika uraibu wetu.
However, as a group, we have found many common themes in our addiction.
21. Moja ya mambo haya ni haja ya kuthibitisha kujitosheleza.
One of these was the need to prove self-sufficiency.
22. Tulikuwa tunajishawishi wenyewe kwamba tunaweza kufanya hivyo peke yetu na kuendelea kuishi maisha juu ya msingi huo.
We had convinced ourselves that we could make it alone and proceeded to live life on that basis.
23. Matokeo yalikuwa maafa na, mwishowe, kila mmoja wetu alikili kwamba kujitosheleza binafsi ilikuwa ni uongo.
The results were disastrous and, in the end, each of us had to admit that self-sufficiency was a lie.
24. Kukubali ilikuwa hatua ya kwanza ya ahueni yetu na ni hatua ya msingi ya umoja wa Ushirika.
This admission was the starting point of our recovery and is the primary point of unity for the Fellowship.
25. Sio tu haya mandhari ya kawaida katika uraibu wetu, lakini tunapata katika ahueni yetu tuna mengi kwa pamoja.
Not only are these common themes in our addiction, but we find that in our recovery we have much in common.
26. Tunashiriki hamu ya kawaida ya kukaa safi.
We share a common desire to stay clean.
27. Tumejifunza kutegemea Nguvu iliyo zaidi yetu sisi wenyewe.
We have learned to depend on a Power greater than ourselves.
28. Lengo letu ni kupeleka ujumbe kwa mraibu ambaye bado anateseka.
Our purpose is to carry the message to the addict who still suffers.
29. Mila zetu ni miongozo inayotulinda sisi kutokana na sisi wenyewe.
Our Traditions are the guidelines that protect us from ourselves.
30. Ndio umoja wetu.
They are our unity.
31. ¶Umoja ni lazima katika Narcotics Anonymous.
¶Unity is a must in Narcotics Anonymous.
32. Hii si kusema kwamba hatuna kutoelewana na migogoro yetu, sisi huwa nayo.
This is not to say that we do not have our disagreements and conflicts; we do.
33. Kila mara watu wanapopatana pamoja kuna tofauti ya maoni.
Whenever people get together there are differences of opinions.

34. Hata hivyo, tunaweza kutokubaliana bila kukosa makubaliano
However, we can disagree without being disagreeable.
35. Muda kwenda mwingine,tunaona katika migogoro tumetenga tofauti zetu na kufanya kazi kwa manufaa ya wote.
Time and time again, we have seen that in crises we set aside our differences and work for the common good.
36. Tumeona wanachama wawili ambao kwa kawaida hawapatani wakifanya kazi kwa pamoja na mgeni.
We have seen two members who usually do not get along well work together with a newcomer.
37. Tumeona kundi likifanya kazi ya mikono kulipia kodi ya ukumbi wa mikutano.
We have seen a group doing menial tasks to pay rent for their meeting hall.
38. Tumeona wanachama wakiendesha maili mamia ili kusaidia kikundi kipya.
We have seen members drive hundreds of miles to help support a new group.
39. Shughuli hizi na zingine nyingi ni kawaida katika Ushirika wetu.
These activities and many others are commonplace in our Fellowship.
40. Ni lazima ziwe kwa sababu bila hizo N.A. haingeweza kuendelea.
They must be because without these things, N.A. could not survive.
41. ¶Ni lazima tuishi na tufanye kazi pamoja kama kundi ili kuhakikisha kwamba katika dhoruba meli yetu haita zama na wanachama wetu hawataangamia.
¶We must live and work together as a group to ensure that in a storm our ship does not sink and our members do not perish.
42. Kwa imani katika Nguvu iliyo zaidi yetu sisi wenyewe, kufanya kazi kwa bidii, na umoja sisi tutaishi na kuendelea kupeleka ujumbe kwa mraibu ambaye bado anateseka.
With faith in a Power greater than ourselves, hard work, and unity we will survive and continue to carry the message to the addict who still suffers.

1. **Mila ya Pili**
Tradition Two
2. *“Kwa lengo la kikundi mamlaka ni moja na ya mwisho, Mungu atupendaye kama Anavyojihidhirisha Mwenyewe katika dhamiri ya Kundi letu.*
“For our group purpose there is but one ultimate authority, a loving God as He may express Himself in our Group conscience.
3. *Viongozi wetu ni watumishi wa kuaminiwa, hawana kututawala.”*
Our leaders are but trusted servants; they do not govern.”
4. Katika Narcotics Anonymous, sisi tunawajibika na kujilinda wenyewe kutoka na sisi wenyewe.
In Narcotics Anonymous, we are concerned with protecting ourselves from ourselves.
5. Tamaduni yetu wa Pili ni mfano wa hii.
Our Second Tradition is an example of this.
6. Kwa asili, sisi ni watu mateka wenye nguvu , watu wenye ubinafsi , ambao tumepatana pamoja katika N.A...
By nature, we are strong-willed, self-centered people, thrust together in N.A...
7. ...wasio na mipangilio na hakuna hata mmoja wetu ana uwezo wa kufanya maamuzi mazuri.
...mismangers all; not one of us is capable of making consistently good decisions.
8. ¶Katika Narcotics Anonymous, sisi tunategemea Mungu wa upendo kama Anavyojihidhirisha Mwenyewe katika dhamiri ya kikundi, badala ya maoni ya mtu binafsi au madaraka.
¶In Narcotics Anonymous, we rely on a loving God as He expresses Himself in our group conscience, rather than on personal opinion or ego.
9. Katika kufanyia kazi hatua, sisi hujifunza kutegemea Nguvu iliyo zaidi yetu sisi wenyewe, na kuitumia Nguvu hii kwa madhumuni ya kundi letu.
In working the steps, we learn to depend on a Power greater than ourselves, and utilize it for our group purposes.
10. Lazima daima tuwe waangalifu kwamba maamuzi yetu ni kulingana na mapenzi ya Mungu.
We must be constantly on guard that our decisions are truly an expression of God’s will.
11. Kuna tofauti kubwa kati ya dhamira ya kundi na maoni, ya kikundi kama inavyoashiriwa na watu wenye usemi au umaarufu.
There is often a vast difference between group conscience and group opinion, as dictated by powerful personalities or popularity.
12. Baadhi ya nafasi chungu zaidi za kukua zimekuja kutokana na matokeo ya maamuzi yaliyotolewa katika jina la “dhamira ya kikundi.”
Some of our most painful growing experiences have come as a result of decisions made in the name of “group conscience.”
13. Kanuni za kweli za kiroho kamwe hazipingani; zinasaidiana moja kwa nyingine.
True spiritual principles are never in conflict; they complement each other.
14. Dhamira ya kiroho ya kundi kamwe haitakuwa kinyume na Mila yoyote.
The spiritual conscience of a group will never contradict any of our Traditions.
15. ¶Mila ya Pili inahusu asili ya uongozi katika N.A.
¶The Second Tradition concerns the nature of leadership in N.A.

16. Tumejifunza kwamba kwa Ushirika wetu, uongozi kwa mifano na huduma ya kujitolea hufanya kazi, na...
We have learned that for our Fellowship, leadership by example and by selfless service works, and that...
17. ...mwelekeo na kuthibitiwa hushindwa.
...direction and manipulation fail.
18. Sisi huchagua kutokuwa na marais, mabwana, au wakurugenzi.
We choose not to have presidents, masters, or directors.
19. Badala yake tuna makatibu, wekahazina na wawakilishi.
Instead we have secretaries, treasurers and representatives.
20. Majina haya huashiria huduma badala ya kudhibiti.
These titles imply service rather than control.
21. Uzoefu wetu unaonyesha kwamba kama kikundi kitakuwa upanuzi wa utu wa kiongozi au mwanachama, inapoteza ufanisi wake.
Our experience shows that if a group becomes an extension of the personality of a leader or member, it loses its effectiveness.
22. Hali ya ahueni katika makundi yetu ni moja ya thamani yetu kubwa zaidi, na sisi lazima kuilinda kwa makini tusije kuipoteza kwa siasa na utu.
An atmosphere of recovery in our groups is one of our most valued assets, and we must guard it carefully lest we lose it to politics and personalities.
23. ¶Wale wetu ambao wamekuwa katika huduma au katika kuanzisha kikundi wakati mwingine huwa na wakati mgumu kukiwachilia.
¶Those of us who have been involved in service or in getting a group started sometimes have a hard time letting go.
24. Madaraka na kiburi bila msingi na ubinafsi huharibu kundi kama zitapewa mamlaka.
Egos and unfounded pride and self-will would destroy a group if given authority.
25. Lazima hata hivyo tukumbuke kwamba ofisi zimewekwa katika imani, na kwamba sisi ni watumishi wa kuaminiwa na hakuna wakati yeyote kati yetu anatawala.
We must instead remember that offices have been placed in trust, that we are trusted servants and that at no time do any of us govern.
26. Narcotics Anonymous ni Mpango wa Mungu, na tunaweza kudumisha kundi letu katika hadhi lakini ni kwa dhamira ya kundi na upendo wa Mungu.
Narcotics Anonymous is a God-given Program, and we can maintain our group in dignity only with group conscience and God's love.
27. ¶Baadhi watapinga.
¶Some will resist.
28. Hata hivyo, wengi watakuwa kielelezo kwa watu wapya kufuata ili...
However, many will become the role models for the newcomers to follow while...
29. ...wanaotafuta ubinafsi mwishowe hujipata nje, na kusababisha mfarakano, na hatimaye maafa kwao wenyewe.
...the self-seekers soon find they are on the outside, causing dissension and eventually disaster for themselves.
30. Wengi wao hubadilika; wanajifunza kwamba tunaweza tu kutawaliwa na Mungu mwenye upendo kama inavyodhihirishwa na dhamira ya kikundi.
Many of them change; they learn that we can only be governed by a loving God as expressed in our group conscience.

1. **Mila ya Tatu**
Tradition Three
2. *“Hitaji tu kwa ajili ya uanachama ni hamu ya kuacha kutumia.”*
“The only requirement for membership is a desire to stop using.”
3. Mila hii ni muhimu kwa mtu binafsi na kwa kikundi.
This Tradition is important for both the individual and the group.
4. Hamu ni neno muhimu; hamu ndio msingi wa ahueni yetu.
Desire is the key word; desire is the basis of our recovery.
5. Katika hadithi yetu na katika uzoefu wetu wa kujaribu kupeleka ujumbe wa ahueni kwa mraibu ambaye bado anateseka ina moja ya maumivu ya maisha imebuka tena na tena.
In our stories and in our experience of trying to carry the message of recovery to the addict who still suffers, one painful fact of life has emerged again and again.
6. Mraibu ambaye hataki kuacha kutumia hataacha kutumia.
An addict who does not want to stop using will not stop using.
7. Wanaweza kuchambuliwa, kupewa ushauri, kujadiliana, kuombewa, kutishiwa, kupigwa, kufungwa, au lolote, lakini wao hawataacha mpaka watakapo taka kuacha.
They can be analyzed, counseled, reasoned with, prayed over, threatened, beaten, locked up, or whatever, but they will not stop until they want to stop.
8. Kitu pekee tunaomba kwa wanachama wetu ni kwamba wawe na hamu ya kuacha.
The only thing we ask of our members is that they have this desire.
9. Bila kuwa nayo wamepotea, lakini kwa kuwa nayo miujiza hutokea.
Without it they are doomed, but with it miracles will happen.
10. ¶Hamu ndio hitaji pekee, na hakika ndio.
¶Desire is our only requirement, and rightly so.
11. Uraibu hauna ubaguzi.
Addiction does not discriminate.
12. Mila hii ni kuhakikisha kwamba mraibu yoyote, bila kujali madawa aliyotumia, rangi, imani ya kidini, jinsia, upendeleo wa jinsia, au hali ya kifedha ni huru kufanyia mazoezi njia N.A. ya maisha.
This Tradition is to ensure that any addict, regardless of drugs used, race, religious beliefs, sex, sexual preference, or financial condition is free to practice the N.A. way of life.
13. Ila tu hamu ya kuacha kutumia ndio hitaji tu inahakikisha hakuna ubaguzi utaendelea kufanya mraibu mmoja kuwa bora kuliko nyingine.
That only the desire to stop using is needed insures that no caste system will develop making one addict superior to another.
14. Waraibu wote wanakaribishwa na wote ni sawa katika kupata misaada ambayo wao wanatafuta kutoka uadhiliwa wao; kila mwadhiliwa anaweza kupata ahueni katika mpango huu kwa misingi sawa.
All addicted persons are welcome and equal in obtaining the relief that they are seeking from their addiction; every addict can recover in this program on an equal basis.
15. Mila hii inatuhakikishia uhuru wa ahueni yetu.
This Tradition guarantees our freedom to recover.

16. ¶Uanachama katika Narcotics Anonymous si wa moja kwa moja wakati mtu anapoingia katika mlango au wakati mgeni anaamua kuacha kutumia.
Membership in Narcotics Anonymous is not automatic when someone walks in the door or when the newcomer decides to stop using.
17. Uamuzi wa kuwa sehemu ya Ushirika wetu ni wa mtu binafsi.
The decision to become a part of our Fellowship rests with the individual.
18. Mwadhiliwa yeyote ambaye ana hamu ya kuacha kutumia anaweza kuwa mwanachama wa N.A.
Any addict who has a desire to stop using can become a member of N.A.
19. Sisi ni waadhiliwa na tatizo letu ni kuadhiliwa.
We are addicts and our problem is addiction.
20. ¶Uchaguzi wa kuwa mwanachama niwa mtu binafsi.
¶The choice of membership rests with the individual.
21. Tunahisi kwamba hali bora kwa ajili ya Ushirika wetu ipo wakati waadhiliwa wa wanaweza kuja kwa uhuru na kwa uwazi kwenye mkutano wa N.A., wakati wowote na popote wanapochagua, na kuondoka tu kwa hiari yao.
We feel the ideal state for our Fellowship exists when addicts can come freely and openly to an N.A. meeting, whenever and wherever they choose, and leave just as freely if they want.
22. Tunatambua kwamba ahueni ni kweli na kwamba maisha bila madawa ni bora kuliko kulivyofikiri.
We realize that recovery is a reality and that life without drugs is better than we ever imagined.
23. Tunafungua milango yetu kwa waadhiliwa, tukitumaini kwamba wanaweza kupata kile ambacho tumepata...
We open our doors to addicts, hoping that they can find what we have found...
24. ...tukijua kwamba ni wale tu ambao wana hamu ya kuacha kutumia na wanataka tulichonacho watajiunga nasi katika njia yetu ya maisha.
...knowing that only those who have a desire to stop using and want what we have to offer will join us in our way of life.

1. **Mila ya Nne**
Tradition Four
2. *“Kila Kundi lazima liwe huru ila katika masuala yanayoathiri Makundi mengine au N.A. kwa ujumla.”*
“Each Group should be autonomous except in matters affecting other Groups or N.A. as a whole.”
3. Uhuru wa makundi yetu ni muhimu kwa ajili ya ustawi wetu.
The autonomy of our groups is necessary for our survival.
4. Kamusi inafafanua uhuru kama “kuwa na haki au uwezo wa kujitawala...uliofanywa au kufanyika bila udhibiti wa nje.”
A dictionary defines autonomous as “having the right or power of self-government...undertaken or carried on without outside control.”
5. Hii ina maana makundi yetu ni ya kujiongoza, na si chini ya utawala ya nje.
This means our groups are self-governing, and are not subject to outside control.
6. Kila kikundi kinahitaji kusimama na kukua chenyewe.
Every group has had to stand and grow on its own.
7. ¶Mtu anaweza kuuliza, “Je, sisi kweli tuko huru?
¶One might ask, “Are we truly autonomous?”
8. Je, na kuhusu kamati za huduma, ofisi zetu, shughuli, na mambo mengine yote yanayoendelea katika N.A.?”
What about our service committees, our offices, activities, and all the other things that go on in N.A.?”
- 8A. Jawabu ni haya mambo yote siyo N.A.
The answer is that these things are not N.A.
9. Ni huduma tunazotumia kutusaidia katika ahueni yetu na kuendeleza madhumuni ya msingi ya makundi yetu.
They are services we utilize to help us in our recovery and to further the primary purpose of our groups.
10. Narcotics Anonymous ni Ushirika wa wanaume na wanawake, waadhiliwa wanaokutana katika vikundi na kutumia seti ya kanuni za kiroho kupata uhuru kutokana na uadhiliwa na njia mpya ya kuishi.
Narcotics Anonymous is a Fellowship of men and women, addicts meeting in groups and using a given set of spiritual principles to find freedom from addiction and a new way to live.
- 10A. Haya yote sio N.A.
All else is not N.A.
11. Hayo mambo tuliotaja ni matokeo ya wanachama ambao wanajali kwa kiwango na kuwafikia na kutoa msaada wao na uzoefu ili safari yetu iweze kuwa rahisi zaidi.
Those things we mentioned are the result of members caring enough to reach out and offer their help and experience so that our road might be easier.
- 11A. Ikiwa tutachagua kutumia huduma hizi ni kauli ya kikundi.
Whether we choose to utilize these services is up to the group.
12. ¶Kundi la Narcotics Anonymous ni kikundi chochote ambacho hukutana mara kwa mara mahali maalum na wakati kwa lengo la ahueni mradi inafuata Hatua Kumi na Mbili na Mila Kumi na Mbili za Narcotics Anonymous.
¶A Narcotics Anonymous group is any meeting which meets regularly at a specified place and time for the purpose of recovery provided that it follows the Twelve Steps and Twelve Traditions of Narcotics Anonymous.

13. Kuna aina mbili ya mikutano: ile ya wazi kwa umma na ile imefungwa kwa umma (kwa waadhiliwa tu).
There are two basic types of meetings: those open to the general public and those closed to the public (for addicts only).
14. Miundo ya mikutano inatofautiana kutoka kundi hadi kundi. Baadhi ni mikutano ya ushiriki, baadhi wasemaji, baadhi ni swali na jibu, na baadhi kuzingatia matatizo maalum na majadiliano.
Meetings vary widely in format from group to group. Some are participation meetings, some speakers, some question and answer, some special problems discussion.
15. ¶Aina yoyote au muundo kundi linatumia kwa ajili ya mikutano yake, kusudi la kundi daima ni sawa: kutoa nafasi na mazingira ya kuaminika kwa ajili ya ahueni binafsi na kuchangia ahueni hiyo.
¶Despite the type or format a group uses for its meetings, the function of a group is always the same: to provide a suitable and reliable environment for personal recovery and to promote such recovery.
16. Mila hizi ni sehemu ya seti ya kanuni za kiroho za Narcotics Anonymous, na bila hizo, N.A. haipo.
These Traditions are part of a set of spiritual principles of Narcotics Anonymous, and without them, N.A. does not exist.
17. ¶Tunasema kwa N.A., uhuru ni zaidi ya hii. Inapea vikundi uhuru wa kutenda peke yake na kuanzisha mazingara ya ahueni, kutumikia wanachama wao, na kutimiza kusudi lao la msingi.
¶We say that for N.A., autonomy is more than this. It gives our groups the freedom to act on their own to establish their atmosphere of recovery, serve their members, and fulfill their primary purpose.
18. Ni kwa sababu hizi tunalinda uhuru wetu kwa makini.
It is for these reasons that we guard our autonomy so carefully.
19. ¶Inaonekana kwamba sisi, katika makundi yetu, tunaweza kufanya lolote tunaloamua bila kujali kile mtu yeyote anasema.
¶It would seem that we, in our groups, can do whatever we decide regardless of what anyone says.
20. Hii kwa sehemu ni kweli.
This is partly true.
21. Kila kundi lina uhuru kamili, ila tu wakati matendo yao yanaadhiri makundi mengine au N.A. kwa ujumla.
Each group does have complete freedom, except when their actions affect other groups or N.A. as a whole.
22. Kama dhamira ya kundi, uhuru unaweza kuwa upanga wenye makali kuwili.
Like group conscience, autonomy can be a two-edged sword.
23. Uhuru wa kikundi umekuwa ukitumika kuhalalisha ule ukiukaji wa Mila.
Group autonomy has been used to justify the violation of the Traditions.
24. Kama utata upo, tumeponyoka kutoka kanuni zetu.
If a contradiction exists, we have slipped away from our principles.
25. Kama sisi tutangalia na kuhakikisha kwamba matendo yetu ni wazi kulingana na mipaka ya Mila zetu; kama hatutalazimisha kwa makundi mengine, au kulazimisha kitu chochote juu yao; na kama tunaona matokeo ya hatua zetu kabla ya muda, kisha yote yatakuwa salama.
If we check to make sure that our actions are clearly within the bounds of our Traditions; if we do not dictate to other groups, or force anything upon them; and if we consider the consequences of our action ahead of time, then all will be well.

1. **Mila ya Tano**
Tradition Five
2. *“Kila kundi lina kusudi moja ya msingi, kupeleka ujumbe kwa mraibu ambaye bado anateseka.”*
“Each group has but one primary purpose, to carry the message to the addict who still suffers.”
3. “Unataka kusema kwamba kusudi letu la msingi ni kupeleka ujumbe?”
“You mean to say that our primary purpose is to carry the message?”
4. Mimi nilidhani tulikuwa hapa tupate kuwa safi.
I thought we were here to get clean.
5. Nilidhani kwamba kusudi letu la msingi ni kupata nafuu kutokana na kuadhiliwa na madawa.”
I thought that our primary purpose was to recover from drug addiction.”
6. Kwa mtu binafsi, hii ni kweli; wanachama wetu wako hapa kupata uhuru kutokana na kuadhiliwa na njia mpya ya maisha.
For the individual, this is certainly true; our members are here to find freedom from addiction and a new way of life.
7. Hata hivyo, makundi hayajaadhiliwa na hayahitaji ahueni.
However, groups aren’t addicted and don’t recover.
8. Kile makundi yanaweza kufanya ni kupanda mbegu kwa ajili ya ahueni na kuleta waadhiliwa pamoja ili uwezo ya kuelewa, uaminifu, kujali, kushirikiana, na huduma ziweze kufanya kazi yao.
All our groups can do is plant the seed for recovery and bring addicts together so that the magic of empathy, honesty, caring, sharing, and service can do their work.
9. Madhumuni ya Mila hii ni kuhakikisha kwamba mazingira ya ahueni yana dumishwa.
The purpose of this Tradition is to ensure that this atmosphere of recovery is maintained.
10. Hii inaweza tu kupatikana kwa kuweka makundi yetu yakiwa na ari ya ahueni.
This can only be achieved by keeping our groups recovery-orientated.
11. Ukweli kwamba, kila mmoja na kila kikundi, tunazingatia kupeleka ujumbe hutoa uthabiti; waadhiliwa wanaweza kuajibika kwetu.
The fact that we, each and every group, focus on carrying the message provides consistency; addicts can count on us.
12. Umoja wa utekelezaji na lengo hufanya iwezekane ilionekana haiwezekani kwetu—ahueni.
Unity of action and purpose makes possible what seemed impossible for us—recovery.
13. ¶Hatua ya Kumi na Mbili ya Mpango wetu binafsi pia inasema kwamba sisi tupeleke ujumbe kwa mraibu ambaye bado anateseka.
¶The Twelfth Step of our personal Program also says that we carry the message to the addict who still suffers.
14. Kufanya kazi na wengine ni zana yenye nguvu.
Working with others is a powerful tool.
15. “Thamani ya matibabu ya mraibu mmoja kusaidia mwingine haina kulinganishwa.”
“The therapeutic value of one addict helping another is without parallel.”
16. Kwa mtu mgeni, hivi ndivyo walipata Narcotics Anonymous na wamejifunza kukaa safi.
For the newcomers, this is how they found Narcotics Anonymous and learned to stay clean.

17. Kwa ajili ya wanachama, hii inadumisha dhamira yao ya ahueni.
For the members, this reaffirms their commitment to recovery.
18. Kikundi ndicho chombo cha nguvu zaidi tunacho kupelekea ujumbe.
The group is the most powerful vehicle we have for carrying the message.
19. Wakati mwanachama anapeleka ujumbe, yeye kwa namna amefungwa na tafsiri na utu.
When a member carries the message, he is somewhat bound by interpretation and personality.
20. Tatizo la fasihi ni lugha.
The problem with literature is language.
21. Hisia, ukakamavu na nguvu hupotea wakati mwingine.
The feelings, the intensity, and the strengths are sometimes lost.
22. Katika kundi letu, na watu mbalimbali, ujumbe wa ahueni hujirudia mara kwa mara.
In our group, with many different personalities, the message of recovery is a recurring theme.
23. ¶“Nini kingefanyika kama makundi yetu yangekuwa na kusudi lingine la msingi?”
¶“What would happen if our groups had another primary purpose?”
24. Tunahisi ujumbe wetu ungekosa ladha na kisha kupotea.
We feel our message would be diluted and then lost.
25. Kama tungesisitiza juu ya kutengeneza pesa, wengi wetu wangepata kuwa tajiri.
If we concentrated on making money, many of us might get rich.
26. Kama tungelikuwa kundi la kijamii, tungepata marafiki wengi na wapenzi.
If we were a social club, we could find many friends and lovers.
27. Kama tungezingatia elimu, tungeishia na waraibu wengi wanjanja.
If we specialized in education, we'd end up with many smart addicts.
28. Kama taaluma yetu ingekuwa msaada wa matibabu, wengi wangepata afya njema.
If our specialty was medical help, many would get healthy.
29. Iwapo kusudi la kikundi lingekuwa tofauti na kupeleka ujumbe, wengi wangepata kuwa wachache wangepata ahueni.
If our group purpose were anything other than to carry the message, many would die and few would find recovery.
30. ¶Ujumbe wetu ndio nini?
¶What is our message?
31. Kwamba mraibu, mraibu yoyote, anaweza kuacha kutumia madawa, kupoteza hamu ya kutumia, na kupata njia mpya ya maisha.
That an addict, any addict, can stop using drugs, lose the desire to use, and find a new way to live.
32. Ujumbe wetu ni matumaini na ahadi ya uhuru.
Our message is hope and the promise of freedom.
33. Wakati imesemwa na kufanyika, lengo letu la msingi linaweza kuwa kupeleka ujumbe kwa mraibu ambaye bado anateseka kwa sababu hiyo ni yote tunayoweza kutoa.
When it is said and done, our primary purpose can only be to carry the message to the addict who still suffers because that is all we have to give.

1. **Mila ya Sita
Tradition Six**
2. *“Kundi la N.A. halipaswi kamwe kuidhinisha, fedha, au kukopesha jina la N.A. kwa kituo chochote au nje ya kikundi, kwa hofu kwamba matatizo ya fedha, mali au heshima kukigeuzia kikundi kusudi letu la msingi.”*
“An N.A. group ought never endorse, finance, or lend the N.A. name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.”
3. Mila yetu ya Sita inatuambia baadhi ya mambo ambayo tunapaswa kufanya ili kuhifadhi na kulinda kusudi letu la msingi.
Our Sixth Tradition tells us some of the things we must do to preserve and protect our primary purpose.
4. Mila hii ndio msingi wa sera yetu ya kutoshirikiana na ni muhimu sana kwa uendelezaji na ukuaji wa Narcotics Anonymous.
This Tradition is the basis for our policy of non-affiliation and is extremely important to the continuation and growth of Narcotics Anonymous.
5. ¶Hebu tuangalie Mila hii inasema nini.
¶Let’s take a look at what this Tradition says.
6. Jambo la kwanza kundi halipaswi kamwe kufanya ni kuidhinisha.
The first thing a group ought never do is endorse.
7. Kuidhinisha ni kuhalalisha, kupitisha au kupendekeza.
To endorse is to sanction, approve or recommend.
8. Kuidhinisha kunaweza kuwa moja kwa moja au kwa kusema.
Endorsements can be either direct or implied.
9. Tunaona kuidhinishwa kwa moja kwa moja kila siku katika matangazo ya televisheni.
We see direct endorsements every day in T.V. commercials.
10. Kuidhinishwa kwa kusemwa ni kule hakubainiki waziwazi kwa msemu.
An implied endorsement is one that is not specifically stated.
11. ¶Mashirika mengine mengi hunataka kuitanishwa na jina la N.A.
¶Many other organizations wish to ride on the N.A. name.
12. Kuwaruhusu kufanya hivyo itakuwa kusambazwa kwa ridhaa na ukiukaji wa Mila hii.
To allow them to do so would be an implied endorsement and a violation of this Tradition.
13. Hospitali, vyumba vya kupata ahueni, muda wa majaribio na maafisa wa marekebisho ni baadhi ya maeneo sisi hushirikiana nao katika kueneza ujumbe wa N.A.
Hospitals, drug recovery houses, probation and parole offices are some of the facilities we deal with in carrying the N.A. message.
14. Ingawa mashirika haya ni ya dhati na sisi hufanyia mikutano ya N.A. katika maeneo yao, hatuwezi kuidhinisha, kufadhili au kuwaruhusu kutumia jina la N.A. ili kuendeleza ukuaji wao.
While these organizations are sincere and we hold N.A. meetings in their establishments, we cannot endorse, finance or allow them to use the N.A. name to further their growth.
15. Hata hivyo, tuko tayari kupeleka kanuni za N.A. katika taasisi hizi, kwa waraibu ambao wanaendelea kuteseka ili waweze kufanya uamuzi.
However, we are willing to carry the N.A. principles into these institutions, to the addicts who still suffer so that they can make the choice.

16. ¶Jambo la pili hatupaswi kamwe kufanya ni kufadhili.
¶The next thing we ought never do is finance.
17. Hii ni dhahiri zaidi.
This is more obvious.
18. Kufadhili ina maana ugavi wa fedha au kusaidia kifedha.
To finance means to supply funds or to help support financially.
19. ¶Jambo la tatu tunaonywa dhidi ni kukopesha jina la N.A. kutimiza madhumuni ya vikundi vingine.
¶The third thing warned against is lending the N.A. name to fulfill the purposes of other programs.
20. Kwa mfano, mara kadhaa vikundi vingine vimejaribu kutumia Narcotics Anonymous kama sehemu ya “huduma zao wanazozitoa” ili kusaidia kuhalalisha msaada wa fedha.
For example, several times other programs have tried to use Narcotics Anonymous as part of their “services offered” to help justify funding.
21. ¶Zaidi ya hayo Mila inatuambia “nini.” Kituo husika ni sehemu yoyote inayoshirikisha wanachama wa N.A.
¶This Tradition also tells us “who.” A related facility is any place that involves N.A. members.
22. Inaweza kuwa kituo cha marekebisho, kituo cha kupata ahueni, kituo cha ushauri nasaha, na nyumba ya mikutano au mojawapo ya sehemu hizo.
It might be a halfway house, a detox center, a counseling center, a clubhouse or any one of a number of such places.
23. Watu ni rahisi kuchanganyikiwa N.A. ni nini na ni nini vituo husika.
People are easily confused by what is N.A. and what are the related facilities.
24. Nyumba za marekebisho ambazo zimeanzilishwa au zinahudumiwa na wanachama wa N.A. lazima kuwa na tahadhari ya kwamba tofauti ni wazi.
Recovery houses which have been started or staffed by N.A. members have to take care that the differentiation is clear.
25. Labda kuchanganyikiwa kwingi kupo wakati inahusu ukumbi wa mikutano hasa.
Perhaps the most confusion exists when it involves a clubhouse situation.
26. Wanachama wapya na hata wanachama wazee mara nyingi hutambua ukumbi wa mikutano na Narcotics Anonymous.
Newcomers and even older members often identify the clubhouse with Narcotics Anonymous.
27. Tunapaswa kufanya juhudi maalum kufanya watu hawa kujua kwamba vituo hivi ni tofauti
We should make a special effort to let these people know that these are not the same.
28. Kikundi cha pili cha “nini” ni utawala wa nje. Utawala wa nje ni mradi wa biashara, dini, shirika, kikundi, zinazohusiana shughuli, au Ushirika mwingine wote.
The second “who” are outside enterprises. An outside enterprise is any agency, business venture, religion, society, organization, related activity, or any other Fellowship.
29. Nyingi ya hizi ni rahisi kutambua, ila tu Shirika zingine.
Most of these are easy to identify, except for the other Fellowships.
30. Narcotics Anonymous ni Ushirika tofauti katika haki zake zenyewe.
Narcotics Anonymous is a separate and distinct Fellowship in its own right.
31. Tatizo letu ni uraibu.
Our problem is addiction.

32. Hatua zingine Kumi na Mbili za Ushiriki hushuglika matatizo mengine, na uhusiano wetu nao ni wa “ushirikiano, si uhusiano.”
The other Twelve Step Fellowships specialize in other problems, and our relationship with them is one of “cooperation, not affiliation.”
33. Matumizi ya maandiko, wasemaji, na matangazo kutoka Shirika zingine katika mikutano yetu huashilia kuidhinisha uhusiano na makampuni ya nje.
The use of literature, speakers, and announcements from other Fellowships in our meetings constitutes an implied endorsement of an outside enterprise.
34. ¶Mila ya Sita inaendelea kutuonya juu ya kinachoweza kutokea: "yasije matatizo ya fedha, mali au heshima kutugeuza kutoka kwa lengo letu la msingi."
¶The Sixth Tradition goes on to warn us of what may happen: “lest problems of money, property or prestige divert us from our primary purpose.”
35. Haya mara nyingi huwa kikwazo na kutufunga mbali na lengo letu la kiroho.
These often become obsessions and shut us off from our spiritual aim.
36. Kwa mtu binafsi, aina hii ya unyanyasaji inaweza kuwa janga; kwa kikundi, inaweza kuwa maafa.
For the individual, this type of abuse can be devastating; for the group, it can be disastrous.
37. Wakati sisi kama kikundi, tunaachana na madhumuni yetu ya msingi, waraibu hufa ambao wangeweza kupata ahueni.
When we, as a group, waiver from our primary purpose, addicts die who might have found recovery.

1. **Mila ya Saba
Tradition Seven**
2. *“Kila kundi la N.A. linapaswa kujitegemea kikamilifu, na kukataa michango ya nje.”
“Every N.A. group ought to be fully self-supporting, declining outside contributions.”*
3. Kujitegemea binafsi ni sehemu muhimu ya njia yetu mpya ya maisha.
Being self-supporting is an important part of our new way of life.
4. Kwa mtu binafsi, hii ni mabadiliko kabisa.
For the individual, this is usually quite a change.
5. Katika uraibu wetu, tulikuwa tunategemea watu, maeneo, na vitu.
In our addiction, we were dependent on people, places, and things.
6. Sisi tulitazamia wao kutusaidia na kutupea vitu ambavyo tulikosa kwetu wenyewe.
We looked to them to support us and supply the things we found lacking in ourselves.
7. Kama waraibu wanao pata ahueni, tunaona kwamba sisi bado tunategemea, lakini kutegemea kwetu kumebadilika kutoka kwa mambo yaliyo karibu nasi hadi kwa Mungu mwenye upendo na nguvu ya ndani tunayopata katika uhusiano wetu na Yeye.
As recovering addicts, we find that we are still dependent, but our dependence has shifted from the things around us to a loving God and the inner strength we get in our relationship with Him.
8. Sisi, ambao tulikuwa hatuwezi kufanya kazi kama binadamu, sasa tunaona kwamba kila kitu kinawezekana kwetu.
We, who were unable to function as human beings, now find that anything is possible of us.
9. Zile ndoto ambazo tuliacha muda mrefu uliopita sasa zinaweza kuwa hali halisi.
Those dreams we gave up long ago can now become realities.
10. Waraibu kama kikundi wamekuwa mzigo kwa jamii.
Addicts as a group have been a burden to society.
11. Katika N.A., makundi yetu husimama sio tu wao wenyewe, lakini hudai haki ya kufanya hivyo.
In N.A., our groups not only stand on their own, but demand the right to do so.
12. ¶Pesa daima zimekuwa ni tatizo kwetu.
¶Money has always been a problem for us.
13. Kamwe hatungepata za kutosha kujisaidia wenyewe na tabia zetu.
We could never find enough to support ourselves and our habits.
14. Tulifanya kazi, tukaiba, tukadhulumu, tukaomba na kujiuza wenyewe, na kamwe hazikutosha fedha kujaza utupu uliokuwa ndani.
We worked, stole, conned, begged and sold ourselves; there was never enough money to fill the emptiness inside.
15. Katika ahueni yetu, mara nyingi fedha bado ni tatizo.
In our recovery, money is still often a problem.
16. ¶Tunahitaji pesa kwa ajili ya kundi letu, kuna kodi ya kulipa, vifaa na kununua maandiko.
¶We need money to run our group; there is rent to pay, supplies and literature to buy.

17. Sisi huchukua matoleo katika mikutano yetu ili kufidia gharama hizo na chochote kinachobaki huenda kusaidia huduma zetu na kuendeleza kusudi letu la msingi.
We take a collection in our meetings to cover these expenses and whatever is left over goes to support our services and to further our primary purpose.
18. Kwa bahati mbaya, ni kidogo hubaki mara kundi linapolipia njia zake.
Unfortunately, there is little left once a group pays its way.
19. Wakati mwingine, wachama ambao wanaweza kumudu hutoa kidogo cha ziada kusaidia.
Sometimes members who can afford it kick in a little extra to help.
20. Wakati mwingine kamati huundwa kufanya shughuli ya kuchangisha fedha.
Sometimes a committee is formed to put on an activity to raise funds.
21. Juhudi hizi husaidia na bila hizo, hatungeweza kuja umbali huu.
These efforts help and without them, we could not have come this far.
22. Huduma za N.A. hubaki katika haja ya fedha, na hata kama wakati mwingine ni ya kuvunja moyo, kweli hatungeipata kwa njia nyingine yoyote; tunajua gharama ingekuwa ya juu.
N.A. services remain in need of money, and even though it is sometimes frustrating, we really would not have it any other way; we know the price would be to high.
23. Sisi wote huvuta kwa pamoja, na katika kuunganishwa pamoja sisi hujifunza kwamba sisi kweli ni sehemu ya “kitu zaidi kuliko sisi wenyewe.”
We all have to pull together, and in pulling together we learn that we really are part of “something greater than ourselves.”
24. ¶Sera yetu kuhusu fedha ni wazi: Sisi hatuchukui michango yoyote ya nje; Ushirika wetu ni wa kujitegemea binafsi.
¶Our policy concerning money is clearly stated: We decline any outside contributions; our Fellowship is completely self-supporting.
25. Sisi hatukubali fedha za misaada, karama, mikopo, na/au zawadi.
We accept no funding, endowments, loans, and/or gifts.
26. Kila kitu kina gharama yake, bila kujali dhamira.
Everything has its price, regardless of intent.
27. Hata kama gharama ni fedha, ahadi, makubaliano, kutambulika maalum, ridhaa, kibali, au ni kitu kingine kile, ni ghali mno kwetu.
Whether the price is money, promises, concessions, special recognition, endorsements, favors, or anything else, it’s too high for us.
28. Hata kama wale ambao hutusaidia wanaweza kuhakikisha hakuna masharti, sisi bado hatuwezi kukubali misaada yao.
Even if those who would help us could guarantee no strings, we still would not accept their aid.
29. Hatuwezi kuruhusu wanachama wetu kuchangia zaidi ya sehemu yao ya haki.
We cannot afford to let our members contribute more than their fair share.
30. Tumegundua kwamba gharama inayolipwa na vikundi vyetu ni mfarakano na utata.
We have found that the price paid by our groups is disunity and controversy.
31. Sisi hatutaweka uhuru wetu hatarini.
We will not put our freedom on the line.

1. **Mila ya Nane**
Tradition Eight
2. *“Narcotics Anonymous inapaswa kubakia milele si ya kitaaluma, lakini vituo vyetu vinaweza kuajiri wafanyakazi maalum.”*
“Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.”
3. Mila ya Nane ni muhimu kwa uthabiti wa N.A. kwa ujumla.
The Eighth Tradition is vital to the stability of N.A. as a whole.
4. Ili kuelewa Mila hii tunahitaji kufafanua "vituo vya huduma visivyo vya kitaalamu" na "wafanyakazi maalum."
In order to understand this Tradition we need to define "non-professional service centers" and "special workers."
5. Kwa kuelewa haya maagizo, Mila hii ina jielezea yenyewe.
With an understanding of these terms, this important Tradition is self-explanatory.
6. ¶Katika Mila hii, tunasema kwamba hatuna wataalamu.
¶In this Tradition we say we have no professionals.
7. Kwa hili, ina maana kwamba hatuna wataalamu wa magonjwa ya akili, madaktari, wanasheria, washauri, na kadhalika.
By this, we mean we have no staff psychiatrists, doctors, lawyers, counselors, etc.
8. Mpango wetu unafanya kazi kwa mraibu mmoja kusaidia mwingine.
Our program works by one addict helping another.
9. Kwa kuajiri wataalamu katika makundi ya N.A., tutaharibu umoja wetu.
By employing professionals in N.A., we would destroy our unity.
10. Sisi ni waraibu wa hali sawa kwa uhuru tukisaidiana mmoja kwa mwingine
We are simply addicts of equal status freely helping one another.
11. ¶Tunatambua na kuenzi wataalamu.
¶We recognize and admire the professionals.
12. Wanachama wetu wengi ni wataalamu katika haki zao wenyewe. Ila tu hakuna nafasi ya utaalumu katika N.A.
Many of our members are professionals in their own right. It is just that there is no room for professionalism in N.A.
13. ¶Kituo cha huduma ni mahali ambapo kamati huduma za N.A. hufanyia kazi.
¶A service center is defined as a place where N.A. service committees operate.
14. Ofisi ya Dunia ya Huduma au ofisi za mitaa, mikoa, na ofisi za eneo ni mifano ya vituo vya huduma.
The World Service Office or local, regional, and area offices are examples of service centers.
15. Ukumbi wa mikutano chumba cha marekebisha, au kituo sawa si kituo cha huduma cha N.A. na hazina uhusiano na N.A.
A clubhouse or halfway house, or similar facility, is not an N.A. service center and is not affiliated with N.A.

16. Kituo cha huduma kwa ufupi tu, ni mahali ambapo huduma za N.A. zinazotolewa kwa msingi endelevu.
A service center is, very simply, a place where N.A. services are offered on a continuing basis.
17. ¶“Vituo vya huduma vinaweza kuajiri wafanyakazi maalum.”
¶“Service centers may employ special workers.”
18. Kauli hii ina maana kuwa vituo vya huduma vinaweza kuajiri wafanyakazi wenye ujuzi maalum kama vile kupokea simu, kazi ya ukarani, au uchapishaji
This statement means that service centers may employ workers for special skills such as phone answering, clerical work, or printing.
19. Wafanyakazi hao huwajibika moja kwa moja kwa kamati ya huduma.
Such employees are directly responsible to a service committee.
20. N.A. inavyokua, hitaji ya wafanyakazi hawa hukua.
As N.A. grows, the demand for these workers will grow.
21. Wafanyakazi maalum ni muhimu ili kuhakikisha ufanisi katika Ushirika unaozidi kupanuka.
Special workers are necessary to ensure efficiency in an ever-expanding Fellowship.
22. ¶Tofauti ya wataalamu wafanyakazi maalumu inapaswa kuelezwa kwa uwazi.
¶The difference between professionals and special workers should be defined for clarity.
23. Wataalamu hufanya kazi katika taaluma maalum ambayo haihusiani moja kwa moja na huduma ya N.A., lakini ni kwa faida binafsi.
Professionals work in specific professions that do not directly service N.A., but are for personal gain.
24. Wataalamu hawafuati Mila za N.A.
Professionals do not follow the N.A. Traditions.
25. Wafanyakazi wetu maalum, kwa upande mwingine, hufanya kazi kuambatana na Mila zetu na wao huwajibika moja kwa moja kwa wale wanaowatumikia, kwa Ushirika.
Our special workers, on the other hand, work within our Traditions and are directly responsible always to those they serve, to the Fellowship.
26. ¶Kulingana na Mila ya Nane, sisi hatubagui wanachama kama “wataalamu;”...
¶In regards to our Eighth Tradition, we do not single out members as “professional;”...
27. ...kwa kutoweka hali ya kitaalamu juu ya mwanachama yeyote, sisi kuhakikisha kwamba tubakia “milele si wa kitaaluma.”
...by not placing professional status on any member, we insure that we remain “forever nonprofessional.”

1. **Mila ya Tisa**
Tradition Nine
2. *“N.A. kama vile lazima kamwe isiwe na utaratibu; lakini tunaweza kuuda bodi za huduma au kamati moja kwa moja kuwajibika kwa wale wanao watumikia.”*
“N.A. as such ought never be organized; but we may create service boards or committees directly responsible to those they serve.”
3. Mila hii inafafanua njia ambayo Ushirika wetu unafanya kazi.
This Tradition defines the way that our Fellowship functions.
4. Ni lazima kwanza kuelewa N.A. ni nini.
We must first understand what N.A. is.
5. Narcotics Anonymous ni waraibu ambao wana hamu ya kuacha kutumia, na wamejiunga pamoja ili kufanya hivyo.
Narcotics Anonymous is addicts who have the desire to stop using, and have joined together to do so.
6. Mikutano yetu ni kusanyiko la wanachama kwa lengo la kukaa safi na kupeleka ujumbe wa ahueni.
Our meetings are a gathering of members for the purpose of staying clean and carrying the message of recovery.
7. Hatua zetu na Mila zetu zimeandikwa chini kwa utaratibu maalum.
Our Steps and Traditions are set down in a specific order.
8. Zinahesabika, na kwa mpangilio na bila muundo.
They are numbered, not random and unstructured.
9. Zimepangwa vizuri, lakini hii si aina ya mpangilio tunaozungumzia katika Mila ya Tisa.
They are organized, but this is not the type of organization referred to in the Ninth Tradition.
10. Kwa kusudi la Mila hii, “mpangilio” ina maana usimamizi na udhibiti.
For the purpose of this Tradition, “organized” means having management and control.
11. Kwa msingi huu, maana ya Mila ya Tisa ni wazi.
On this basis, the meaning of Tradition Nine is clear.
12. Bila Mila hii, Ushirika wetu utakuwa katika upinzani na kanuni za kiroho.
Without this Tradition, our Fellowship would be in opposition to spiritual principles.
13. Mungu mwenye upendo kama Anavyoweza Kujihidhirisha mwenyewe katika dhamira ya kikundi chetu, ndio mamlaka yetu ya mwisho.
A loving God as He may express Himself in our group conscience is our ultimate authority.
14. ¶Mila ya Tisa inaendelea kueleza asili ya mambo ambayo tunaweza kufanya ili kusaidia N.A.
¶The Ninth Tradition goes on to define the nature of things that we can do to help N.A.
15. Inasema kwamba sisi tunaweza kuuda bodi za huduma au kamati kutumikia mahitaji ya Ushirika.
It says that we may create service boards or committees to serve the needs of the Fellowship.
- 15A. Hakuna hata mmoja wao ana nguvu ya kutawala, kufuta, kuamua, au kulazimisha.
None of them has the power to rule, censor, decide, or dictate.
16. Wao huwepo tu kutumikia Ushirika, lakini si sehemu ya Narcotics Anonymous.
They exist solely to serve the Fellowship, but they are not part of Narcotics Anonymous.

17. Hii ni asili ya muundo wa huduma yetu kama ilivyokua na imekuwa imenakiliwa katika mwongozo wa huduma ya N.A.
This is the nature of our service structure as it has evolved and been defined in the N.A. service manual.

1. **Mila ya Kumi
Tradition Ten**

2. *“N. A. haina maoni juu ya masuala ya nje, hivyo jina la N.A. halipaswi kuhusishwa katika migogoro ya umma.”*
“N. A. has no opinion on outside issues; hence the N.A. name ought never be drawn into public controversy.”
3. Ili kufikia lengo letu la kiroho, Narcotics Anonymous lazima ijulikane na iheshimiwe.
In order to achieve our spiritual aim, Narcotics Anonymous must be known and respected.
4. Hakuna mahali pengine hii ni wazi zaidi kuliko katika historia yetu.
Nowhere is this more obvious than in our history.
5. N.A. ilianzishwa mwaka 1953.
N.A. was founded in 1953.
6. Kwa miaka ishirini Ushirika wetu ulibakia ndogo na usijulikana.
For twenty years our Fellowship remained small and obscure.
7. Katika miaka ya 1970, jamii ilitambua kwamba uraibu ulikuwa janga duniani na kuanza kutafuta majibu.
In the 1970’s, society realized that addiction had become a worldwide epidemic and began to look for answers.
8. Pamoja na hii kulikuja mabadiliko katika njia ya mtazamo wa watu kuhusu waraibu.
Along with this came change in the way people conceived the addict.
9. Mabadiliko haya yaliruhusu waraibu kutafuta msaada kwa uwazi zaidi.
This change allowed addicts to seek help more openly.
10. Makundi ya N.A. yalichipuka katika maeneo mengi ambapo tulikuwa kamwe haturuhusiwi.
N.A. groups sprang up in many places where we were never tolerated before.
11. Waraibu waliokuwa wanapata ahueni walifungua njia kwa ajili ya makundi zaidi na ahueni.zaidi.
Recovering addicts paved the way for more groups and more recovery.
12. Leo N.A. ni Ushirika duniani kote;...
Today N.A. is a worldwide Fellowship;...
13. ...tunajulikana na kuheshimiwa kila mahali.
...we are known and respected everywhere.
14. ¶Ikiwa mraibu hajawahi kusikia, hawezi kututafuta.
¶If an addict has never heard of us, he cannot seek us out.
15. Kama wale wanaofanya kazi na waraibu hawajui kuwepo kwetu, hawawezi kuwaelekeza wao kwetu.
If those who work with addicts are unaware of our existence, they cannot refer them to us.
16. Moja ya mambo muhimu zaidi ambayo tunaweza kufanya ili kuendeleza kusudi letu la msingi ni ya kuruhusu watu kujua nani, nini, na mahali ambapo sisi tuko.
One of the most important things we can do to further our primary purpose is to let people know who, what and where we are.
17. Kama tutafanya hivi na kuweka sifa yetu nzuri, sisi hakika tutakua.
If we do this and keep our reputation good, we will surely grow.

18. ¶Ahueni yetu inajiongea yenyewe.
¶Our recovery speaks for itself.
19. Mila ya Kumi husaidia mahsusi kulinda sifa yetu.
Our Tenth Tradition specifically helps protect our reputation.
20. Mila hii inasema kwamba N.A. haina maoni kuhusu masuala ya nje.
This Tradition says that N.A. has no opinion on outside issues.
21. Hatuwezi kuegemea upande wowote.
We don't take sides.
22. Hatuna mapendekezo yoyote.
We don't have any recommendations.
23. N.A., kama Ushirika haishiriki katika siasa, kwa kufanya hivyo tutakuwa tunakaribisha utata.
N.A., as a Fellowship, does not participate in politics; to do so would invite controversy.
24. Itahatarisha Ushirika wetu.
It would jeopardize our Fellowship.
25. Wale ambao wanakubaliana na maoni yetu wanaweza kutupongeza kwa ajili ya kuchukua msimamo, lakini baadhi hawatakubaliana kamwe.
Those who agree with our opinions might commend us for taking a stand, but some would always disagree.
26. ¶Kwa gharama kubwa kiasi hiki, ni ajabu kwamba sisi huchagua kutoegemea pande yoyote katika matatizo ya jamii?
¶With a price this high, is it any wonder we choose not to take sides in society's problems?
27. Kwa ajili ya kuishi kwetu wenyewe, sisi hatuna maoni juu ya masuala ya nje.
For our own survival, we have no opinion on outside issues.

1. **Mila ya Kumi Na Moja
Tradition Eleven**
2. *“Sera yetu ya uhusiano na umma ni juu ya msingi wa kuvutia badala ya kukuza; tunahitaji daima kudumisha kutokujulikana binafsi katika ngazi ya vyombo vya habari, redio, na filamu.”*
“Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.”
3. Mila hii inahusika na uhusiano wetu na wale walio nje ya Ushirika.
This Tradition deals with our relationship to those outside the Fellowship.
4. Inatuambia jinsi ya kufanya jitihada zetu kwenye ngazi ya umma. (Kwa maelezo zaidi tazama chapisho la umma.)
It tells us how to conduct our efforts at the public level. (For detailed examples refer to public information pamphlet.)
5. ¶Picha yetu kwa umma ni kile tunachotoa kwa umma ambacho ni njia ya mafanikio ya kuthibiti na kudumisha maisha huru kutokana na madawa ya kulevyu.
¶Our public image consists of what we have to offer which is a successful proven way of maintaining a drug-free lifestyle.
6. Hata kama ni muhimu kufikia watu wengi kama iwezekanavyo, ni muhimu kwa ajili ya ulinzi wetu kwamba tuwe makini juu ya matangazo, nyaraka na maandiko yoyote ambayo yanaweza kufikia mikono ya umma.
While it is important to reach as many persons as possible, it is imperative for our protection that we are careful about ads, circulars and any literature that may reach the public’s hands.
7. ¶Kivutio chetu ni kwamba sisi ni mafanikio katika haki yetu wenyewe.
¶Our attraction is that we are successes in our own right.
8. Kama vikundi tunavyo ungana pamoja sisi tunatoa ahueni.
As groups gathered together we offer recovery.
9. Tumegundua kwamba mafanikio ya mpango wetu inajiongea yenyewe; hii ni “kuinuliwa” kwetu.
We have found the success of our program speaks for itself; this is our “promotion.”
10. ¶Mila hii inaendelea kutuambia kwamba sisi tunahitaji kudumisha kutokujulikana binafsi katika ngazi ya vyombo vya habari, redio, na filamu.
¶This Tradition goes on to tell us that we need to maintain personal anonymity at the level of press, radio, and films.
11. Hii ni kulinda uanachama na sifa ya Narcotics Anonymous.
This is to protect the membership and the reputation of Narcotics Anonymous.
12. Sisi hatupeani majina yetu ya mwisho wala kuonekana katika vyombo vya habari kama mwanachama wa Narcotics Anonymous.
We do not give our last names nor appear in the media as a member of Narcotics Anonymous.
13. Hakuna mtu wa ndani au nje ya Ushirika anaye wakilisha Narcotics Anonymous.
No individual inside or outside the Fellowship represents Narcotics Anonymous.

1. **Mila ya Kumi Na Mbili
Tradition Twelve**
2. *“Kutokujulikana ni msingi wa kiroho wa Mila zetu zote, milele ikitukumbusha kuweka kanuni mbele ya ubinafsi.”*
“Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.”
3. Ufafanuzi wa kamusi juu ya kutokujulikana ni “hali ya kutokuwa na jina.”
A dictionary definition of anonymity is “a state of bearing no name.”
4. Katika kutunza haya, “Mimi” inakuwa “sisi.”
In keeping with this, the “I” becomes “we.”
5. Msingi wa kiroho unakuwa muhimu zaidi kuliko kundi chochote au mtu binafsi.
The spiritual foundation becomes more important than any one particular group or individual.
6. ¶Tunavyojipata tukikua pamoja kwa karibu mwamko wa unyenyekevu hutokea.
¶As we find ourselves growing closer together the awakening of humility occurs.
7. Unyenyekevu ni matokeo ambayo inaturuhusu kukua na kujiendeleza katika anga ya uhuru, na kuondoa hofu ya kujulikana na waajiri wetu, familia au marafiki kama waraibu.
Humility is a by-product which allows us to grow and develop in an atmosphere of freedom, and removes the fear of becoming known by our employers, families or friends as addicts.
8. Kwa hivyo, sisi hujaribu kwa usahihi kuzingatia kanuni kwamba “yanayo semwa katika mikutano inasalia katika mikutano.”
Therefore, we attempt to rigorously adhere to the principle that “what is said in meetings stays in meetings.”
9. ¶Katika Mila zetu, sisi kusema katika suala la “sisi” na “yetu” badala ya “mimi” na “yangu.”
¶Throughout our Traditions, we speak in terms of “we” and “our” rather than “me” and “mine.”
10. Kwa kufanya kazi pamoja kwa ajili ya ustawi wetu sisi hufikia roho ya kweli ya kutokujulikana.
By working together for our common welfare we achieve the true spirit of anonymity.
11. ¶Tumesikia maneno “kanuni mbele ya ubinafsi” hivyo mara nyingi imekuwa kama kawaida.
¶We have heard the phrase “principles before personalities” so often that it is like a cliché.
12. Hata kama tunaweza kutokubaliana kama watu binafsi, kanuni za kiroho ya kutokujulikana zinafanya sisi wote kuwa sawa kama wanachama wa kikundi.
While we may disagree as individuals, the spiritual principle of anonymity makes us all equal as members of the group.
13. Hakuna mwanachama aliye mkubwa au mdogo kuliko mwanachama mwingine yeyote.
No member is greater or lesser than any other member.
14. Juhudi kwa ajili ya faida binafsi katika maeneo ya ngono, mali na msimamo wa kijamii, ambao ulileta maumivu sana katika siku za kale, huanguka njiani kama sisi tutaambatana na kanuni ya kutokujulikana.
The drive for personal gain in the areas of sex, property and social position, which brought so much pain in the past, falls by the wayside if the principle of anonymity is adhered to.
15. Kutokujulikana ni moja ya mambo ya msingi ya ahueni yetu na hutangulia Mila yetu na Ushirika wetu.
Anonymity is one of the basic elements of our recovery and it pervades our Traditions and our Fellowship.

16. Ina tulinda sisi kutokana na kasoro zetu wenyewe za tabia na hufanya tofauti za ubinafsi kukosa nguvu.
It protects us from our own defects of character and renders personalities and their differences powerless.
17. Kutokujulikana kihatua inafanya kuwa vigumu kwa ubinafsi kuja kabla ya kanuni.
Anonymity in action makes it impossible for personalities to come before principles.

Sura ya Saba
Chapter Seven

1. **AHUENI NA KUREJELEA MATUMIZI
RECOVERY AND RELAPSE**
2. ¶Wengi hufikiria kuendelea kuacha matumizi na ahueni kama vyema na hivyo sawa, wakati wanaorudia matumizi husukumwa kando, au vimbaya zaidi, kutumika kama takwimu kwamba kwa vyovyote vile haitoi picha halisi ya mfano wa uraibu.
¶Many consider continuous abstinence and recovery as noteworthy and therefore synonymous, while relapsers are sort of pushed aside, or worse yet, used as statistics that in no way give a true picture of the entire addiction pattern.
3. Sisi katika mpango wa ahueni wa Narcotics Anonymous tumbaini na kwa kuridhika kwamba wengi wa wanaorudia utumizi wakati tena wanarudia matumizi au njia mbadala ya kulevya waachana na tabia sambamba ambazo walitambulika nazo mbeleni.
We in the recovery program of Narcotics Anonymous have noted with some satisfaction that many of the relapsers when again active in the prime or substitute addiction have dropped many of the parallel behaviors that characterized them in the past.
4. Haya mabadiliko peke yake ni muhimu kwetu.
This change alone is significant to us.
5. Uaminifu wa aina fulani umepata tabia zao.
Honesty of a kind has penetrated their character.
6. Hata hivyo kuna wengine, walioacha kabisa matumizi, ambao kutoaminika kwao na kujidanganya kwao bado huwazuia kufurahia kupona kamili na kukubalika ndani ya jamii.
Yet there are others, completely abstinent, whose dishonesties and self-deceits still prevent them from enjoying complete recovery and acceptance within society.
7. Kuendelea kuacha matumizi, hata hivyo, bado ni njia bora ya ukuaji. Kwa kushirikiana kwa karibu na kujitambulisha na wengine katika makundi ya N.A., nafasi yetu ya ahueni na uhuru kamili katika kubadilika na aina ya ubunifu huimarishwa mara mia.
Continuous abstinence, however, is still the best ground for growth. In close association and identification with others in N.A. groups, our chances for recovery and complete freedom in a changing and creative form are enhanced a hundred fold.
8. ¶Ingawa watumiaji wote ni sawa kimsingi katika aina, sisi hufanya, kama watu binafsi, kuna utofauti katika kiwango cha ugonjwa na kiwango cha ahueni.
¶Although all addicts are basically the same in kind, we do, as individuals, differ in degree of sickness and rate of recovery.
9. Kunaweza kuwa wakati kurudia matumizi tena kuweka msingi kwa ajili ya uhuru kamili.
There may be times when a relapse lays the groundwork for complete freedom.
10. Wakati mwingine tu kwa kiza na ukaidi wa kutaka kutegemea kuacha matumizi kuja maji kuzimu au mpaka mgogoro kupita, unaweza kupatikana uhuru
At other times only by a grim and obstinate willfulness to hang on to abstinence come hell or high water until a crisis passes, can that freedom be achieved.

11. *Mraibu, ambaye kwa njia yoyote, anaweza kupoteza hata kwa muda haja au hamu ya kutumia, na ana uamuzi huru juu ya kufikiri kwa msukumo na hatua ya dharura, amefikia hatua ya kugeuka ambayo inaweza kuwa hatua ya maamuzi katika ahueni yake.*
An addict, who by any means, can lose even for a time the need or desire to use, and has free choice over impulsive thinking and compulsive action, has reached a turning point that may be the decisive factor in his recovery.
12. *Hisia ya utawala kamili na uhuru wa kweli ipo hapa kwa nyakati katika mizani.*
The feeling of true independence and freedom hangs here at times in the balance.
13. *Kwenda nje peke yetu na kuendesha maisha yetu wenyewe tena hutuvutia, sisi huonekana kujua kwamba tulicho nacho kimekuja kutoka kwa Nguvu kubwa zaidi kuliko sisi wenyewe na kutoa na kupokea msaada kutoka kwa watu wengine katika matendo ya huruma.*
To step out alone and run our own lives again draws us, yet we seem to know that what we have has come from a Power greater than ourselves and the giving and receiving of help from others in acts of empathy.
14. *Mara nyingi katika kupona kwetu vitu vilivyotugofya kitambo hutufuata kutuungamiza.*
Many times in our recovery the old bugaboos will haunt us.
15. *Maisha inaweza tena kukosa maana, kukera na kuudhi.*
Life may again become meaningless, monotonous and boring.
16. *Tunaweza choka kiakili katika kurudia mawazo yetu mapya na kuchoka kimwili katika shughuli zetu mpya, lakini tunajua kwamba tusipozirudia bila ya shaka tutachukua mazoea yetu ya zamani.*
We may tire mentally in repeating our new ideas and tire physically in our new activities, yet we know that if we fail to repeat them we will surely take up our old practices.
17. *Tunahisi kuwa tusipotumia tuliyo nayo, tutapoteza tuliyo nayo.*
We suspect that if we do not use what we have, we will lose what we have.
18. *Nyakati hizi ni mara nyingi ndio vipindi vya ukuaji wetu mkubwa.*
These times are often the periods of our greatest growth.
19. *Akili na miili yetu huonekana imechoshwa na hayo yote, ila vikosi vya nguvu za mabadiliko au mabadiliko ya kweli, kwa kina, inaweza kuwa inafanya kazi ya kutupa majibu ambayo hubadilisha motisha wetu wa ndani na kubadilisha maisha yetu.*
Our minds and bodies seem tired of it all, yet the dynamic forces of change or true conversion, deep within, may be working to give us the answers that alter our inner motivations and change our lives.
20. *¶Ubora na si wingi ni suala muhimu zaidi katika kuacha matumizi. Unyofu wa kihisia katika hali halisi ndio lengo letu, si tu kuacha matumizi kimwili.*
¶Quality and not quantity is the most important aspect of abstinence. Emotional sobriety in reality is our goal, not mere physical abstinence.
21. *Kujiboresha wenyewe inachukua juhudi na kwa kuwa hakuna njia katika dunia ya kuunda wazo jipya katika akili iliyofungwa, ufunguzi lazima kuwa kwa namna fulani.*
To improve ourselves takes effort and since there is no way in the world to graft a new idea on a closed mind, an opening must be made somehow.
22. *Kwa sababu tunaweza kufanya hivyo tu kwetu wenyewe, tunahitaji kutambua adui zetu wawili wa undani asili, kutojali na kupoteza muda.*
Since we can do this only for ourselves, we need to recognize two of our seemingly inherent enemies, apathy and procrastination.

23. *Upinzani wetu wa mabadiliko unaonekana kujengwa kwa undani na ni tu mlipuko wa nyuklia wa aina fulani utaleta mabadiliko yoyote au kuanzisha sababu nyingine ya hatua.*
Our resistance to change seems built in and only a nuclear blast of some type will bring about any alteration or initiate another course of action.
24. *Kurudia matumizi tena inaweza kutibua mchakato wa uharibifu.*
A relapse may provide the charge for the demolition process.
25. *Kurudia matumizi tena na wakati mwingine kifo cha mtu wa karibu na sisi inaweza kufanya kazi ya kutuamsha kwa ajili ya hatua madhubuti ya kibinafsi.*
A relapse and sometimes subsequent death of someone close to us can do the job of awakening us to the necessity for vigorous personal action.
26. Tumeona waraibu wakija katika Ushirika wetu, wakajaribu Mpango wetu na kukaa safi kwa kipindi cha muda.
We have seen addicts come to our Fellowship, try our Program and stay clean for a period of time.
27. Walipoteza mawasiliano na waraibu wengine na hatimaye kurejea katika uraibu.
They lost contact with other recovering addicts and eventually returned to active addiction.
28. Walisahau kuwa kwa kweli ni kutumia kwa kwanza, kidonge, kunywa, kuvuta au “toke au puff” ambayo huanzisha mzunguko wa mauti mara tena.
They forgot that it is really the first fix, pill, drink, snort or toke that starts the deadly cycle all over again.
29. Walijaribu kuidhibiti, kutumia kwa kiasi, au kutumia tu dawa fulani za kulevyia.
They tried to control it, to use in moderation, or to use just certain drugs.
30. Hakuna kati ya hizi iliyowafanyia kazi.
None of these worked for them.
31. ¶Kurudia matumizi tena ni ukweli.
¶Relapse is a reality.
32. Inaweza na hutokea.
It can and does happen.
33. Uzoefu unaonyesha kwamba wale ambao hawaufanyii kazi Mpango wetu wa ahueni kila siku wanaweza kurudia matumizi tena.
Experience shows that those who do not work our Program of recovery on a daily basis may relapse.
34. Tunawaona wakirejea kutafuta ahueni.
We see them come back seeking recovery.
35. Labda walikuwa safi kwa miaka kabla ya kurudia matumizi tena.
Maybe they were clean for years before their relapse.
36. Kama wana bahati ya kutosha kurudi tena, wao hukuwa wametikiswa vibaya.
If they are lucky enough to make it back, they are shaken badly.
37. Wanatuambia kuwa kurudia matumizi tena kulikuwa kwa kutisha zaidi kuliko walipopata N.A. mara ya kwanza.
They tell us that the relapse was more horrible than before they first found N.A.

38. Hatujawahi kuona mtu ambaye amerudia matumizi tena anayeishi katika mpango wa Narcotics Anonymous.
We have never seen a person relapse who lives the Narcotics Anonymous program.
39. ¶Kurudia matumizi tena huwa ni hatari sana.
¶Relapses are often fatal.
40. Tumehudhuria mazishi ya wapendwa ambao waliaga kutokana na kurudia matumizi tena.
We have attended funerals of loved ones who died from a relapse.
41. Walikufa kwa njia mbalimbali.
They died in various ways.
42. Mara nyingine tunaona wanaorudia matumizi waliopotea kwa miaka, wakiishi katika taabu.
Other times we see relapsers lost for years, living in misery.
43. Wale ambao huishia jela au taasisi wanaweza kuishi muda mrefu na labda kurejeshwa kwa N.A.
Those who make it to jail or institutions may survive longer and perhaps have a reintroduction to N.A.
44. ¶Katika maisha yetu ya kila siku sisi hukumbana na hisia na udhaifu wakiroho, na kusababisha tuwe bila kinga dhidi ya kuugua tena kimwili ya matumizi ya madawa.
¶In our daily lives we are subject to emotional and spiritual lapses, causing us to become defenseless against the physical relapse of drug use.
45. Kama ugonjwa usio na tiba, uraibu ni suala la kurudia matumizi.
As an incurable disease, drug addiction is subject to relapse.
46. ¶Sisi kamwe hatulazimishwa katika kurudia matumizi.
¶We are never forced into relapse.
47. Sisi tunapewa na uchaguzi.
We are given a choice.
48. Kurudia matumizi tena kamwe si ajali.
Relapse is never an accident.
49. Kurudia matumizi tena ni ishara kwamba sisi tumekuwa na kutoridhishwa katika mpango wetu.
Relapse is a sign that we have had a reservation in our program.
50. Sisi tulipunguziwa mpango wetu na kuacha mianya katika maisha yetu ya kila siku.
We slighted our program and left loopholes in our daily lives.
51. Bila kujua vikwazo vilivyo mbele, sisi tunasonga kwa upofu katika imani tunaweza kufanya hivyo sisi wenyewe.
Unaware of the pitfalls ahead, we stumbled blindly on in the belief we could make it on our own.
52. Baadaye kidogo sisi tulianguka katika ndoto ya kwamba dawa zingefanya maisha rahisi.
Sooner or later we fell back into the illusions that drugs would make life easier.

53. Sisi kulihamini kwamba dawa zingetubadilisha, nasi tulisahau kuwa mabadiliko haya ni hatari.
We believed that drugs would change us, and we forgot that these changes are lethal.
54. Wakati tunaamini kwamba madawa ya kulevywa hutatua matatizo yetu na kusahau nini yanaweza kufanya kwetu, tuko katika shida kweli.
When we believe that drugs will solve our problems and forget what they can do to us, we are in real trouble.
55. Mpaka hizi ndoto zivunjiliwe mbali na sisi, kwa njia yoyote tunaweza kuendelea kutumia au kuacha kutumia sisi wenyewe, sisi hakika tunatia cheti chetu cha mauti.
Unless the illusions are shattered that we, in any way can continue to use or stop using on our own, we most certainly sign our own death warrant.
56. Kwa sababu fulani, kwa kutojali maisha yetu binafsi inashusha kujithamini kwetu na kuanzisha mpango ambaohujirudia wenyewe katika maeneo yote ya maisha yetu.
For some reason, not taking care of our personal affairs lowers our self-esteem and that sets up a pattern that repeats itself in all areas of our lives.
57. Kama tunaanza kuepuka majukumu yetu mpya na kususia mikutano, kusahau kufanyia kazi Hatua kumi na mbili, au kutojihusisha, Mpango wetu unakoma.
If we begin to avoid our new responsibilities by missing meetings, neglecting Twelve Step work, or not getting involved, our Program stops.
58. Hizi ni aina ya mambo ambayo kusababisha kurudia matumizi tena.
These are the kinds of things that lead to relapse.
59. Tunaweza kuhisi mabadiliko yakija juu yetu.
We may sense a change coming over us.
60. Uwezo wetu wa kubaki na mawazo-wazi hutoweka.
Our ability to remain open-minded disappears.
61. Tunaweza kuwa na hasira na kinyongo kuelekea mtu yeyote au kitu chochote.
We may become angry and resentful toward anyone or anything.
62. Tunaweza kuanza kukataa wale waliokuwa karibu na sisi.
We may begin to reject those who were close to us.
63. Sisi hujitenga.
We isolate ourselves.
64. Sisi kuwa wagonjwa wenyewe kwa muda mfupi.
We become sick of ourselves in a short time.
65. Sisi tunarudia tena mifumo ya tabia za kale mbovu bila hata ya kutumia madawa ya kulevywa.
We revert back to our sickest behavior patterns without even having to use drugs.
66. ¶Wakati chuki au hisia nyingine yoyote ya mageuzi hutokea, kushindwa kufanyia mazoezi hatua inaweza kusababisha kurudia matumizi.
¶When a resentment or any other emotional upheaval occurs, failure to practice the steps can result in a relapse.

67. ¶Tabia ya mazoea ni kiungo muhimu kwa waraibu.
¶Obsessive behavior is a common denominator for addictive people.
68. ¶Kuna wakati sisi hujaribu kujijaza wenyewe hadi kuridhika, bila kugundua kwamba hakuna njia ya kujitoshereza wenyewe.
¶We have times when we try to fill ourselves up until we are satisfied, only to discover that there is no way to satisfy us.
69. Sehemu ya mfano wetu wa uraibu ni kwamba hatuwezi kamwe kupata kutosheka kwa chochote tunafikiri tunataka.
Part of our addictive pattern is that we can never get enough of whatever we think we want.
70. Wakati mwingine sisi husahau na tunadhani kwamba kama tunaweza tu kupata chakula cha kutosha au ngono ya kutosha, au fedha za kutosha tutaweza kuwa tumeridhika na kila kitu kitakuwa sawa.
Sometimes we forget and we think that if we can just get enough food or enough sex, or enough money we'll be satisfied and everything will be all right.
71. Msukumo wa kibinafsi bado unatuongoza kufanya maamuzi kulingana na kuelekezwa, heshima binafsi, tamaa, au kiburi cha uongo.
Self-will still leads us to make decisions based on manipulation, ego, lust, or false pride.
72. Sisi hatutaki kukosa.
We don't like to be wrong.
73. Heshima binafsi hutuambia kwamba tunaweza kufanya hivyo peke yetu, lakini upweke na hofu ya ubaya haraka huturudi.
Our egos tell us that we can do it on our own, but loneliness and paranoia quickly return.
74. Tunaona kwamba kweli hatuwezi kufanya hivyo peke yetu, na wakati tunajaribu mambo huwa mambaya.
We find that we cannot really do it alone, and when we try things get worse.
75. Tunahitaji kukumbushwa tulikotoka na kwamba itakuwa kupata kuendelea kuwa mbaya kama sisi tutumia.
We need to be reminded of where we came from and that it will get progressively worse if we use.
76. Hapa ni wakati tunahitaji Ushirika zaidi.
This is when we need the Fellowship the most.
77. ¶Hatupati ahueni mara moja.
¶We don't recover overnight.
78. Wakati tunatambua kwamba tumefanya hukumu mbaya, mwelekeo wetu ni kujaribu kujitolea visababu.
When we realize that we have made a bad judgment, our inclination is to make an attempt to rationalize it.
79. Sisi mara nyingi ubinafsi hukudhiri katika jaribio la kufunika njia zetu.
We often become extreme in our self-obsessive attempt to cover our tracks.
80. Sisi husahau tuna uchaguzi leo.
We forget we have a choice today.
81. Sisi kunazidi kuugua.
We get sicker.
82. ¶Kuna kitu katika haiba binafsi ya uharibifu ambayo hulilia kushindwa.
¶There is something in our self-destructive personalities that cries for failure.

83. Wengi wetu hujisikia kwamba sisi hatustahili kufanikiwa.
Most of us feel that we do not deserve to succeed.
84. Hii ni mandhari ya kawaida na waraibu.
This is a common theme with addicts.
85. Kujihurumia ni moja ya kasoro haribifu zaidi. Itatunyonya nguvu yote ya wema.
Self-pity is one of the most destructive of defects. It will drain us of all positive energy.
86. Sisi huzingatia kitu chochote ambacho hakiendi njia yetu na kupuuzua uzuri wote katika maisha yetu.
We focus on anything that isn't going our way and ignore all the beauty in our lives.
87. Bila hamu ya kuboresha maisha yetu, au hata kuishi, sisi tu huendelea kwenda chini zaidi na zaidi.
With no real desire to improve our lives, or even to live, we just keep going further and further down.
88. Baadhi yetu kamwe hawaruudi mpango.
Some of us never make it back.
89. ¶Lazima tujifunze tena mambo mengi ambayo sisi tumesahau na kuendeleza mbinu mpya ya maisha kama tunataka kuishi.
¶We must relearn many things that we have forgotten and develop a new approach to life if we are to survive.
90. Hivi ndivyo Narcotics Anonymous ilivyo.
This is what Narcotics Anonymous is all about.
91. Ni kuhusu watu ambao wanajali kuhusu waadhiliwa waliokata tamaa, wanaokufa na ambao wanaweza, kwa wakati, kuwafundisha jinsi ya kuishi bila madawa ya kulevya.
It is about people who care about desperate, dying addicts and who can, in time, teach them how to live without drugs.
92. Wengi wetu walikuwa na shida kuja katika Ushirika kwa sababu hatukuelewa kwamba tuna ugonjwa wa uadhiliwa.
Many of us had difficulty coming into the Fellowship because we did not understand that we have the disease of addiction.
93. Sisi wakati mwingine kuona tabia yetu ya kale kama sehemu yetu wenyewe na si sehemu ya ugonjwa wetu.
We sometimes see our past behavior as part of ourselves and not part of our disease.
94. ¶Sisi huchukua hatua ya kwanza.
¶We take the First Step.
95. Sisi hukubali hatuna nguvu juu ya uadhiliwa wetu, kwamba maisha yetu yamekuwa magumu.
We admit we are powerless over our addiction, that our lives have become unmanageable.
96. Polepole mambo huwa bora na sisi tunaanza kupata kujiamini tena.
Slowly things get better and we start getting our confidence back.
97. Heshima yetu binafsi inatueleza tunaweza kufanya hivyo wenyewe.
Our ego tells us we can do it on our own.
98. Mambo yanaanza kuwa bora na tunafikiri kweli hatuna haja ya mpango huu.
Things are getting better and we think we really don't need this program.
99. Kujiamini ni ishara ya hatari.
Cockiness is a red light indicator.

100. Upweke na hofu ya ubaya huja tena.
The loneliness and paranoia will come back.
101. Tunatabua hatuwezi kufanya hivyo wenyewe na mambo yana kuwa mambaya.
We find out we can't do it on our own and things get worse.
102. Sisi kwa kweli tunachukua Hatua ya Kwanza, wakati huu kwa undani.
We really take the First Step, this time internally.
103. Kutakuwa na nyakati, hata hivyo, wakati sisi kwa kweli tunahisi kutumia.
There will be times, however, when we really feel like using.
104. Tunataka kukimbia, na sisi kuhisi unyonge;...
We want to run, and we feel lousy;...
105. ...tunahitaji kukumbushwa tulikotoka na kwamba itakuwa mbaya zaidi wakati huu.
...we need to be reminded of where we came from and that it will be worse this time.
106. Huu ndio wakati tunahitaji mpango zaidi.
This is when we need the program the most.
107. Tunatambua lazima tufanye kitu.
We realize we must do something.
108. ¶Wakati sisi tunasahau juhudi na kazi iliotuchukua sisi kupata muda wa uhuru katika maisha yetu, ukosefu wa shukrani unatushinda na uharibifu huanza tena.
¶When we forget the effort and work it took us to get a period of freedom in our lives, lack of gratitude sinks in and self-destruction begins again.
109. Kama hatua haichukuliwi mara moja kuna hatari ya kurejelea kutumia tena, na kutishia kuishi kwetu.
Unless action is taken immediately we run the risk of a relapse, which threatens our very existence.
110. Kuweka udanganyifu wetu wa ukweli, badala ya kutumia zana za mpango huu, itaturudisha kwa kutengwa.
Keeping our illusion of reality, rather than using the tools of the program, will return us to isolation.
111. Upweke utatua kwa undani na madawa ya kulevywa, ambayo hufuatia kwa karibu, yatafanikisha mauti.
Loneliness will kill us inside and the drugs, which almost always come next, may do the job completely.
112. Dalili na hisia ambazo zilitujia baada ya matumizi huja tena kwa nguvu zaidi kuliko mbeleni.
The symptoms and the feelings we experienced at the end of our using will come back even stronger than before.
113. Athari hii ni hakika kutuungamiza kama hatuwezi kujisalimisha wenyewe kwa mpango wa N.A.
This impact is sure to destroy us if we don't surrender ourselves to the N.A. program.
114. ¶Kutumia tena kunaweza kuwa nguvu ya uharibifu ambao unatua sisi au hutuongoza kutambua hasa sisi ni nani ama hakika tu nani..
¶Relapse can be the destructive force that kills us or leads us to the realization of who and what we really are.
115. Taabu baada ya kutumia hailingani kamwe na uzuri wa muda inaoweza kutupa.
The eventual misery of using is not worth the temporary escape it might give us.
116. Kwa upande wetu, kutumia ni mauti, mara nyingi katika njia zaidi ya moja.
For us, to use is to die, often in more ways than one.

117. ¶Kikwazo kikubwa huwa kuweka matarajio yasiowezekana kwetu wenyewe au kwa wengine.
¶One of the biggest stumbling blocks seems to be in placing unrealistic expectations on ourselves or others.
118. Uhusiano unaweza kuwa eneo la chungu sana.
Relationships can be a terribly painful area.
119. Sisi huwa na mawazo na matarajio nini kitatokea.
We tend to fantasize and project what will happen.
120. Sisi hupatwa na hasira na kinyongo kama mawazo yetu hayatimizwi.
We get angry and resentful if our fantasies are not fulfilled.
121. Tunasahau kwamba hatuna nguvu juu ya watu wengine.
We forget that we are powerless over other people.
122. Fikira za kale na hisia za upweke, kukata tamaa, kukosa tumaini na kujihurumia hutunyemelea tena.
The old thinking and feelings of loneliness, despair, helplessness and self-pity creep in.
123. Mawazo ya wadhamini, mikutano, fasihi na mapendekezo yote mema kuondoka kwenye fahamu zetu.
Thoughts of sponsors, meetings, literature and all other positive input leave our consciousness.
124. Tuna weka ahueni yetu ya kwanza na mambo ya umuhimu kwa utaratibu.
We have to keep our recovery first and our priorities in order.
125. ¶Kuandika kuhusu nini tunataka, nini tunaomba, na kile sisi tunapata na kungawana hili na mdhamini wetu au mtu mwingine wa kuaminiwa inatusaidia kufanyia kazi hisia zilizo kinyume.
¶Writing about what we want, what we are asking for, and what we get and sharing this with our sponsor or another trusted person helps us to work through negative feelings.
126. Kuruhusu wengine kushiriki nasi kuhusu uzoefu wao inatupa matumaini kwamba inaweza kuwa bora.
Letting others share with us about their experience gives us hope that it does get better.
127. Inaonekana kwamba kuwa bila nguvu ni kikwazo kikubwa.
It seems that being powerless is a huge stumbling block.
128. Haja inapotokea tukili udhaifu wetu, tunaweza kwanza kutafuta njia ya nguvu ya kupingana nayo.
When a need arises for us to admit our powerlessness, we may first look for ways to exert power against it.
129. Tukichoka na njia hizi, tunaanza kushirikiana na wengine na kupata matumaini.
Exhausting these ways, we begin sharing with others and find hope.
130. Kuhudhuria mikutano ya kila siku, na kuishi siku kwa wakati, na kusoma fasihi inaonekana kutuma mtazamo wetu wa kiakili kuelekea mema.
Attending meetings daily, living a day at a time, and reading literature seems to send our mental attitude back toward the positive.
131. Nia ya kujaribu kilichofanya kazi kwa ajili ya wengine ni muhimu.
Willingness to try what has worked for others is vital.
132. Hata wakati tunahisi kwamba hatutaki kuhudhuria, mikutano ni chanzo cha nguvu na matumaini kwa ajili yetu.
Even when we feel that we don't want to attend, meetings are a source of strength and hope for us.
133. ¶Ni muhimu kushiriki hisia zetu za kutaka kutumia madawa ya kulevya.
¶It is important to share our feelings of wanting to use drugs.

134. Ni ajabu jinsi mara nyingi wageni kufikiri kwamba ni ukweli usio kwa mraibu kutaka kutumia.
It is amazing how often newcomers think that it is really abnormal for a drug addict to want to use.
135. Wakati kujisikia hamu ya kale ikitujia, tunadhani lazima kuna kitu kibaya na sisi, na kwamba watu wengine katika Narcotics Anonymous hawawezi kuelewa.
When we feel the old urges come over us, we think there must be something wrong with us, and that other people in Narcotics Anonymous couldn't possibly understand.
136. ¶Ni muhimu kukumbuka kwamba hamu ya kutumia itapita.
¶It is important to remember that the desire to use will pass.
137. Kamwe hatuhitaji kutumia tena, haijalishi tutahisi vipi.
We never have to use again, no matter how we feel.
138. Hisia zote hatimaye zitapita.
All feelings will eventually pass.
139. ¶Maendeleo ya ahueni ni safari ya kupanda.
¶The progression of recovery is a continuous uphill journey.
140. Bila juhudi sisi tutaanza kuteremka tena.
Without effort we start the downhill run again.
141. Maendeleo ya ugonjwa ni mchakato unaoendelea, hata wakati wa kuacha.kutumia.
The progression of the disease is an ongoing process, even during abstinence.
142. ¶Sisi huja hapa bila nguvu, na nguvu kunayotafuta huja kwetu kwa njia ya watu wengine katika Narcotics Anonymous, lakini lazima kujitoea kuifikia.
¶We come here powerless, and the power we seek comes to us through other people in Narcotics Anonymous, but we must reach out for it.
143. Sasa tukiwa safi na katika Ushirika tunahitaji kuzungukwa na wengine ambao wanatujua sisi.
Now clean and in the Fellowship, we need to keep ourselves surrounded by others who know us well.
144. Tunahitaji kila mmoja.
We need each other.
145. Narcotics Anonymous ni ushirika wa maisha, na moja ya faida yake ni kwamba inatuweka katika maeneo ya kuwasiliana na watu ambao wanaweza kuelewa vizuri na kutusaidia katika ahueni yetu. Narcotics Anonymous is a fellowship of survival, and one of its advantages is that it places us in intimate, regular contact with the very people who can best understand and help us in our recovery.
146. Mawazo mazuri na nia njema haina faida kama tunashindwa kuzifanyisha kazi..
Good ideas and good intentions do not help if we fail to put them into action.
147. Kujitoea nje ni mwanzo wa mapambano ambayo hutuweka huru.
Reaching out is the beginning of the struggle that will set us free.
148. Itavunja kuta ambazo zimetufunga jela.
It will break down the walls that imprison us.
149. Dalili ya ugonjwa wetu ni kutengwa, na kuzungumza kwa uaminifu.kutatuweka huru tupate ahueni.
A symptom of our disease is alienation, and honest sharing will free us to recover.
150. ¶Tunashukuru kwamba tulikaribishwa vyema katika mikutano na tukasikia kuridhika.
¶We are grateful that we were made so welcome at meetings that we felt comfortable.

151. Bila kukaa safi na kuja mikutano hiyo, bila shaka tungekuwa na wakati mgumu na hizo hatua.
Without staying clean and coming to those meetings, we would surely have had a rougher time with the steps.
152. Kurudia kwa kwanza, kidonge, kunywa, koroma, au “toke au puff” itakatiza mpango wa ahueni.
Just one fix, pill, drink, snort, or toke will interrupt the process of recovery.
153. ¶Sisi sote tunapata kwamba hisia tunayopata kutoka kuwasaidia wengine inatuchochea kufanya vizuri katika maisha yetu wenyewe.
¶We all find that the feeling we get from helping others motivates us to do better in our own lives.
154. Kama tunaumia, na wengi wetu hufanya hivyo mara kwa mara, sisi hujifunza kuomba msaada.
If we are hurting, and most of us do from time to time, we learn to ask for help.
155. Tunaona kwamba maumivu ya kujadiliana ni maumivu pungufu.
We find that pain shared is pain lessened.
156. Wajumbe wa Ushirika ni tayari kusaidia aliye rudia matumizi apate ahueni na kuwa na ufahamu na mapendekezo ya manufaa anapoulizwa.
Members of the Fellowship are willing to help a relapser recover and have insight and useful suggestions to offer when asked.
157. Ahueni inayopatikana katika Narcotics Anonymous lazima ije kutoka ndani, na hakuna mtu anayekaa safi kwa ajili ya mwingine ila tu kwake wenyewe.
Recovery found in Narcotics Anonymous must come from within, and no one stays clean for anyone but themselves.
158. ¶Katika ugonjwa wetu, tunashughulika na uharibifu, wakati mwingine ghasia, nguvu kubwa kuliko sisi wenyewe ambayo inaweza kusababisha kurudia matumizi.
¶In our disease, we are dealing with a destructive, at times violent, power greater than ourselves that can lead to relapse.
159. Kama tumerudia tena matumizi ni muhimu kukumbuka kwamba ni lazima kurudi tena kwa mikutano haraka iwezekanavyo.
If we have relapsed, it is important to keep in mind that we must get back to meetings as soon as possible.
160. La sivyo tuna miezi tu, siku, au masaa kabla ya sisi kufikia kizingiti ambapo tutakuwa tumetokomea kiwango cha kutusaidika.
Otherwise, we may have only months, days, or hours before we reach a threshold where we are gone beyond recall.
161. Ugonjwa wetu una ujanja kwamba unaweza kutuweka katika hali zisizowezekana
Our disease is so cunning that it can get us into impossible situations.
162. Tukifika hapo, tunarudi kwa mpango kama tunaweza, wakati tunaweza.
When it does, we come back to the program if we can, while we can.
163. Tunapotumia, sisi tuko chini ya udhibiti wa ugonjwa wetu.
Once we use, we are under the control of our disease.
164. ¶Hatuwezi kamwe kikamilifu kupata ahueni, bila kujali ni muda gani tumekuwa safi.
¶We can never fully recover, no matter how long we’ve been clean.
165. Kuridhika ni adui kwa wanachama walio na wakati mrefu wa kuwa safi.
Complacency is the enemy of members with substantial clean time.

166. Tukisalia kwa kuridhika kwa muda mrefu, mpango wa ahueni utakoma.
If we remain complacent for long, the recovery process ceases.
167. Ugonjwa utadhihirisha dalili dhahiri ndani yetu.
The disease will manifest apparent symptoms in us.
168. Kujinyima kunarudi, pamoja na tamaa ya kutumia na kulazimishwa.
Denial returns, along with obsession and compulsion.
169. Kushidwa kushahimili hatia, majuto, hofu na kiburi huja .
Guilt, remorse, fear and pride may become unbearable.
170. Mwishowe tunafikia mahali ambapo migongo yetu ni dhidi ya ukuta.
Soon we reach a place where our backs are against the wall.
171. Kunyimwa na Hatua ya kwanza hugongana katika akili zetu.
Denial and the First Step conflict in our minds.
172. Tukiruhusu tuvutiwe na kutumia kutushinde sisi, tumepotea.
If we let the obsession of using overcome us, we are doomed.
173. Ila tu kukubali kwa hakika Hatua ya Kwanza kutatokoa.
Only a complete and total acceptance of the First Step can save us.
174. Sisi lazima kwa kikamilifu tujisalimishe kwa Mpango.
We must totally surrender ourselves to the Program.
175. ¶Kitu cha kwanza tutafanya ni kuwa safi.
¶The first thing to do is to get clean.
176. Hii inafanya hatua zingine za ahueni ziwezekane.
This makes the other stages of recovery possible.
177. Mradi tu tunakaa safi haijalishi tunayo faida kubwa iwezekanavyo juu ya ugonjwa wetu.
As long as we stay clean, no matter what, we have the greatest possible advantage over our disease.
178. Kwa hili tunashukuru.
For this we are grateful.
179. ¶Wengi wetu hupata kuwa safi katika mazingira ya ulinzi, kama vile kituo cha marekebisho au nyumba ya ahueni.
¶Many of us get clean in a protected environment, such as a rehabilitation center or recovery house.
180. Wakati tunarudia ulimwengu, tunahisi kupotea, kuchanganyikiwa na mazingira magumu.
When re-entering the world, we feel lost, confused and vulnerable.
181. Kwenda kwenye mikutano mara nyingi iwezekanavyo itapunguza mshtuko wa mabadiliko.
Going to meetings as often as available will reduce the shock of change.
182. Mikutano kutoa mahali salama pa kushiriki na wengine kwa wakati huu.
Meetings provide a safe place to share with others during this time.
183. Sisi tunaanza kuishi mpango; tunajifunza kutumia kanuni za kiroho katika maisha yetu.
We begin to live the program; we learn to apply spiritual principles in our lives.
184. Lazima tutumie kile sisi kumejifunza au tutakipoteza katika kurudia matumizi.
We must use what we learn or we will lose it in a relapse.

185. ¶Wengi wetu hatungekuwa na mahali pengine pa kwenda, kama sisi hakungeweza kuamini makundi ya N.A. na wanachama.
¶Many of us would have had nowhere else to go, if we could not have trusted N.A. groups and members.
186. Mara ya kwanza, sisi sote tulivutiwa na kutishiwa na Ushirika.
At first, we were both captivated and intimidated by the Fellowship.
187. Bila starehe ya marafiki waliotumia, tulikuwa bado hatuko nyumbani katika mikutano.
No longer comfortable with our using friends, we were not yet at home in the meetings.
188. Tulianza kupoteza hofu yetu kwa njia ya uzoefu wa kuzungumza.
We began to lose our fear through the experience of sharing.
189. Zaidi tulivyofanya hivyo, hofu yetu ilizidi kutoweka.
The more we did this, the more our fears slipped away.
190. Kwa sababu hii tukazungumza.
We shared for this reason.
191. Ukuaji una maana ya mabadiliko.
Growth means change.
192. Maendeleo ya kiroho maana yake ni ahueni inayoendelea, na...
Spiritual maintenance means ongoing recovery, and...
193. ...kutengwa ni hatari kwa ukuaji wa kiroho.
...isolation is dangerous to spiritual growth.
194. ¶Wale ambao hupata Ushirika na kuanza kuishi hatua huendeleza aina fulani ya uhusiano na watu wengine.
¶Those of us who find the Fellowship and begin to live the steps develop some kind of relationship with others.
195. Tunapokua, sisi tunajifunza kushinda tabia ya kukimbia na kujificha sisi wenyewe na hisia zetu.
As we grow, we learn to overcome the tendency to run and hide from ourselves and our feelings.
196. Kuwa hakika kuhusu hisia zetu husaidia wengine kujitambulisha na sisi.
Being honest about our feelings helps others to identify with us.
197. Tunaona kwamba wakati tunawasiliana kwa uaminifu tunafikia wengine vyema.
We find that when we communicate honestly we reach others better.
198. Uaminifu unahitaji mazoezi na hakuna hata mmoja wetu anadai kuwa mkamilifu.
Honesty takes practice and none of us claims to be perfect.
199. Wakati sisi tunajisikia kusongwa au kushinikizwa, inahitaji nguvu za kiroho na kihisia kuwa waaminifu.
When we feel trapped or pressured, it takes great spiritual and emotional strength to be honest.
200. Kushirikiana na wengine hutusaidia kuhisi hatujatengwa au upweke.
Sharing with others keeps us from feeling isolated and alone.
201. Utaratibu huu ni hatua bunifu ya kiroho.
This process is a creative action of the spirit.
202. ¶Wakati sisi tunafanyia kazi mpango tunaishi hatua kila siku.
¶When we work the program we are living the steps daily.

203. Hii inatupa uzoefu katika kutumia kanuni za kiroho.
This gives us experience in applying spiritual principles.
204. Uzoefu tunaupata kwa muda husaidia ahueni inayoendelea.
The experience we gain with time helps our ongoing recovery.
205. Sisi lazima tutumie kile tumejifunza au sisi tutakipoteza, bila kujali ni muda gani tumekuwa safi.
We must use what we learn or we will lose it, no matter how long we have been clean.
206. Hatimaye tunaonyeshwa kwamba lazima tuwe waaminifu au tutatumia tena.
Eventually we are shown that we must get honest or we will use again.
207. Tunaomba kwa ajili ya utayari na unyenyekevu na hatimaye kuwa waaminifu kuhusu hukumu ya makosa au maamuzi mabaya.
We pray for willingness and humility and finally get honest about our mistaken judgments or bad decisions.
208. Tunawaambia wale ambao tuliwakosea kwamba sisi tulikuwa na lawama na kufanya lolote kusuluhisha iwezekanavyo.
We tell those who we hurt that we were to blame and make whatever amends are necessary.
209. Sasa tuko kwenye suluhisho tena.
Now we are in the solution again.
210. Tunafanyia kazi mpango.
We are working the program.
211. Inakuwa rahisi kufanyia kazi mpango sasa.
It becomes easier to work the program now.
212. Tunajua kwamba hatua husaidia kuzuia kurudia matumizi.
We know that the steps help prevent relapse.
213. ¶Wanaorudia matumizi huanguka katika mtego mwingine.
¶Relapsers may also fall into another trap.
214. Tunaweza kuwa na shaka kwamba tunaweza kuacha kutumia na kukaa safi.
We may doubt that we can stop using and stay clean.
215. Kamwe hawuzi kukaa safi wenyewe.
We can never stay clean on our own.
216. Kuchanganyikiwa, twalia, “Siwezi kufanya hivyo!”
Frustrated, we cry, “I cannot do it!”
217. Tunajipiga wenyewe tunaporudia mpango.
We beat ourselves as we come back into the program.
218. Tunafikiria kwamba wanachama wenzetu hawataheshimu ujasiri tuliouchukua kurudi kwenye mpango.
We imagine that our fellow members will not respect the courage it takes to come back.
219. Tumejifunza heshima kubwa kwa kuwa na aina hii ya ujasiri.
We have learned the utmost respect for that type of courage.
220. Tunapongeza kwa moyo wote.
We applaud heartily.

221. Si aibu kurejelea matumizi—aiibu ni kutorudi kwa mpango.
It is not shameful to relapse—the shame is in not coming back.
222. Lazima kuvunja hisia kwamba tunaweza kufanya hivyo peke yetu.
We must smash the illusion that we can do it alone.
223. ¶Aina nyingine ya mraibu anayerudia matumizi haipei nia ya kukaa safi kipaumbele.
¶Another type of relapser does not keep being clean as top priority.
224. Kukaa safi lazima daima kuja kwanza.
Staying clean must always come first.
225. Mara kwa mara, sisi wote hupata ugumu katika ahueni yetu.
At times, we all experience difficulty in our recovery.
226. Kurudi nyuma kihisia hutokana na kutofanyia kazi mambo tuliojifunza.
Emotional lapses result from not putting into practice what we have learned.
227. Wale ambao hupita nyakati hizi huonyesha ujasiri usio wao wenyewe.
Those who make it through these times show a courage not their own.
228. Baada ya kupita kipindi kama hiki, tunaweza kwa urahisi kukubaliana kwamba daima ni giza kuu kabla ya alfajiri.
After coming through one of these periods, we can readily agree that it is always darkest before the dawn.
229. Mara tunapopita kipindi kigumu tukiwa safi, tunapewa chombo cha ahueni ambacho tunaweza kutumia tena na tena.
Once we get through a difficult time clean, we are given a tool of recovery that we can use again and again.
230. ¶Kama sisi tutarudia matumizi, tunaweza kuhisi hatia na aibu.
¶If we relapse, we may feel guilt and embarrassment.
231. Kurudia matumizi yetu ni aibu, lakini hatuwezi kuokoa uso wetu na matako yetu kwa wakati moja.
Our relapse is embarrassing, but we cannot save our face and our ass at the same time.
232. Tunaona kuwa ni bora zaidi kurudia mpango kama haraka iwezekanavyo.
We find it best to get back on the program as soon as possible.
233. Ni bora kumeza kiburi chetu kuliko kufa au kuwa mwendawazimu milele.
It is better to swallow our pride than to die or to go permanently insane.
234. ¶Mradi tu tutakapodumisha mtazamo wa kushukuru kwa kuwa safi, tunaona ni rahisi kubaki safi.
¶As long as we maintain an attitude of being thankful for being clean, we find it easier to remain clean.
235. Njia bora ya kutoa shukrani ni kwa kupeleka ujumbe wa uzoefu wetu, nguvu na matumaini kwa mraibu ambaye bado anateseka.
The best way to express gratitude is by carrying the message of our experience, strength and hope to the still-suffering addict.
236. Sisi tuko tayari kufanya kazi na mraibu ambaye bado anateseka.
We are ready to work with any suffering addict.
237. ¶Kuishi kama mpango kila siku hutoa uzoefu mwingi wa thamani.
¶Living the program on a daily basis provides many valuable experiences.

238. Kama tumekumbana na tamaa ya kutumia, uzoefu umetufundisha kuita mraibu anayepata ahueni na kwenda kwa mkutano.
If we are plagued by an obsession to use, experience has taught us to call a fellow recovering addict and get to a meeting.
239. ¶Waraibu wanaotumia wana ubinafsi, hasira, hofu na ni watu pweke.
¶Using addicts are self-centered, angry, frightened and lonely people.
240. Katika ahueni, sisi hupokea ukuaji wa kiroho.
In recovery, we experience spiritual growth.
241. Wakati tulitumia hatukuwa waaminifu, na ubinafsi na mara nyingi kwenye taasisi.
While using we were dishonest, self-seeking and often institutionalized.
242. Mpango unaturuhusu sisi kuwa wanachama wa kuwajibika na manufaa katika jamii.
The program allows us to become responsible and productive members of society.
243. ¶Tunapoanza kufanya kazi katika jamii, ubunifu wa uhuru wetu unatusaidia kutatua mambo muhimu kwetu na kufanya mambo ya msingi kwanza.
¶As we begin to function in society, our creative freedom helps us sort our priorities and do the basic things first.
244. Kufanyia mazoezi Hatua Kumi na Mbili kila siku hutuwezesha kubadilika kutokana na kile tulikuwa hadi kile Nguvu Zaidi yetu ingetaka sisi tuwe.
Daily practice of our Twelve Step program enables us to change from what we were to what our Higher Power would have us become.
245. Kwa msaada wa mdamini wetu au mshauri wa kiroho, hatua kwa hatua sisi hujifunza kutumaini na kutegemea Nguvu Zaidi yetu kama tunavyoielewa.
With the help of our sponsor or spiritual advisor, gradually we learn to trust and depend on our Higher Power as we understand it.

Sura ya Nane
Chapter Eight

1. **TUNAPATA AHUENI**
WE DO RECOVER

2. *Ingawa “Siasa hufanya watu wengi wa ajabu,” kama msemo wa zamani usemavyo, madawa ya kulevya inatufanya sisi kitu kimoja.*
Although “Politics makes strange bedfellows,” as the old saying goes, addiction makes us one of a kind.
3. *Hadithi zetu binafsi zinaweza kutofautiana katika muundo binafsi lakini mwishowe sisi wote tuna kitu kimoja cha kawaida.*
Our personal stories may vary in individual pattern but in the end we all have the same thing in common.
4. *Ugonjwa huu wa kawaida au machafuko ni uraibu.*
This common illness or disorder is addiction.
5. *Tunajua vizuri mambo mawili yanayohusika na uraibu: tamaa ya kutumia na kulazimishwa.*
We know well the two things that make up true addiction: obsession and compulsion.
6. *Tamaa ya kutumia—hilo wazo ambalo hutrudisha nyuma mara kwa mara tena kwa dawa fulani ya kulevya au dawa mbadala, kurudia raha na faraja ambayo tuliwahi kujua.*
Obsession—that fixed idea that takes us back time and time again to our particular drug or some substitute, to recapture the ease and comfort we once knew.
7. ¶*Kulazimishwa—kwamba mara baada ya kuanza mchakato na dawa ya kwanza, kidonge kimoja, au kinywaji kimoja hatuwezi kuacha kwa nguvu zetu wenyewe.*
¶*Compulsion—that once having started the process with one fix, one pill, or one drink we cannot stop through our own power of will.*
8. *Kwa sababu ya unyeti wetu kwa madawa ya kulevya, tuko katika mtego wa uharibifu ulio na nguvu zaidi kuliko sisi wenyewe.*
Because of our physical sensitivity to drugs, we are completely in the grip of a destructive power greater than ourselves.
9. ¶*Tukifika mwisho wa barabara tunaona kwamba hatuwezi kazi tena kama mwanadamu, kwa kutumia au bila kutumia madawa ya kulevya, sisi wote tunakubwa na janga moja.*
¶*When at the end of the road we find that we can no longer function as a human being, either with or without drugs, we all face the same dilemma.*
10. *Je, nini kimesalia kufanywa?*
What is there left to do?
11. *Inaonekana kuna njia mbadala hii: kuendelea hivyo hadi mwisho wa machungu—magereza, taasisi au kifo; au kutafuta njia mpya ya kuishi.*
There seems to be this alternative: either go on as best we can to the bitter ends—jails, institutions or death; or find a new way to live.
12. *Katika miaka iliyopita, waraibu wachache sana waliweza kupata chaguo hili.*
In years gone by, very few addicts ever had this last choice.

13. *Wale ambao wameadhiliwa leo wana bahati zaidi.
Those who are addicted today are more fortunate.*
14. *Kwa mara ya kwanza katika historia nzima ya mwanadamu, njia rahisi imekuwa ikijithibitisha yenyewe katika maisha ya waraibu wengi.
For the first time in man's entire history, a simple way has been proving itself in the lives of many addicts.*
15. *Hii inapatikana kwa sisi wote.
It is available to us all.*
16. *Huu ni mpango rahisi wa kiroho—si kidini, unaojulikana kama Narcotics Anonymous.
This is a simple spiritual—not religious—program, known as Narcotics Anonymous.*
17. ¶*Wakati uraibu wangu ulinileta kwa kiwango cha kukosa uwezo kabisa, ubatilifu na kujisalimisha miaka ishirini na sita iliyopita, kulikuwa hakuna N.A.
¶When my addictions brought me to the point of complete powerlessness, uselessness and surrender some twenty-six years ago, there was no N.A.*
18. *Nilipata A.A. na kwa huo Ushirika nilikutana na waraibu ambao walikuwa pia wamepata mpango huu kuwa jibu la tatizo lao.
I found A.A. and in that Fellowship met addicts who had also found that program to be the answer to their problem.*
19. *Hata hivyo, sisi tulijua kwamba wengi bado walikuwa wanakwenda chini ya barabara ya kukata tamaa, uharibifu na kifo, kwa sababu hawakuweza kujitambua na walevi katika A.A.
However, we knew that many were still going down the road of disillusion, degradation and death, because they were unable to identify with the alcoholic in A.A.*
20. *Kitambulisho chao kilikuwa katika ngazi ya dalili dhahiri na si katika eneo la hisia za undani au hisia, ambapo kujielewa huwa tiba ya uponyaji kwa waadhiliwa wote.
Their identification was at the level of apparent symptoms and not at the deeper level of emotions or feelings, where empathy becomes a healing therapy for all addicted people.*
21. *Pamoja na waadhiliwa kadhaa na baadhi ya wanachama wa A.A. ambao walikuwa na imani kubwa kwetu na mpango huu, tulianzisha, Julai ya mwaka wa 1953, kile tunachojua kwa sasa kama Narcotics Anonymous.
With several other addicts and some members of A.A. who had great faith in us and the program, we formed, in July of 1953, what we now know as Narcotics Anonymous.*
22. *Tulihisi kwamba sasa mraibu angepata mwanzo wa kujitambulisha vile kila mmoja angehitajika kumshawishi mwenyewe kwamba angeweza kukaa safi, kwa mfano wa wengine ambao walikuwa wamepata ahueni kwa miaka mingi.
We felt that now the addict would find from the start as much identification as each needed to convince himself that he could stay clean, by the example of others who had recovered for many years.*
23. ¶*Kwamba hii ilikuwa ndio kanuni iliyohitajika, imejidhihirisha kwa miaka inayopita.
¶That this was what was principally needed, has proved itself in these passing years.*
24. *Hiyo lugha isiohusisha maneno lugha ya utambuzi, ufahamu na imani, ambayo sisi tunaita kuelewa, iliunda nafasi ambayo tunaweza kujisikia wakati, kugusa ukweli na kutambua maadili ya kiroho ambayo kwa muda mrefu ilipotea kwa wengi wetu.
That wordless language of recognition, belief and faith, which we call empathy, created the atmosphere in which we could feel time, touch reality and recognize spiritual values long lost to many of us.*

25. *Katika mpango wetu wa ahueni sisi ni kuongezeka kwa idadi na kwa nguvu.
In our program of recovery we are growing in numbers and in strength.*
26. *Kamwe hapo mbeleni hakungepatikana waraibu wengi ambao wamekuwa safi kwa hiari yao na katika jamii huru, na kwa uwezo wao kukutana mahali watakapo, ili kudumisha ahueni yao katika ubunifu wa uhuru kamili.
Never before have so many clean addicts, of their own choice and in free society, been able to meet where they please, to maintain their recovery in complete creative freedom.*
27. ¶*Hata waraibu walisema haingefanyika kama tulivyopangwa.
¶Even addicts said it could not be done the way we had it planned.*
28. *Sisi tulihamini katika mikutano hadharani iliyopangwa; bila kujificha tena kama makundi mengine yalivyojaribu.
We believed in openly scheduled meetings; no more hiding as other groups had tried.*
29. *Sisi tulihamini hii ilitofautiana na njia nyingine zote zilizojaribiwa hapo mbeleni na wale waliotetea kujitenga kwa muda mrefu na jamii.
We believed this differed from all other methods tried before by those who advocated long withdrawal from society.*
30. *Tulihisi kwamba ikiwa mraibu angekabili shida yake ya uraibu kila siku kwa mapema angeweza kuwa mwananchi wa maana kwa jamii.
We felt that the sooner the addict could face his problem of everyday living just that much faster would he become a real productive citizen.*
31. *Hatimaye itatubidi kusimama kwa miguu yetu wenyewe nakukabili maisha kwa uso na kwa masharti yake, hivyo kwa nini tusianze.
We eventually have to stand on our own feet and face life on its own terms, so why not from the start.*
32. *Kwa sababu ya hii, bila shaka, wengi walirudi kutumia na wengi wakapotea kabisa.
Because of this, of course, many relapsed and many were lost completely.*
33. *Hata hivyo, wengi walitulia na baadhi wakarudi baada ya kulegea.
However, many stayed and some came back after their setback.*
34. *Sehemu ya kutia motisha ni ukweli kwamba wale ambao sasa ni wanachama wetu, wengi wana muda mrefu wakujitenga na matumizi na wana uwezo wa kusaidia mgeni.
The brighter part is the fact that of those who are now our members, many have long terms of complete abstinence and are better able to help the newcomer.*
35. *Mtazamo wao, kulingana na maadili ya kiroho ya hatua na mila zetu, ndio nguvu inayoleta umoja zaidi kwa mpango wetu.
Their attitude, based on the spiritual values of our steps and traditions, is the dynamic force that is bringing increased unity to our program.*
36. *Sasa tunajua kwamba wakati umefika wakati usemi wa kale uliozeeka, “Ukiwa mraibu, daima u mraibu,” kamwe hautavumiliwa na jamii au mraibu mwenyewe.
Now we know that the time has come when that tired old lie, “Once an addict, always an addict,” will no longer be tolerated by either society or the addict himself.*
37. *Tunapata ahueni.
We do recover.*
38. *Ahueni huanza na kujisalimisha.
Recovery begins with surrender.*

39. Kutokana na hali hiyo na kuendelea, kila mmoja wetu anakumbushwa kwamba siku moja safi ni siku ya ushindi.
From that point forward, each of us is reminded that a day clean is a day won.
40. Katika Narcotics Anonymous mitazamo yetu, mawazo na athari hubadilika.
In Narcotics Anonymous our attitudes, thoughts and reactions change.
41. Sisi tunakuja kutambua kwamba sisi si wageni na kuanza kuelewa na kukubali sisi ni nani.
We come to realize that we are not alien and begin to understand and accept who we are.
42. ¶Mradi kumekuwa na watu, uraibu umekuwepo.
¶As long as there have been people, addiction has existed.
43. Kwa upande wetu, uraibu ni tamaa ya kutumia madawa ya kulevya ambayo yanatuharibu sisi ikifuatiwa na msukumo ambao unatulazimisha kuendelea kutumia.
For us, addiction is an obsession to use the drugs that are destroying us followed by a compulsion which forces us to continue.
44. Kujiepusha kikamilifu ndio msingi wa njia yetu mpya ya maisha.
Complete abstinence is the foundation for our new way of life.
45. ¶Hapo zamani, kulikuwa hakuna matumaini kwa mraibu.
¶In the past, there was no hope for an addict.
46. Katika Narcotics Anonymous, sisi kujifunza kushiriki upweke, hasira na hofu ambayo waraibu huwa nayo kwa kawaida.
In Narcotics Anonymous, we learn to share the loneliness, anger and fear that addicts have in common and cannot control.
47. Mawazo yetu ya zamani ndio yalituweka kwa taabu.
Our old ideas are what got us into trouble.
48. Sisi hatukulenga kutimiza haja, tulilenga katika utupu na kukosa faida kwa hayo yote.
We weren't oriented toward fulfillment; we focused on the emptiness and worthlessness of it all.
49. Sisi hawakuweza kukabiliana na mafanikio, hivyo kushindwa ikawa njia ya maisha.
We could not deal with success, so failure became a way of life.
50. Katika ahueni, kushindwa ni vikwazo vya muda tu badala ya viungo katika msururu usiovunjika.
In recovery, failures are only temporary setbacks rather than links in an unbreakable chain.
51. Uaminifu, mawazo wazi na nia ya kubadili ni mitazamo mpya ambayo hutusaidia kukubali makosa yetu na kuomba msaada.
Honesty, open-mindedness and willingness to change are all new attitudes that help us admit our faults and ask for help.
52. Sisi hatulazimishwi kuchukua hatua kinyume na asili yetu na kufanya mambo ambayo sisi hatutaki kufanya.
We are no longer compelled to act against our true nature and do things we don't really want to do.
53. ¶Waraibu wengi hupinga ahueni, na mpango tunaoshiriki pamoja nao huathiri kutumia kwao.
¶Most addicts resist recovery, and the program we share with them interferes with their using.
54. Ikiwa mgeni atatuambia kwamba anaweza kuendelea kutumia madawa ya kulevya kwa mfumo wowote na kutopata madhara, kuna njia mbili tunaweza kutazama hali hii.
If a newcomer tells us that they can continue to use drugs in any form and suffer no ill effects, there are two ways we can look at it.

55. Uwezekano wa kwanza ni kwamba wao si waraibu.
The first possibility is that they are not an addict.
56. Nyingine ni kwamba ugonjwa wao haujatokea wazi kwao na kwamba wao bado wanakana uadhiliwa wao.
The other is that their disease has not become apparent to them and that they are still denying their addiction.
57. Kuadhiliwa na kuacha matumizi hupotosha mawazo ya busara, na wageni kwa kawaida huzingatia tofauti badala ya mambo yanayofanana.
Addiction and withdrawal distort rational thought, and newcomers usually focus on differences rather than similarities.
58. Wao hutafuta njia za kukanusha ushahidi wa uraibu au kujitoa wenyewe kutoka ahueni.
They look for ways to disprove the evidence of addiction or disqualify themselves from recovery.
59. ¶Wengi wetu tulifanya jambo hilo wakati tulipokuwa wageni, hivyo wakati tunafanya kazi na wengine tunajaribu tusifanya au kusema lolote ambalo litawapa nafasi ya kuendelea kutumia.
¶Many of us did the same thing when we were new, so when we work with others we try not to do or say anything that will give them the excuse to continue using.
60. Tunajua kwamba uaminifu na kuelewa ni muhimu.
We know that honesty and empathy are essential.
61. Kujisalimisha kikamilifu ndio ufunguo wa ahueni, na kujiepusha kikamilifu ndio njia pekee iliyowahi fanya kazi kwetu.
Complete surrender is the key to recovery, and total abstinence is the only thing that has ever worked for us.
62. Katika uzoefu wetu, hakuna mraibu ambaye alijisalimisha kikamilifu kwa Mpango huu akashindwa kupata ahueni.
In our experience, no addict who has completely surrendered to this Program has ever failed to find recovery.
63. ¶Narcotics Anonymous ni mpango wa kiroho, si wa kidini.
¶Narcotics Anonymous is a spiritual, not religious program.
64. Mraibu yeyote aliye safi ni muujiza, na kuweka muujiza hai ni mchakato unaoendelea wa ufahamu, kujisalimisha na ukuaji.
Any clean addict is a miracle, and keeping the miracle alive is an ongoing process of awareness, surrender and growth.
65. Kwa mraibu, kutotumia ni hali isiyo ya kawaida.
For an addict, not using is an abnormal state.
66. Sisi hujifunza kuishi safi.
We learn to live clean.
67. Sisi hujifunza kuwa waaminifu kwetu wenyewe na kufikiri mambo pande zote mbili.
We learn to be honest with ourselves and think of both sides of things.
68. Kufanya maamuzi huwa ngumu mara ya kwanza.
Decision-making is rough at first.
69. Kabla ya sisi kuwa safi, matendo yetu mengi yaliongozwa na msukumo.
Before we got clean, most of our actions were guided by impulse.

70. Leo, sisi hatujafungwa katika aina hii ya kufikiri.
Today, we are not locked into this type of thinking.
71. Sisi tuko huru.
We are free.
72. ¶Katika ahueni yetu, tunaona ni muhimu kukubali ukweli.
¶In our recovery, we find it essential to accept reality.
73. Mara tunapoweza kufanya hivyo, hatuoni ikiwa na umuhimu kutumia madawa ya kulevya katika jaribio la kubadili mitizamo yetu.
Once we can do this, we do not find it necessary to use drugs in an attempt to change our perceptions.
74. Bila madawa ya kulevya, tuna nafasi ya kuanza kazi kama watu wenye umuhimu, ikiwa sisi kutajikubali wenyewe na dunia hasa kama ilivyo.
Without drugs, we have a chance to begin functioning as useful human beings, if we accept ourselves and the world exactly as it is.
75. Tunajifunza kwamba migogoro ni sehemu ya ukweli, na tunajifunza njia mpya ya kutatua migogoro badala ya kuitoroka.
We learn that conflicts are a part of reality, and we learn new ways to resolve them instead of running from them.
76. Ni sehemu ya asili ya ulimwengu.
They are a part of the real world.
77. Tunajifunza kutojihusisha kihisia na matatizo.
We learn not to become emotionally involved with problems.
78. Tunakabiliana na kilicho mkononi na kujaribu kutolazimisha suluhu.
We deal with what is at hand and try not to force solutions.
79. Tumejifunza kwamba kama suluhisho haitendi kazi, basi si ya kiroho.
We have learned that if a solution isn't practical, it isn't spiritual.
80. Hapo mbeleni, tulifanya hali rahisi kuwa matatizo; tulifanya milima kutokana na hali tu ndogo.
In the past, we made simple situations into problems; we made mountains out of molehills.
81. Mawazo yetu bora imetufikisha hapa.
Our best ideas got us here.
82. Katika ahueni, sisi hujifunza kutegemea Nguvu kubwa zaidi kuliko sisi wenyewe.
In recovery, we learn to depend on a Power greater than ourselves.
83. Hatuna majibu yote au suluhisho, lakini tunaweza kujifunza kuishi bila madawa ya kulevya.
We don't have all the answers or solutions, but we can learn to live without drugs.
84. Tunaweza kukaa safi na kufurahia maisha, kama tunakumbuka kuishi "Kwa Leo Tu."
We can stay clean and enjoy life, if we remember to live "Just for Today."
85. ¶Sisi hatuwajibika kwa ajili ya ugonjwa wetu, bali ni kwa ahueni yetu.
¶We are not responsible for our disease, only our recovery.
86. Tunapoanza kufanyia kazi tulichojifunza, maisha yetu huanza kubadilika na kuwa bora.
As we begin to apply what we have learned, our lives begin to change for the better.

87. Sisi hutafuta msaada kutoka kwa waraibu ambao wanafurahia maisha huru kutoka kwa tamaa ya kutumia madawa ya kulevyu.
We seek help from addicts who are enjoying lives free from the obsession to use drugs.
88. Hatuhitaji kuelewa Mpango huu ndio upate kufanya kazi.
We do not have to understand this Program for it to work.
89. Yote tunahitaji sisi kufanya ni kufuata maelekezo.
All we have to do is follow direction.
90. ¶Sisi hupata misaada kupitia Hatua Kumi na Mbili ambazo ni muhimu kwa ajili ya ahueni, kwa sababu ni njia mpya, ya kiroho ya maisha ambayo inaturuhusu sisi kushiriki katika ahueni yetu wenyewe.
¶We get relief through the Twelve Steps which are essential to the recovery process, because they are a new, spiritual way of life that allows us to participate in our own recovery.
91. ¶Kutoka “siku ya kwanza,” Hatua Kumi na Mbili huwa sehemu ya maisha yetu.
¶From “day one,” the Twelve Steps become a part of our lives.
92. Mwanzo, twaweza kujazwa na fikira kinyume, na kuruhusu tu Hatua ya Kwanza kuchukua umiliki.
At first, we may be filled with negativity, and only allow the First Step to take hold.
93. Baadaye, hofu hupungua na tunaweza kutumia zana hizo kikamilifu zaidi na kwa faida kuu kwetu.
Later, we have less fear and can use these tools more fully and to our greater advantage.
94. Tunatambua kwamba hisia za zamani na hofu ni dalili za ugonjwa wetu.
We realize that old feelings and fears are symptoms of our disease.
95. Uhuru halisi unawezekana.
Real freedom is now possible.
96. ¶Tunapozidi kupata ahueni, sisi hupata mtazamo mpya juu ya kuwa safi.
¶As we recover, we gain a new outlook on being clean.
97. Sisi tunafurahia hisia ya kufunguliwa na uhuru kutoka hamu ya kutumia.
We enjoy a feeling of release and freedom from the desire to use.
98. Tunaona kwamba kila mtu tunayekutana hatimaye ana kitu cha kutoa.
We find that everyone we meet eventually has something to offer.
99. Sisi huwa na uwezo wa kupokea na hata kutoa.
We become able to receive as well as to give.
100. Maisha yanaweza kuwa safari mpya kwetu.
Life can become a new adventure for us.
101. Sisi tunakuja kupata furaha, tabasamu na uhuru.
We come to know happiness, joy and freedom.
102. ¶Hakuna mfano wa mraibu anayepata ahueni.
¶There is no model of the recovering addict.
103. Wakati madawa yameondoka na mraibu anaufanyia Mpango kazi, mambo ya ajabu hutokea.
When the drugs go and the addict works the Program, wonderful things happen.
104. Ndoti zilizopotea hufufuliwa na uwezekano mpya hutokea.
Lost dreams awaken and new possibilities arise.

105. Nia yetu kukua kiroho hututia moyo kuendelea.
Our willingness to grow spiritually keeps us buoyant.
106. Wakati tunachukua hatua zinazohitajika katika hatua, matokeo yake ni mabadiliko katika maisha yetu.
When we take the actions indicated in the steps, the results are a change in our personality.
107. Ni hatua yetu iliyo ya umuhimu.
It is our action that is important.
108. Sisi tunaacha matokeo kwa Nguvu iliyo Zaidi yetu.
We leave the results to our Higher Power.
109. ¶Ahueni inakuwa mchakato wa kuwasiliana; tunapoteza hofu ya kugusa na ya kuguswa
¶Recovery becomes a contact process; we lose fear of touching and of being touched.
110. Tunajifunza kuwa tendo rahisi, kama kukumbatia kunaweza kuleta tofauti katika dunia wakati sisi tunajisikia pweke.
We learn that a simple, loving hug can make all the difference in the world when we feel alone.
111. Sisi tulihisi upendo wa kweli na urafiki wa kweli.
We experience real love and real friendship.
112. ¶Tunajua kwamba sisi hatuna nguvu juu ya ugonjwa ambao hauna tiba, unaendelea na husababisha kifo.
¶We know that we are powerless over a disease which is incurable, progressive and fatal.
113. Kama hautazuiwa, utazidi zaidi hadi tufe.
If not arrested, it gets worse until we die.
114. Hatuwezi kukabiliana na tamaa ya kutumia na kulazimishwa.
We cannot deal with the obsession and compulsion.
115. Njia mbadala tu ni kuacha kutumia na kuanza kujifunza jinsi ya kuishi.
The only alternative is to stop using and start learning how to live.
116. Wakati tuko tayari kufuata njia hii na kuchukua fursa ya msaada unaopatikana kwetu, maisha mapya hufunguka kwetu.
When we are willing to follow this course and take advantage of the help available to us, a whole new life opens up.
117. Kwa njia hii, tunapata ahueni.
In this way, we do recover.
118. ¶Leo, tukiwa salama katika upendo wa Ushirika, tunaweza kuangalia mtu mwingine katika jicho na kuwa na shukrani kwa jinsi tulivyo.
¶Today, secure in the love of the Fellowship, we can finally look another human being in the eye and be grateful for who we are.

Sura ya Tisa
Chapter Nine

1. **KWA LEO TU—KUISHI KAMA MPANGO
JUST FOR TODAY—LIVING THE PROGRAM**
2. *Jiambie hivi:*
KWA LEO TU mawazo yangu yatakuwa kwa ahueni yangu, kuishi na kufurahia maisha bila kutumia madawa.
Tell yourself:
JUST FOR TODAY my thoughts will be on my recovery, living and enjoying life without the use of drugs.
3. *KWA LEO TU nitakuwa na imani na mtu katika N.A. ambaye ananiamini na anataka kunisaidia katika ahueni yangu.*
JUST FOR TODAY I will have faith in someone in N.A. who believes in me and wants to help me in my recovery.
4. *KWA LEO TU nitakuwa na mpango.*
JUST FOR TODAY I will have a program.
5. *Nitajaribu kuufuutilia kabisa jinsi ninavyoweza.*
I will try to follow it to the best of my ability.
6. *KWA LEO TU kupitia N.A. nitajaribu kupata njia mufti kwa maisha yangu.*
JUST FOR TODAY through N.A. I will try to get a better perspective on my life.
7. *KWA LEO TU sitakuwa na uoga, fikira zangu zitakuwa kwa wale watu ambao ninahusiana na wao, watu ambao hawatumii na wamepata njia mpya ya kuishi.*
JUST FOR TODAY I will be unafraid, my thoughts will be on my new associations, people who are not using and who have found a new way of life.
8. *Jinsi tu nitakapo fuata hiyo njia, sina chochote cha kuogopa.*
So long as I follow that way, I have nothing to fear.
9. **Sisi tunakubali maisha yetu yamekuwa magumu, lakini wakati mwingine tuna tatizo kukiri kwamba tunahitaji msaada.**
We admit our lives have been unmanageable, but sometimes we have a problem admitting our need for help.
10. **Hisia yetu binafsi hutuelekeza kwa matatizo mengi katika ahueni yetu;...**
Our own self-will leads to many problems in our recovery;...
11. **...tunataka na tunadai mambo kwenda kwa njia yetu.**
...we want and demand that things go our way.
12. **Tunapaswa kujua kutokana na uzoefu wetu wa kale kwamba njia yetu ya kufanya mambo haikufanya kazi.**
We should know from our past experience that our way of doing things did not work.

13. Kanuni ya kujisalimisha hutuongoza katika njia ya maisha ambayo sisi huteka nguvu kutoka kwa Nguvu kubwa zaidi kuliko sisi wenyewe.
The principle of surrender guides us into a way of life in which we draw our strength from a Power greater than ourselves.
14. Kujisalimisha kwetu kila siku kwa Nguvu ya Juu hutoa msaada tunaohitaji.
Our daily surrender to our Higher Power provides the help we need.
15. Kama waraibu tuna shida ya kukubalika ambayo ni muhimu kwa ahueni yetu.
As addicts we have trouble with acceptance which is critical to our recovery.
16. Wakati sisi tunakataa kufanyia mazoezi kukubalika, ina maana tunakana imani yetu katika Nguvu iliyo ya Juu.
When we refuse to practice acceptance, we are, in effect, still denying our faith in a Higher Power.
17. Hofu ni zoezi la ukosefu wa imani.
Worrying is the practice of lack of faith.
18. ¶Kujisalimisha mapenzi yetu inatuweka katika kuwasiliana na Nguvu ya Juu ambayo hujaza nafasi tupu ndani yetu ambayo haigeweza kujazwa na chochote.
¶Surrendering our will puts us in contact with a Higher Power which fills the empty place inside that nothing could ever fill before.
19. Tulijifunza kumtegemea Mungu kwa msaada wa kila siku.
We learned to trust God for help daily.
20. Kuishi kwa leo tu hutuondolea mzigo wa kale na hofu ya baadaye.
Living just for today relieves the burden of the past and the fear of the future.
21. Tulijifunza kuchukua hatua yoyote muhimu na kuachia matokeo katika mikono ya Nguvu iliyo Juu yetu.
We learned to take whatever actions are necessary and leave the results in the hands of our Higher Power.
22. ¶Mpango wa Narcotics Anonymous ni wakiroho.
¶The Narcotics Anonymous program is spiritual.
23. Tunapendekeza kwamba kila mtu afanye jaribio la kupata Nguvu ya Juu kumliko kwa kuelewa kwake.
We strongly suggest that each person make an attempt to find a Higher Power of their understanding.
24. Baadhi yetu tuna uzoefu wa kushangaza kiroho, mkubwa nawakutia nguvu kiasili.
Some of us have profound spiritual experiences, dramatic and inspirational in nature.
25. Kwa watu wengine, mwamko si wa kutabulika.
For others, the awakening is more subtle.
26. Sisi hupata ahueni katika mazingira ya kukubalika na heshima kwa kila mmoja na kwa imani ya mwingine.
We recover in an atmosphere of acceptance and respect for one another's beliefs.
27. Sisi hujaribu kujizuia kujidanganya kwa kiburi na kujiona wenye haki.
We try to avoid the self-deception of arrogance and self-righteousness.
28. Kunapoendeleza imani katika maisha yetu ya kila siku, tunaona kwamba Nguvu yetu ya Juu hutujalia na nguvu na uongozi tunaohitaji.
As we develop faith in our daily lives, we find that our Higher Power supplies us with the strength and guidance we need.

29. ¶Kila mmoja wetu ana uhuru kufanyia kazi dhana yetu wenyewe ya Nguvu iliyo ya Juu.
¶Each of us is free to work out our own concept of a Higher Power.
30. Wengi wetu walikuwa na tuhuma na wasiwasi kwa sababu ya kukatishwa tamaa na dini.
Many of us were suspicious and skeptical because of disappointments we have had with religion.
31. Kama wanachama wanya, majadiliano ya Mungu tuliosikia katika mikutano ilitusukuma kando.
As new members, the talk of God we heard in meetings repelled us.
32. Hadi tulipotafuta majibu yetu wenyewe katika eneo hili, sisi tulikuwa tumenaswa katika mawazo yaliyokusanywa kutoka ukale wetu.
Until we sought our own answers in this area, we were trapped in the ideas gathered from our past.
33. Watu wasio na msimamo wa imani na watu wasio amini kabisa wakati mwingine huanza kuzungumza na “chochote kile.”
Agnostics and atheists sometimes start out by just talking to “whatever’s there.”
34. Kuna roho au uwezo ambao unaweza kuhisi katika mikutano.
There is a spirit or an energy that can be felt in the meetings.
35. Hii kwa wakati mwingine kwa mgeni huwa ndio dhana ya kwanza ya Nguvu iliyo ya Juu.
This is sometimes the newcomer’s first concept of a Higher Power.
36. Mawazo ya kale mara nyingi huwa hayajakamilika na yasioridhisha.
Ideas from the past are often incomplete and unsatisfactory.
37. Kila kitu tunachojua kinafaa marekebisha, hasa kile sisi tunajua kuhusu ukweli.
Everything we know is subject to revision, especially what we know about the truth.
38. Tunatafakari mawazo yetu ya kale, ili tuweze kuwa na kuelewa mawazo mapya ambayo huelekeza kwa njia mpya ya maisha.
We reevaluated our old ideas, so we can become acquainted with the new ideas that lead to a new way of life.
39. Tunatambua sisi ni binadamu wenye ugonjwa wa kimwili, kiakili na kiroho.
We recognize we are human with a physical, mental and spiritual sickness.
40. Wakati tunakubali kwamba uadhiliwa wetu ulisababisha uharibifu wetu wenyewe na kwamba kuna nguvu inapatikana kutusaidia, tunaanza kufanya maendeleo katika kutatua matatizo yetu.
When we accept that our addiction caused our own hell and that there is a power available to help us, we begin to make progress in solving our problems.
41. ¶Ukosefu wa mabadiliko ya kila siku unaweza kuonekana kwa njia nyingi.
¶Lack of daily maintenance can show up in many ways.
42. Kwa njia ya juhudi na kuwa na nia wazi sisi huja kutegemea uhusiano wa kila siku na Mungu wa kuelewa kwetu.
Through open-minded effort we come to rely on a daily relationship with God as we understand Him.
43. Kila siku wengi wetu huuliza Nguvu yetu ya Juu kutusaidia kukaa safi, na kila usiku tunatoa shukrani kwa ajili ya zawadi ya ahueni.
Each day most of us ask our Higher Power to help us stay clean, and each night we give thanks for the gift of recovery.

44. Maisha yetu yanavyo zidi kuwa mazuri, wengi wetu hulegea kiroho, na kuhatarisha kurudia matumizi, tunajikuta katika hatari na kupoteza mwelekeo ambao tumepewa tu ahueni ya kila siku.
As our lives become more comfortable, many of us lapse into spiritual complacency, and risking relapse, we find ourselves in the same horror and loss of purpose from which we have been given only a daily reprieve.
45. Huu ni wakati maumivu yetu hutupa tumaini kuchochea upya marekebisho ya kila siku ya kiroho.
This is hopefully when our pain motivates us to renew our daily spiritual maintenance.
46. Njia moja tunaweza kuendelea kuwasiliana kifahamu, hasa katika nyakati ngumu, ni kuorodhesha mambo ambayo sisi tunajivunia.
One way we can continue a conscious contact, especially in hard times, is to list the things for which we are grateful.
47. ¶Wengi wetu tumegundua kwamba kutenga wakati wa utulivu kwetu wenyewe ni muhimu katika kufanya fahamu kuwasiliana na Nguvu yetu ya Juu.
¶Many of us have found that setting aside quiet time for ourselves is helpful in making conscious contact with our Higher Power.
48. Kwa kutuliza akili, kutafakari kunaweza kutuelekeza sisi kwa amani na utulivu.
By quieting of the mind, meditation can lead us to calmness and serenity.
49. Tulizo hili la akili linaweza fanyika mahali popote, wakati wowote, au namna yoyote kwa mujibu wa mtu binafsi.
This quieting of the mind can be done in any place, time, or manner according to the individual.
50. ¶Nguvu yetu ya Juu inapatikana kwetu wakati wote.
¶Our Higher Power is accessible to us at all times.
51. Sisi hupokea mwongozo wakati tunaomba kufahamu mapenzi ya Mungu kwa ajili yetu.
We receive guidance when we ask for knowledge of God's will for us.
52. Hatua kwa hatua tunapozidi kumtegemea Mungu-kuliko sisi binafsi, kukata tamaa hugeuka kuwa tumaini.
Gradually as we become more God-centered than self-centered, our despair turns to hope.
53. Mabadiliko pia inahusisha chanzo kuu ya hofu—yale yasiojulikana.
Change also involves the great source of fear—the unknown.
54. Nguvu yetu ya Juu ni chanzo chetu cha ujasiri tunachohitaji kukabidhi hofu hii.
Our Higher Power is our source of the courage we need to face this fear.
55. ¶Baadhi ya mambo ni lazima tukubali, na mengine tunaweza kubadilisha.
¶Some things we must accept, and others we can change.
56. Hekima kujua tofauti huja na ukuaji katika mpango wetu wa kiroho.
The wisdom to know the difference comes with growth in our spiritual program.
57. Tukidumisha hali yetu ya kiroho kila siku, sisi hupata ikiwa rahisi kushughulikia maumivu na kuchanganyikiwa rahisi.
If we maintain our spiritual condition daily, we find the pain and confusion easier to deal with.
58. Huu ni utulivu wa hisia ambao tunahitaji sana zaidi.
This is the emotional stability that we so badly need.
59. Kwa msaada wa Nguvu yetu ya Juu, kamwe hatuhitaji kutumia tena.
With the help of our Higher Power, we never have to use again.

60. ¶Mraibu yeyote aliye safi ni muujiza.
¶Any addict clean is a miracle.
61. Sisi huweka muujiza huu hai katika ahueni inayoendelea na mtazamo mzuri.
We keep this miracle alive in ongoing recovery with positive attitudes.
62. Kama, baada ya kipindi cha muda, tunajikuta katika shida na ahueni yetu, labda pengine tumeacha kufanya jambo moja au zaidi ya mambo ambayo ilitusaidia katika hatua za awali za ahueni yetu.
If, after a period of time, we find ourselves in trouble with our recovery, we have probably stopped doing one or more of the things which helped us in the earlier stages of our recovery.
63. ¶Kanuni tatu muhimu za msingi wa kiroho ni Uaminifu, Mawazo-wazi, na Nia ya kujaribu.
¶Three basic spiritual principles are Honesty, Open-mindedness, and Willingness to try.
64. Sisi tunasema hizi ni UMN za mpango wetu.
We say these are the HOW of our program.
65. Uaminifu wa kwanza tunaodhihirisha ni hamu ya kuacha kutumia.
The initial honesty that we express is the desire to stop using.
66. Baadaye tunakiri kukosa uwezo kwetu na uthibiti wa maisha yetu.
Next we honestly admit our powerlessness and the unmanageability of our lives.
67. ¶Uaminifu hakika ni chombo muhimu zaidi tulichonacho kujifunza kuishi kwa leo.
¶Rigorous honesty is the most important tool we have in learning to live for today.
68. Ingawa uaminifu ni vigumu kuufanyia mazoezi, una thawabu kuu.
Although honesty is difficult to practice, it is most rewarding.
69. Uaminifu ndio tiba kwa fikra zetu zenye ugonjwa.
Honesty is the antidote to our diseased thinking.
70. Imani yetu mpya hufanyika kuwa msingi imara wa ujasiri katika siku zijazo.
Our newly found faith serves as a firm foundation for courage in the future.
71. ¶Kile tulijua kuhusu kuishi wakati tulifika hapa kilikuwa karibu kutuungamiza.
¶What we knew about living when we got here had almost killed us.
72. Kusimamia maisha yetu wenyewe kulituleta katika mpango wa Narcotics Anonymous.
Managing our own lives got us to the program of Narcotics Anonymous.
73. Sisi tulikuja, tukijua kidogo sana kuhusu jinsi ya kuwa na furaha na kufurahia maisha.
We came in, knowing very little about how to be happy and enjoy life.
74. Wazo jipya haliwezi kupandikizwa kwenye akili iliyofungwa.
A new idea cannot be grafted onto a closed mind.
75. Kuwa na nia-wazi inaruhusu sisi kusikia kitu ambacho kinaweza kuokoa maisha yetu.
Being open-minded allows us to hear something that might save our lives.
76. Inaruhusu sisi kusikiliza maoni yanayopingana, na kufanya uamuzi sisi wenyewe.
It allows us to listen to opposing points of view, and come to conclusions of our own.
77. Kuwa na nia wazi hutuongoza kwenye ufahamu ambao umetukwepa katika maisha yetu.
Open-mindedness leads us to the very insights that have eluded us during our lives.

78. Ni kanuni hii inayo turuhusu sisi kushiriki katika majadiliano bila kutoleana hukumu au kungamua haki na makosa.
It is this principle that allows us to participate in a discussion without jumping to conclusions or predetermining right and wrong.
79. Haina haja kuwa wajinga tena kwa kusimamia maadili yasiyo kuwepo.
We no longer need to make fools of ourselves by standing up for nonexistent virtues.
80. Tumejifunza kwamba ni sawa kutojua majibu yote, hivyo tunaweza kufunzwa na kuishi maisha yetu mapya kwa mafanikio.
We have learned that it is O.K. to not know all the answers, for then we are teachable and can learn to live our new life successfully.
81. ¶Kuwa na Nia-wazi bila kuwa na utayari, hautatupeleka popote.
¶Open-mindedness without willingness, however, will get us nowhere.
82. Lazima tuwe tayari kufanya chochote muhimu kupata ahueni.
We must be willing to do whatever is necessary to recover.
83. Kamwe hatujui lini wakati utakuja wakati sisi lazima tuweke juhudi zote na nguvu tulizo nazo ili kukaa safi.
We never know when the time will come when we must put forth all the effort and strength we have just to stay clean.
84. ¶Uaminifu, kuwa na nia-wazi utayari wa kujaribu, hufanya kazi pamoja.
¶Honesty, open-mindedness and willingness to try, work hand-in-hand.
85. Ukosefu wa moja ya kanuni hizi katika mpango wetu binafsi unaweza kusababisha kurudia matumizi, na hakika kufanya ahueni kuwa ngumu na chungu wakati inaweza kuwa rahisi.
The lack of one of these principles in our personal program can lead to relapse, and will certainly make recovery difficult and painful when it could be simple.
86. Mpango huu ni sehemu muhimu ya maisha yetu ya kila siku.
This program is a vital part of our everyday living.
87. Kama si mpango huu wengi wetu tungekuwa wafu au kwenye taasisi.
If it were not for this program most of us would be dead or institutionalized.
88. Maoni yetu hubadilika kutoka yale ya ubinafsi hadi ile ya mwanachama.
Our viewpoint changes from that of a loner to that of a member.
89. Sisi husisitiza kuweka nyumba yetu kwa mpangilio sababu inatuletea nafuu.
We emphasize setting our house in order because it brings us relief.
90. Tuna imani katika Nguvu yetu ya Juu kutupa nguvu ili kukidhi mahitaji yetu.
We trust in our Higher Power for the strength to meet our needs.
91. ¶Njia moja ya kufanyia mazoezi kanuni ya UMN ni kwa kuchukua hesabu ya kila siku.
¶One way to practice the principles of HOW is by taking a daily inventory.
92. Hesabu yetu inaturuhusu sisi kutambua ukuaji wetu wa kila siku.
Our inventory allows us to recognize our daily growth.
93. Hatupaswi kusahau wema wetu katika kujitahidi kuondoa kasoro zetu.
We shouldn't forget about our assets in striving to eliminate our defects.
94. Ule udanganyifu wa kale na ubinafsi unaweza kubadilishwa na kanuni za kiroho.
The old self-deception and self-centeredness can be replaced with spiritual principles.

95. ¶Kukaa safi ni hatua ya kwanza katika kukabiliana na maisha.
¶Staying clean is the first step in facing life.
96. Wakati tunafanyia mazoezi kukubalika, maisha yetu huwa rahisi.
When we practice acceptance, our lives are simplified.
97. Wakati matatizo yanajitokeza, tunatarajia kuwa tumejhami na zana za mpango.
When problems arise, we hope to be well equipped with the tools of the program.
98. Sisi kwa uaminifu tunafaa kusalimisha ubinafsi na uharibifu wetu wenyewe.
We honestly have to surrender our own self-centeredness and self-destructiveness.
99. Siku za kale sisi tuliadini kukata tamaa kungetupa nguvu ya kuishi.
In the past we believed desperation would give us the strength to survive.
100. Sasa tunakubali wajibu kwa ajili ya matatizo yetu na kuona kwamba sisi tuna kuwajibika kwa ajili ya suluhu yetu.
Now we accept responsibility for our problems and see that we're equally responsible for our solutions.
101. ¶Kama waraibu wanaopata ahueni, tuna mengi ya kushukuru.
¶As recovering addicts, we have a lot to be grateful for.
102. Wakati kasoro zetu zinaondolewa, tuko huru kuwa kile tunaweza.
As our defects are removed, we are free to become all we can.
103. Tunaibuka watu wapya na kujifahamu sisi wenyewe na uwezo wa kuchukua nafasi yetu katika dunia.
We emerge as new individuals with an awareness of ourselves and the ability to take our places in the world.
104. ¶Katika kuishi kama hatua, tunaanza kuachilia ubinafsi wetu.
¶In living the steps, we begin to let go of our self-obsession.
105. Tunaomba Nguvu yetu ya Juu kutuondolea hofu yetu ya kukabiliana nasi wenyewe na maisha.
We ask a Higher Power to remove our fear of facing ourselves and life.
106. Tunajitambua upya wenyewe kwa kufanyia kazi hatua na kutumia zana za ahueni.
We redefined ourselves by working the steps and using the tools of recovery.
107. Tunajiona kuwa tofauti.
We see ourselves differently.
108. Haiba yetu hubadilika.
Our personalities change.
109. Sisi huwa watu wenye hisia, wenye uwezo wa kukabiliana ipasavyo na maisha.
We become feeling people, capable of responding appropriately to life.
110. Sisi tunaweka maisha ya kiroho kwanza na kujifunza kutumia uvumilivu, subira na unyenyekevu katika mambo yetu ya kila siku.
We put spiritual living first and learn to use patience, tolerance and humility in our daily affairs.
111. ¶Watu wengine katika maisha yetu hutusaidia kuendeleza uaminifu na mitazamo ya upendo, tunadai machache na kutoa zaidi.
¶Other people in our lives help us develop trust and loving attitudes; we demand less and give more.
112. Hasira huzidi kupungua polepole na kusameheana huja kwa urahisi.
We anger more slowly and forgive more easily.

113. Tunajifunza kuhusu upendo kutoka kwa wanachama wa Narcotics Anonymous.
We learn about love from members of Narcotics Anonymous.
114. Kupitia upendo tunaopokea katika Ushirika wetu sisi huanza kuhisi upendo, hisia ambayo kabisa ni geni kwetu kutokana na maisha yetu ya ukale.
Through the love we receive in our Fellowship we begin to feel lovable ourselves, a feeling totally alien to our old egocentric selves.
115. ¶Heshima yetu binafsi ilitudhibiti katika kila aina ya njia ya hila.
¶Ego used to control us in all sorts of subtle ways.
116. Hasira ni jawabu kwa hali yetu ya sasa.
Anger is our reaction to our present reality.
117. Majuto ni kurudi kuishi hali ya ukale tena na tena katika akili zetu, na hofu ni jawabu letu la siku za usoni.
Resentments are reliving of past experiences again and again in our minds, and fear is our response to the future.
118. Tunahitaji kuwa tayari kuruhusu Mungu kuondoa hizi kasoro ambazo hulemaza ukuaji wa kiroho.
We need to become willing to let God remove these defects that burden our spiritual growth.
119. ¶Mawazo mapya yanapatikana kwetu kwa njia ya kuzungumzia uzoefu wetu wa kuishi.
¶New ideas are available to us through the sharing of our living experience.
120. Kufanyia mazoezi kwa bidii miongozo rahisi katika sura hii, sisi hupata ahueni kila siku.
Rigorously practicing the few simple guidelines in this chapter, we recover daily.
121. Kanuni ya mpango huuda mpangilio wa maisha yetu.
The principles of the program shape our personalities.
122. ¶Kutokana na kutengwa kwa uraibu wetu, sisi hupata ushirika wa watu wenye nia moja ya kupata ahueni.
¶From the isolation of our addiction, we find a fellowship of people with the common bond of recovery.
123. N.A. ni kama merikebu ya uokoaji katika bahari ya kutengwa, kukata tamaa na uharibifu na machafuko.
N.A. is like a lifeboat in a sea of isolation, hopelessness and destructive chaos.
124. Imani yetu, nguvu na matumaini huja kutoka kwa kushiriki ahueni yao na kutokana na uhusiano wetu na Mungu wa kuelewa kwetu.
Our faith, strength and hope come from people sharing their recovery and from our relationship with the God of our own understanding.
125. Mara ya kwanza tunahisi ugumu kushiriki hisia zetu.
At first it feels awkward to share our feelings.
126. Sehemu ya maumivu ya uraibu inakatizwa katika kushiriki huku.
Part of the pain of addiction is being cut off from this sharing experience.
127. Kama tunajikuta katika mahali pambaya au kuhisi shida ikija, sisi tutamuita mtu au kwenda kwa mkutano.
If we find ourselves in a bad place or we sense trouble coming, we call someone or get to a meeting.
128. Sisi hujifunza kutafuta msaada kabla ya kufanya maamuzi magumu.
We learn to seek help before making difficult decisions.

129. Kwa kunyenyekea na kuomba msaada, tunaweza kustahimili nyakati.za ugumu.
By humbling ourselves and asking for help, we can get through the toughest of times.
130. Kama mimi siwezi, tunaweza!
I can't, we can!
131. Kwa njia hii sisi hupata nguvu tunayohitaji wakati tunahitaji zaidi.
In this way we find the strength we need when we need it the most.
132. Sisi huunda utangamano tunaposhiriki rasilimali zetu za kiroho na kiakili.
We form a mutual bond as we share our spiritual and mental resources.
133. ¶Kushiriki katika mikutano mara kwa mara na moja-kwa-moja na waraibu wanaopata ahueni inatusaidia kukaa safi.
¶Sharing in regularly scheduled meetings and one-on-one with recovering addicts helps us to stay clean.
134. Kuhudhuria mikutano inatukumbusha jinsi ilivyo kuwa mpya na asili ya maendeleo ya ugonjwa wetu.
Attending meetings reminds us what it is like to be new and of the progressive nature of our disease.
135. Kuhudhuria kundi letu hutoa faraja kutoka kwa watu tunaopata kujua.
Attending our home group provides encouragement from the people we get to know.
136. Hii inadumisha ahueni yetu na kutusaidia katika maisha yetu ya kila siku.
This sustains our recovery and helps us in our daily living.
137. Wakati sisi kwa uaminifu kunazungumzia hadithi yetu , mtu mwingine anaweza kujitambuisha nasi.
When we honestly tell our own story, someone else may identify with us.
138. Kwa kuhudumia mahitaji ya wanachama wetu na kufanya ujumbe wetu ujulikane inatupa hisia ya furaha.
Serving the needs of our members and making our message available gives us a feeling of joy.
139. Huduma inatupa fursa ya kukua kwa njia ambayo inagusa maeneo yote ya maisha yetu.
Service gives us opportunities to grow in ways which touch all parts of our lives.
140. Uzoefu wetu katika ahueni unaweza kuwasaidia wao kukabiliana na matatizo yao—kilichofanya kazi kwetu kinaweza fanya kazi kwao.
Our experience in recovery may help them deal with their problems—what worked for us might work for them.
141. Waraibu wengi wanaweza kukubali aina hii ya kushiriki, tangu hapo mwanzo.
Most addicts are able to accept this type of sharing, even from the very beginning.
142. Kupatana baada ya mikutano yetu ni fursa nzuri ya kushiriki mambo ambayo hatukupata kujadili wakati wa mkutano.
The get-togethers after our meetings are good opportunities to share things we didn't get to discuss during the meeting.
143. Huu pia ni wakati mzuri wa kuzungumza moja-kwa-moja na wadhamini wetu.
This is also a good time to talk one-on-one with our sponsors.
144. Mambo tunayohitaji kusikia itachipuka na kuwa wazi kwetu.
Things we need to hear will surface and become clearer to us.
145. ¶Kwa kubadilishana uzoefu wa ahueni na watu wageni, sisi kusaidika wenyewe kuweza kukaa safi.
¶By sharing the experience of our recovery with newcomers, we help ourselves to stay clean.

146. Sisi hushiriki faraja na kutiana moyo na wengine.
We share comfort and encouragement with others.
147. Leo tuna watu katika maisha yetu ambao wasimama nasi.
Today we have people in our lives who stand with us.
148. Kwa kujitenga mbali na ubinafsi inatupa mtazamo bora zaidi wa maisha.
Getting away from our self-centeredness gives us a better perspective on life.
149. Kwa kuomba msaada, tunaweza kubadilika.
By asking for help, we can change.
150. Kushiriki kuna hatari wakati mwingine, lakini kwa kuwa katika mazingira magumu tuna uwezo wa kukua.
Sharing is risky at times, but by becoming vulnerable we are able to grow.
151. ¶Baadhi watakuja katika Narcotics Anonymous wakijaribu kutumia watu ili kuwasaidia kuendelea na tabia zao.
¶Some will come to Narcotics Anonymous still trying to use people to help them continue their habit.
152. Akili zao zilizofungwa ni kikwazo dhidi ya mabadiliko.
Their closed mind is a barrier against change.
153. Roho ya nia-wazi, pamoja na kukiri ukosefu wa uwezo wetu, ni ufunguo muhimu utakaofungua mlango wa ahueni.
A spirit of open-mindedness, coupled with an admission of powerlessness, is a key that will unlock the door to recovery.
154. Ikiwa mtu aliye na tatizo la madawa ya kulevya anakuja kwetu kutafuta ahueni na ana nia ya kujaribu, sisi kwa furaha kunashiriki pamoja nao jinsi tunavyo kaa safi.
If someone with a drug problem comes to us seeking recovery and is willing to try, we gladly share with them how we stay clean.
155. ¶Sisi hupata kujiheshimu jinsi tunavyo saidia wengine kutafuta njia mpya ya maisha.
¶We develop self-esteem as we help others find a new way of life.
156. Wakati tuna tathmini kwa uaminifu tulicho nacho sisi, tunaweza kujifunza kukidhamini.
When we honestly evaluate what we have, we can learn to appreciate it.
157. Sisi huanza kuhisi kuwa wanachama muhimu wa N.A.
We begin to feel worthwhile being members of N.A.
158. Tunaweza kupeleka zawadi ya ahueni nasi kila mahali.
We can carry the gifts of recovery with us everywhere.
159. Hatua Kumi na Mbili za Narcotics Anonymous ni ahueni endelevu katika maisha yetu ya kila siku.
The Twelve Steps of Narcotics Anonymous are a progressive recovery process established in our daily living.
160. Ahueni inayoendelea ina tegemea uhusiano wetu na Mungu mwenye upendo anayetujali na anayetufanyia lile ambao sisi tunaona haliwezekani kulifanya sisi wenyewe.
Ongoing recovery is dependent on our relationship with a loving God who cares for us and will do for us what we find impossible to do for ourselves.
161. ¶Katika ahueni yetu, kila mmoja wetu huja kwa ufahamu wetu wenyewe wa mpango huu.
¶During our recovery, each of us comes to our own understanding of the program.

162. Tukiwa na matatizo, sisi tunaamini makundi yetu, wadhamini wetu na Nguvu yetu ya Juu kutuongoza.
If we have difficulties, we trust our groups, our sponsors and our Higher Power to guide us.
163. Hivyo, ahueni, kama ipatikanavyo katika Narcotics Anonymous, huja kutoka ndani na nje.
Thus, recovery, as found in Narcotics Anonymous, comes both from within and without.
164. ¶Sisi kuishi siku kwenda nyingine lakini pia kutoka wakati hadi wakati.
¶We live a day at a time but also from moment to moment.
165. Wakati sisi huacha kuishi katika hapa na sasa, matatizo yetu hujitukuza kiujinga.
When we stop living in the here and now, our problems become magnified unreasonably.
166. Uvumilivu si hatua ya nguvu kwetu sisi.
Patience isn't a strong point with us.
167. Hiyo ina maana tunahitaji alama zetu na marafiki zetu wa N.A. kutukumbusha kuishi kama mpango kwa leo tu.
That's why we need our slogans and our N.A. friends to remind us to live the program just for today.
168. *Jiambie hivi:*
KWA LEO TU mawazo yangu yatakuwa kwa ahueni yangu, kuishi na kufurahia maisha bila kutumia madawa.
Tell yourself:
JUST FOR TODAY my thoughts will be on my recovery, living and enjoying life without the use of drugs.
169. *KWA LEO TU nitakuwa na imani na mtu katika N.A. ambaye ananiamini na anataka kunisaidia katika ahueni yangu.*
JUST FOR TODAY I will have faith in someone in N.A. who believes in me and wants to help me in my recovery.
170. *KWA LEO TU nitakuwa na mpango.*
JUST FOR TODAY I will have a program.
171. *Nitajaribu kuufuatilia kabisa jinsi ninavyoweza.*
I will try to follow it to the best of my ability.
172. *KWA LEO TU kupitia N.A. nitajaribu kupata njia mufti kwa maisha yangu.*
JUST FOR TODAY through N.A. I will try to get a better perspective on my life.
173. *KWA LEO TU sitakuwa na uoga, fikira zangu zitakuwa kwa wale watu ambao ninahusiana na wao, watu ambao hawatumii na wamepata njia mpya ya kuishi.*
JUST FOR TODAY I will be unafraid, my thoughts will be on my new associations, people who are not using and who have found a new way of life.
174. *Jinsi tu nitakapo fuata hiyo njia, sina chochote cha kuogopa.*
So long as I follow that way, I have nothing to fear.

Sura ya Kumi
Chapter Ten

1. **ZAIDI ITAFUNULIWA**
MORE WILL BE REVEALED
2. Jinsi tulivyozidi kupata ahueni, tulizidi kupata mwamko zaidi wa kujielewa na dunia inayotuzingira.
As our recovery progressed, we became increasingly aware of ourselves and the world around us.
3. Mahitaji yetu na haja zetu, mali yetu na madeni, yakafunuliwa kwetu.
Our needs and wants, our assets and liabilities, were revealed to us.
4. Tulikuja kutambua kwamba sisi hatukuwa na uwezo wa kubadili ulimwengu wa nje; ila tu kubadilika tu sisi wenyewe.
We came to realize that we had no power to change the outside world; we could only change ourselves.
5. Mpango wa Narcotics Anonymous unatoa fursa kwetu sisi kupunguza maumivu ya kuishi, kwa njia ya kanuni za kiroho.
The program of Narcotics Anonymous provides an opportunity for us to ease the pain of living, through spiritual principles.
6. ¶Sisi tuna bahati sana kuja katika mpango huu .
¶We are very fortunate to have had this program to come to.
7. Hapo mbeleni, ni watu wachache sana walitambua kwamba uraibu ulikuwa ni ugonjwa.
Before, very few people recognized that addiction was a disease.
8. Ahueni ilikuwa ndoto tu.
Recovery was only a dream.
9. ¶Kuwajibika, na kuwepo kwa wanachama maelfu walio safi kutokana na madawa kunadhihirisha ufanisi wa mpango huu.
¶The responsible, productive, drug-free lives of thousands of members illustrate the effectiveness of our program.
10. Ahueni inawezekana kwetu leo.
Recovery is a reality for us today.
11. Kupitia kufanyia kazi hatua sisi tuna jenga maisha yetu yaliyovunjika.
Through working the steps we are rebuilding our fractured personalities.
12. Narcotics Anonymous ni mazingira ya afya kwa ajili ya ukuaji.
Narcotics Anonymous is a healthy environment for growth.
13. Kama Ushirika tuna upendo na kuenzi mtu mwingine, kusaidia njia yetu mpya ya maisha pamoja.
As a Fellowship, we love and cherish one another, supporting our new way of life together.
14. ¶Jinsi kunavyozidi kukua, tunakuja kuelewa unyenyekevu ni kukubali uzuri na ubaya wetu.
¶As we grow, we come to understand humility as acceptance of both our assets and our liabilities.
15. Kile tunataka zaidi ni kujisikia vizuri kuhusu sisi wenyewe.
What we want most is to feel good about ourselves.
16. Leo tuna hisia halisi ya maisha, furaha, matumaini, huzuni, kuchangamka—...
Today we have real feelings of life, joy, hope, sadness, excitement—...

17. ...si hisia zetu za kale zilizochangiwa na madawa.
...not our old drug-induced feelings.
18. ¶Wakati mwingine huwa tunajipata katika mawazo ya kale, hata kama tuna muda katika mpango.
¶At times we find ourselves caught up in old ideas, even with time on the program.
19. Msingi ni muhimu kwa ahueni kama ulivyokuwa hapo mwanzo.
The basics are as important to recovery as they were in the beginning.
20. Tunahitaji kuepuka fikira za kale, mawazo ya kale na uwezekano wa kuelekea kuridhika.
We need to avoid old thinking patterns, both the old ideas and the tendency towards complacency.
21. Hatuwezi kumudu kuridhika kwa sababu ugonjwa wetu uko nasi masaa ishirini na nne kwa siku.
We cannot afford to become complacent because our disease is with us twenty-four hours a day.
22. Ikiwa wakati tunafanyia mazoezi kanuni hizi tutajiruhusu kujisikia bora au duni, sisi tunajitenga wenyewe.
If while practicing these principles we allow ourselves to feel superior or inferior, we isolate ourselves.
23. Tunaelekea kwa shida kama tutahisi kuwa “mbali na” waraibu wengine.
We are headed for trouble if we feel “apart from” other addicts.
24. Kujitenga kutoka kwenye anga ya ahueni na roho ya huduma kwa wengine huzuia ukuaji wetu wa kiroho.
Separation from the atmosphere of recovery and the spirit of service to others slows our spiritual growth.
25. Kuridhika hututenga na ukarimu, upendo na huruma.
Complacency keeps us from goodwill, love and compassion.
26. ¶Kama hatuko tayari kusikiliza wengine, tutapinga haja ya kuboresha.
¶If we are unwilling to listen to others, we will deny the need for improvement.
27. Tunajifunza kuwa wepesi na kukubali wakati wengine wametenda haki na sisi tumekosa.
We learn to become flexible and to admit when others are right and we are wrong.
28. Mambo mapya yanapofunuliwa, tunahisi uhuisho.
As new things are revealed, we feel renewed.
29. Tunahitaji kukaa nia-wazi na utayari wa kufanya jambo moja la ziada; kwenda kwa mkutano moja wa ziada, kukaa kwenye simu kwamba dakika moja ya ziada, na kusaidia yule mgeni kukaa safi kwa siku moja ya ziada.
We need to stay open-minded and willing to do that one extra thing; go to that one extra meeting; stay on the phone that one extra minute; and help that newcomer stay clean that one extra day.
30. Juhudi hii ya ziada ni muhimu kwa ahueni yetu.
This extra effort is vital to our recovery.
31. ¶Sisi huja kujijua vyema kuliko mbeleni.
¶We come to know ourselves as never before.
32. Sisi hupata uzoefu mpya, kama vile kupata kujua jinsi ilivyo kupenda, kupendwa, kujua kwamba watu wanatujali na kuwa na haja na huruma kwa wengine.
We experience new sensations, such as finding out what it is to love, to be loved, to know that people care about us, and to have concern and compassion for others.
33. Tunajikuta tukifanya mambo ambayo sisi kamwe hatungedhani tungeyafanya, na kufurahia kuyafanya.
We find ourselves doing things that we never thought we would be doing, and enjoying them.

34. Tunafanya makosa na kuyakubali na kujifunza kutokana nayo.
We make mistakes and we accept and learn from them.
35. Tunapata kushindwa na tunajifunza jinsi ya kufanikiwa.
We experience failure and we learn how to succeed.
36. Mara nyingi tunakubana na aina ya migogoro katika ahueni yetu, kama vile kifo cha mpendwa, na matatizo ya kifedha au talaka.
Often we have to face some type of crisis during our recovery, such as death of a loved one, financial difficulties or divorce.
37. Hizi ni hali halisi za maisha na haziondoki kwasababu tu sisi tumekuwa safi.
These are realities of life and they don't go away just because we get clean.
38. Baadhi yetu, hata baada ya miaka ya ahueni, tulijipata bila ajira, makazi au fedha.
Some of us, even after years of recovery, found ourselves jobless, homeless or penniless.
39. Tukakaribisha wazo kwamba kukaa safi haku "kuleta faida" na kule kuwaza kwa kale kukachochea kujihurumia, chuki na hasira.
We entertained the thought that staying clean was not "paying off" and the old thinking stirred up self-pity, resentment and anger.
40. Haijalishi jinsi gani ilivyo chungu janga la maisha kwetu, jambo moja ni wazi: "Lazima tusitumie, liwe liwalo!"
No matter how painful life's tragedies can be for us, one thing is clear: "We must not use, no matter what!"
41. ¶Huu ni mpango wa kujiepusha kikamilifu, ...
¶This is a program of total abstinence, ...
42. ...hata hivyo, kuna nyakati, kama vile wakati wa matatizo ya kiafya yanayohusiana na upasuaji na/au kuumia kuliokithiri kwa mwili, matibabu ya dawa inaweza kuwa halali.
...however, there are times, such as in cases of health problems involving surgery and/or extreme physical injury, when medication may be valid.
43. Hii siyo leseni ya kutumia.
This does not constitute a license to use.
44. Hakuna matumizi salama ya madawa ya kulevya kwa ajili yetu.
There is no safe use of drugs for us.
45. Miili yetu haijui tofauti kati ya madawa yanayoidhinishwa na daktari kwa ajili ya maumivu na madawa "tunayoidhinisha wenyewe" kwa mujibu wa kupata kulevya.
Our bodies don't know the difference between drugs prescribed by a physician for pain and drugs "prescribed by ourselves" to get high.
46. Kama waraibu ujuzi wetu katika kujidanganya utakuwa katika kilele katika hali kama hiyo.
As addicts our skill at self-deception will be at a peak in such a situation.
47. Mara nyingi akili zetu hata hutengeneza maumivu ya ziada kama kisingizio cha kutumia.
Often our minds will even manufacture additional pain as an excuse to use.
48. Kwa kugeukia Nguvu yetu ya Juu na kupata msaada wa mfadhili wetu na wanachama wengine kunaweza kutuzuia sisi kutoka kuwa maadui wetu wenyewe.
Turning it over to our Higher Power and getting the support of our sponsor and other members can help prevent us from being our own worst enemies.
49. Kuwa peke yako nyakati kama hizo hutoa nafasi bora kwa ugonjwa wetu kutamalaki tena.
Being alone during such times would give our disease too much leeway to take over.

50. Kushiriki kwa uaminifu kunaweza kuondoa hofu yetu ya kurudia matumizi.
Honest sharing can dispel our fears of relapse.
51. Ugonjwa sugu au upasuaji unaweza kuwasilisha matatizo fulani kwetu.
Serious illness or surgery can present particular problems for us.
52. ¶Madaktari wanapaswa kuwa na maarifa maalum kuhusu uraibu wetu.
¶Physicians should have specific knowledge of our addiction.
53. Kumbuka kwamba sisi—sio madaktari wetu—mwishowe tutaajibika kwa ajili ya hatari tuliojijusisha nayo.
Remember that we—not our doctors—are ultimately responsible for the risk we expose ourselves to.
54. Ili kupunguza hatari kuna njia maalum ambazo tunaweza kugeukia.
To minimize the danger there are a few specific options that we may consider.
55. Hizi ni kutumia dawa ya kupunguza uchungu, kuepuka madawa ya kulevya tunayo pendelea kama ipo, kuacha kutumia wakati tunaumia, na kusalia hospitalini siku za ziada kukidhi athari baada ya kuacha kutumia.
These are using local anesthesia, avoiding our drug of choice, if any, stopping while we are still hurting, and spending extra days in the hospital in case withdrawal occurs.
56. ¶Maumivu yoyote tunayohisi yatapita.
¶Whatever pain we experience will pass.
57. Kupitia maombi, kutafakari na kushiriki sisi huweka akili zetu mbali na usumbufu wetu na kuwa na nguvu ya kuendeleza maisha yetu mbele.
Through prayer, meditation and sharing we keep our minds off our discomfort and have the strength to keep our priorities in order.
58. Ni muhimu kuweka wanachama wa N.A. pamoja wakati wote, kama inawezekana.
It is imperative to keep N.A. members close by at all times, if possible.
59. Inashangaza jinsi akili zetu hurudia haraka njia zetu za kale na kufikiri kwa kale.
It is amazing how our minds will just go back so quickly to our old ways and old thinking.
60. Wewe unaweza kushangazwa kiasi cha maumivu tunaweza kustahimili bila matibabu.
You'd be surprised how much pain we can handle without medication.
61. Katika mpango huu wa kujiepusha na matumizi, hata hivyo, hatuhitaji kuhisi hukumu baada ya kutumia matibabu kiasi kwa mujibu wa mtaalamu aliyehitimu kwa maumivu yaliyokithiri.
In this program of total abstinence, however, we need feel no guilt after having taken a minimum amount of medication prescribed by an informed professional for extreme physical pain.
62. ¶Sisi hukua kupitia maumivu katika ahueni na mara nyingi kupata kwamba mgogoro ni zawadi, nafasi ya kuhisi ukuaji wa kuishi safi.
¶We grow through pain in recovery and often find that such a crisis is a gift, an opportunity to experience growth by living clean.
63. Kabla ya hapo, tulishindwa hata kudhania kwamba matatizo yangeleta zawadi.
Before, we were unable to even conceive of the thought that problems bring gifts.
64. Hii inaweza kuwa kutafuta nguvu ndani yetu wenyewe ambazo kamwe hatukujua mbeleni au kupokea hisia ya heshima binafsi iliyopotea.
This may be finding strength within ourselves that we never knew before or regaining the feeling of self-respect we had lost.

65. ¶Ukuaji wa kiroho, upendo na huruma ni uwezo uliozuiwa mpaka ushiriki na waraibu wengine.
¶Spiritual growth, love and compassion are but idle potentials until shared with a fellow addict.
66. Kwa kutoa upendo usio na masharti katika Ushirika tunakuwa na upendo zaidi, na katika kushiriki ukuaji wa kiroho tunakuwa wa kiroho zaidi.
By giving unconditional love in the Fellowship, we become more loving, and in the sharing of spiritual growth we become more spiritual.
67. ¶Kwa kupeleka ujumbe huu kwa mraibu mwingine, tunakumbushwa vyema mahali tunapo toka.
¶By carrying this message to another addict, we are well reminded of where we come from.
68. Kule kuwana nafasi ya kukumbuka hisia na tabia za kale, tunaweza kuona ukuaji wetu wa ubinafsi na kiroho.
Having had an opportunity to remember old feelings and behaviors, we are able to see our own personal and spiritual growth.
69. Katika mchakato wa kujibu maswali ya mwingine, sisi huwa wazi zaidi katika fikra zetu.
In the process of answering the questions of another, we become more clear in our thinking.
70. Wanachama wapya ni chanzo cha mara kwa mara cha matumaini, milele ikitukumbusha kwamba mpango hufanya kazi.
Newer members are a constant source of hope, ever reminding us that the program works.
71. Tuna nafasi ya kuishi maarifa tuliyopata kwa kukaa safi, wakati tunafanya kazi pamoja nao.
We have the opportunity to live the knowledge acquired by staying clean, when we work with them.
72. ¶Tumejifunza kuthamani heshima ya wengine kwetu.
¶We have learned to value others' respect for us.
73. Sisi tunafurahia wakati wengine wanaweza kututegemea.
We are pleased when people can now depend on us.
74. Kwa mara ya kwanza katika maisha yetu tunaweza kuulizwa kutumika katika nafasi ya wajibu katika mashirika ya kijamii nje ya N.A.
For the first time in our lives we may be asked to serve in positions of responsibility in community organizations outside of N.A.
75. Maoni yetu wakati mwingine yanatafutwa na kuthamaniwa na wasio waraibu katika maeneo mengine kando na uraibu na ahueni.
Our opinions are at times sought and valued by non-addicts in areas other than addiction and recovery.
76. Tunaweza kufurahia familia zetu katika njia mpya na tunaweza kuwa faida kwao badala ya kuwa wa aibu au mzigo kwao.
We can enjoy our families in a new way and may become a credit to them instead of an embarrassment or a burden.
77. Wanaweza kutufurahia leo.
They can be proud of us today.
78. Maslahi yetu binafsi hupanuka ikiwezekana kujumuisha masuala ya kijamii au hata kisiasa.
Our individual interests broaden possibly to include social or even political issues.
79. Changamko na burudani hutupa furaha mpya.
Hobbies and recreation give us new pleasure.

80. Inatupa hisia nzuri kujua kwamba mbali na thamani yetu kwa wengine kama waraibu wanaopata ahueni sisi pia ni wa thamani kama binadamu.
It gives us good feelings to know that aside from our value to others as recovering addicts we are also of value as human beings.
81. ¶Kuimarishwa tunaopokea kwa udhamini hauna kipimo.
¶The reinforcement received by sponsorship is limitless.
82. Tulipoteza miaka tukichukua kutoka kwa watu wengine, katika kila njia iwezekanayo.
We spent years taking from others, in every conceivable way.
83. Maneno hayawezi kuelezea hisia ya ufahamu wa kiroho ambao sisi hupokea wakati tumepeana kitu, bila kujali ni ndogo kiasi gani.kwa mtu mwingine.
Words cannot describe the sense of spiritual awareness that we receive when we have given something, no matter how small, to another person.
84. ¶Sisi ni macho na maskio kwa wengine;...
¶We are each others' eyes and ears;...
85. ...wakati sisi tumefanya kitu kibaya waraibu wenzetu hutusaidia kujisaidia wenyewe kwa kutuonyesha kila hatuwezi kuona.
...when we do something wrong our fellow addicts help us to help ourselves by showing us what we cannot see.
86. Sisi wakati mwingine hujipata tumenaswa katika mawazo ya kale.
We sometimes find ourselves caught up in old ideas.
87. Tunahitaji mara kwa mara kukagua hisia na fikra zetu, kama tunataka kukaa sawia na kukua kiroho.
We need to constantly review our feelings and thinking, if we are to stay enthusiastic and grow spiritually.
88. Shauku hii itakuwa msaada kwa ahueni yetu inayoendelea.
This enthusiasm will aid our ongoing recovery.
89. ¶Leo tuna uhuru wa kuchagua.
¶Today we have the freedom of choice.
90. Tunapo fanyia kazi mpango huu kwa kadri ya uwezo wetu, tamaa na ubinafsi huondolewa.
As we work the program to the best of our ability, the obsession with self is removed.
91. Wingi wa upweke na hofu yetu unabadilishwa kwa upendo na usalama wa Ushirika.
Much of our loneliness and fear are replaced by the love and security of the Fellowship.
92. Kusaidia mraibu ambaye bado anateseka ni moja ya uzoefu mkubwa wa maisha tunaotoa.
Helping a suffering addict is one of the greatest experiences life has to offer.
93. Sisi tuko tayari kusaidia.
We are willing to help.
94. Tumekuwa na uzoefu kama huo na kuelewa waraibu wenzetu zaidi ya mtu mwingine anavyoweza.
We have had similar experiences and understand fellow addicts as no one else can.
95. Sisi hutoa matumaini kwa sababu tunajua kwamba njia bora ya maisha ni hakika sasa, na tunatoa upendo kwa sababu.nasi tulipokea bure
We offer hope for we know that a better way of life is now real for us, and we give love because it was so freely given.

96. Njia mpya ni wazi kwetu kunapojifunza jinsi ya kupenda.
New frontiers are open to us as we learn how to love.
97. Upendo unaweza kuwa mtiririko wa nguvu za maisha kutoka kwa mtu mmoja hadi mwingine.
Love can be the flow of life energy from one person to another.
98. Kwa kutunza, kushirikiana, na kuwaomba wengine, tunakuwa sehemu yao, na...
By caring, sharing, and praying for others, we become a part of them, and...
99. ...kwa njia ya kuelewa, kunawaruhusu kuwa sehemu yetu.
...through empathy, allow them to become part of us.
100. Tunapofanya hivi tunapitia uzoefu muhimu ya kiroho na tunabadilishwa.
As we do this, we undergo a vital spiritual experience and are changed.
101. ¶Katika ngazi ya vitendo, mabadiliko hutokea kwa sababu kilicho sawa kwa awamu moja ya ahueni chaweza kosa kuwa kwa ingine.
¶On a practical level, changes occur because what's appropriate to one phase of recovery may not be for another.
102. Sisi daima huachilia kilichofanya kazi kwetu na kuruhusu Mungu atuongoze kwa njia ya awamu ya sasa na yale yanayotenda kazi hapa na sasa.
We constantly let go of what has served its purpose, and let God guide us through the current phase with what works here and now.
103. ¶Tunavyozidi kumtegemea Mungu na kupata heshima binafsi, tunatambua kwamba hatuna haja ya kujisikia bora au duni kwa mtu yeyote;...
¶As we become more God-reliant and gain self-respect, we realize that we don't need to feel superior or inferior to anyone;...
104. ...thamani yetu halisi ni katika kuwa sisi wenyewe.
...our real value is in being ourselves.
105. Heshima yetu binafsi, iliyokuwa kubwa na yakutawala, sasa huchukua kiti cha nyuma kwa sababu tuko katika maelewano pamoja na Mungu wa upendo.
Our egos, once so large and dominant, now take a back seat because we are in harmony with a loving God.
106. Tunaona kwamba tunaishi maisha timilifu, ya furaha na kamilifu tunapoteza mapenzi ya nafsi yetu.
We find that we lead richer, happier and much fuller lives when we lose self-will.
107. ¶Sisi tunakuwa na uwezo wa kufanya maamuzi ya busara na upendo, kulingana na kanuni na maadili yaliyo ya thamani halisi katika maisha yetu.
¶We become able to make wise and loving decisions, based on principles and ideals that have real value in our lives.
108. Kwa kulainisha mawazo yetu na maadili ya kiroho kwamba tunasonga kuelekea, sisi huwa huru kuwa kile tunataka kuwa.
Shaping our thoughts with the spiritual ideals that we are moving toward, we are freed to become who we want to be.
109. Kile tulikuwa tunaogopa, sasa tunaweza kukishinda kwa kutegemea Mungu wa upendo.
What we had feared, we can now overcome through our dependence on a loving God.
110. Imani imechukua nafasi hofu yetu na kutupa uhuru kutokana nasi wenyewe.
Faith has replaced our fear and given us freedom from ourselves.
111. ¶Katika ahueni, sisi pia hungangania shukrani.
¶In recovery, we also strive for gratitude.

112. Tunahisi kushukuru kwa ufahamu wa Mungu unaondelea.
We feel grateful for ongoing God-consciousness.
113. Wakati tunakabiliana na ugumu ambao tunadhani hatuwezi kuushida, tunaomba Mungu atufanyie kile ambacho hatuwezi kufanya sisi wenyewe.
Whenever we confront a difficulty that we do not think we can handle, we ask God to do for us what we cannot do for ourselves.
114. ¶Muamka wa kiroho ni mchakato unaoendelea.
¶A spiritual awakening is an ongoing process.
115. Sisi hupata maoni pana ya ukweli kunavyo kua kiroho.
We experience a wider view of reality as we grow spiritually.
116. Ufunguzi wa akili zetu na uzoefu mpya wa kiroho na kimwili ni ufunguo kwa ufahamu bora.
An opening of our minds to new spiritual and physical experiences is the key to better awareness.
117. Tunavyokua kiroho tunaunganishwa kwa hisia zetu na lengo letu katika maisha.
As we grow spiritually we become attuned to our feelings and our purpose in life.
118. ¶Kwa kujipenda wenyewe, tunaweza kwa kweli kupenda wengine.
¶By loving ourselves, we become able to truly love others.
119. Huu ni muamko wa kiroho ambao huja kwa kuishi mpango huu.
This is a spiritual awakening that comes as a result of living this program.
120. Tunajikuta tukithubutu kuhudumia na kupenda.
We find ourselves daring to care and love.
121. ¶Uwezo wa juu wa akili na hisia, kama vile dhamira na uwezo wa kupenda, ziliathirika kwa kiasi na matumizi yetu ya madawa ya kulevya.
¶Higher mental and emotional functions, such as conscience and the ability to love, were sharply affected by our use of drugs.
122. Ujuzi wa kuishi ulishuswa kiwango cha wanyama.
Living skills were reduced to the animal level.
123. Roho yetu ilikuwa imevunjika.
Our spirit was broken.
124. Uwezo wa kuhisi kama binadamu ukapotea.
The capacity to feel human was lost.
125. Hii inaonekana kukithiri, lakini wengi wetu wamekuwa katika hali hii.
This seems extreme, but many of us have been in this state.
126. ¶Kwa muda, kupitia ahueni, ndoto zetu huwa kweli.
¶In time, through recovery, our dreams come true.
127. Haina maana kwamba sisi huwa matajiri au maarufu.
We don't mean that we necessarily become rich or famous.
128. Hata hivyo, kwa kutambua mapenzi ya Nguvu yetu ya Juu, ndoto huja kuwa kweli katika ahueni yetu.
However, by realizing the will of our Higher Power, dreams do come true in our recovery.
129. ¶Moja ya miujiza ya kuendelea kupata ahueni ni kuwa mwenye mazao, mwanachama mwenye wajibu kwa jamii.
¶One of the continuing miracles of recovery is becoming a productive, responsible member of society.

130. Tunahitaji kutembea kwa makini katika maeneo ambayo yatatuletea kujiinua kwa heshima binafsi kujiinua kiwango na kutawaliwa na wengine ambao kunaweza kuwa vigumu kwetu kushughulikia. We need to tread carefully into areas that expose us to ego-inflating experience, prestige and manipulation that may be difficult for us to deal with.
131. Tumegundua kwamba njia ya kuendelea kuwa na mazao, mwanachama mwenye wajibu kwa jamii ni kuweka ahueni yetu kwanza. We have found that the way to remain a productive, responsible member of society is to put our recovery first.
132. N.A. inaweza kudumu bila ya sisi lakini hatuwezi kuishi bila N.A. N.A. can survive without us but we cannot survive without N.A.
135. ¶Kuishi kwa leo tu, hatuna njia ya kujua nini kitatokea kwetu. ¶Living just for today, we have no way of knowing what will happen to us.
136. Sisi ni mara nyingi twashangaa jinsi mambo kufanya kazi kwa ajili yetu. We are often amazed at how things work out for us.
137. Ahueni tupatayo hapa na sasa, baadaye inakuwa safari ya kusionua. Recovering in the here and now, the future becomes an exciting journey.
138. Kama tungekua tumeandika orodha yetu ya matarajio tulipofika kwa mpango huu, tungekuwa tunajindanganya wenyewe. If we had written our list of expectations when we came to the program, we would have been cheating ourselves.
139. Matatizo ya kukatisha maisha yaka badilishwa kwa furaha. Hopeless living problems became joyously changed.
140. Ugonjwa wetu umekamatwa na sasa chochote kinawezekana. Our disease has been arrested and now anything is possible.
141. ¶Sisi huzidi kuwa na nia-wazi ambayo hufungua mlango kwa mawazo mapya, katika maeneo yote ya maisha yetu. ¶We become increasingly open-minded which opens the door for new ideas, in all areas of our lives.
142. Kupitia kusikiliza wazi, tunasikia mambo ambayo hufanya kazi kwetu. Through active listening, we hear things that work for us.
143. Uwezo huu ni zawadi na hukua tunavyo kua kiroho. This ability is a gift and grows as we grow spiritually.
144. Maisha inachukua maana mpya wakati tunajifungua wazi kwa zawadi hii. Life takes on a new meaning when we open ourselves to this gift.
145. Ili kupokea, lazima tuwe tayari kutoa. In order to receive, we must be willing to give.
- (133.) ¶Narcotics Anonymous inatoa ahadi moja tu na kwamba ni uhuru kutokana na kutumia, suluhu ambayo ilitukwepa kwa muda mrefu. ¶Narcotics Anonymous offers only one promise and that is freedom from active addiction, the solution that eluded us for so long.
- (134.) Sisi tutawekwa huru kutoka magereza yetu binafsi. We will be freed from our self-made prisons.

146. ¶Katika ahueni yetu, mawazo yetu ya burudani hubadilika.
¶In recovery, our ideas of fun change.
147. Sisi tuko huru kufurahia mambo rahisi katika maisha, kama ushirika na kuishi kwa amani na asili yetu.
We are now free to enjoy the simple things in life, like fellowship and living in harmony with nature.
148. Sasa tumekuwa huru kuendeleza kuelewa upya maisha.
We now have become free to develop a new understanding of life.
149. Kwa kutazama nyuma, tunashukuru kwa maisha yetu mapya.
As we look back, we are grateful for our new life.
150. Ni tofauti kabisa na matukio yaliyo tuleta hapa.
It is so unlike the events that brought us here.
151. ¶Wakati tulitumia, tulidhani kuwa tulikuwa na furaha na kwamba wasiotumia walikuwa wamenyimwa furaha hiyo.
¶While using, we thought that we had fun and that non-users were deprived of it.
152. Hali ya kiroho ilituwezesha kuishi kwa ukamilifu, kwa kuwa na shukrani jinsi tulivyo na kwa kile tumefanya maishani.
Spirituality enables us to live to the fullest, feeling grateful for who we are and what we have done in life.
153. Tangu mwanzo wa ahueni yetu, sisi tumegundua kwamba furaha haitokani na mali, lakini hutoka ndani yetu sisi wenyewe.
Since the beginning of our recovery, we have found that joy doesn't come from material things, but from within ourselves.
154. Tunaona kwamba wakati sisi tunapoteza tamaa ya ubinafsi, tuna uwezo wa kuelewa nini maana ya kuwa na furaha, tabasamu na uhuru.
We find that when we lose self-obsession, we are able to understand what it means to be happy, joyous, and free.
155. Furaha isiyoelezeka inatokana na kushiriki kutoka moyoni; hatuhitaji tena kudanganya ili kukubalika.
Indescribable joy comes from sharing from the heart; we no longer need to lie to gain acceptance.
156. ¶Narcotics Anonymous inawapa waraibu mpango wa ahueni ambao ni zaidi ya maisha bila madawa ya kulevya.
¶Narcotics Anonymous offers addicts a program of recovery which is more than just a life without drugs.
157. Si tu kwamba hii njia ya maisha ni bora kuliko kuzimu tulioishi, ni bora kuliko uhai wowote ambao sisi tuliwahi kujua.
Not only is this way of life better than the hell we lived, it is better than any life that we had ever known.
158. ¶Tumeona njia ya kutokea, na sisi tunaona inafanya kazi kwa wengine.
¶We have found a way out, and we see it work for others.
159. Kila siku mengi zaidi itafunuliwa.
Each day more will be revealed.