

The Youth and Sangat Write

This section contains the personal contributions of members of the Sangat in the form of personal experiences and stories about Sikhi. We thank all the contributors and hope readers enjoy reading them as we have. Editor.

Our Gurdwara

Before our Gurdwara started in 1997, our sangat used to go to Gurdwara Sahib Milford. We started in our homes, and then moved to a rented house in 62 Summer Street, then to 251 Highland Ave, and eventually to 76 Central Street. Finally, after going through many obstacles, we purchased 226 Mystic Avenue and converted it to our permanent Gurdwara.

On Jan 11, 2004, the new premises were inaugurated. It was done by the sangat as represented by Sardar Jaspal Singh Pabla as president of the Gurdwara in the presence of Panj Pyares. As Guru Granth Sahib Ji entered into the Gurdwara, the sangat lined on both sides of the red carpet welcoming the Guru with a shower of rose petals. At the same time, the Guru Nanak Darbar Kirteni Jatha did Kirten in the Diwan. When the Ceremony was over, the glow on the faces of the Sangat reflected

satisfaction on finally having our own Gurdwara. **Manpreet Kaur Pabla.**

Good Wishes and Regards

I am very glad to know that Gurdwara Guru Nanak Darbar 226 Mystic Avenue Medford is publishing a magazine on the completion of one year in its own Guru Ghar. I came here in 1998 and saw that weekly Kirten used to be organized at Highland Avenue and the holy Guru Granth Sahib was kept in a house at 24 Appleton Street Somerville. The Sikh Sangat has great respect for the teaching of Guru Granth Sahib and greatly wished to have the own building for the Gurdwara. So finally in 2003 with the efforts of Sangat, Gurdwara was shifted in its own building. I congratulate the management and all the Sangat for their all out efforts in making this Gurdwara a great success in a very short period. With good wishes and kind regards.

Resham Singh

New Gurdwara is More Interesting.

My experiences in the new gurdwara are much more interesting than the old gurdwara. My experiences in the new gurdwara are Kirten (shabads), doing sewa, and Punjabi class. I am interested in

Kirten because I like to sing the shabads along with the jatha. I am interested in doing sewa because it is fun helping other sewadars. In the Sunday class I like to do shabads, play games, and learn new things. I'm also interested in Punjabi class. There are two Punjabi classes. One is in the library and the other one is in the conference room. One class is for the little kids and the other class is for older kids. Both classes do different things in different order. When we have free time left we play games, read stories, or sing shabads. **Shaminder Kaur Pabla.**

I like Our New Gurdwara.

Now that we have our own Gurdwara and Karminder uncle is here, our Gurdwara activities and program have become worthwhile. Thanks to uncle Ji for teaching the children Kirten because now every Sunday after the Panj Banea and Sukhmani Sahib, we children do Kirten for an hour. Raghbir Bhaji conducts the parallel diwan in the Small Darbar. Here we learn Shabads, get information about Sikhi and are given a chance to ask questions. After langgar Raghbir Singh, Gurinder Singh, Baljeet Kaur, Satvir Kaur and Gurpreet Kaur teach us Punjabi.

I like our new Gurdwara very much. For one, there is room for the whole sangat to sit comfortably. Secondly, there is so much going on

for children. Third, we have our own Kitchen.

I started by attending Milford Gurdwara. It was far, but my family went every week. In our Gurdwara, my first activity was to join the Kirten Class. I was inspired to do so by my grandfather Sardar Jarnail Singh Ji Pabla. I joined together with my cousin, Kirenjot Kaur. Then I joined the Punjabi class. **Manpreet Kaur Pabla**

This is a Great Gurdwara

When I first came to the Gurdwara, my parents signed me up to learn Kirten. The class was good. I learnt shabads and made a lot of friends.

About a month later, we had Vesakhi. I signed up for three activities: Kirten, Sudh Paath and Baana Competition. I did my best, but got second place in Paath. A few months after that we had a Samelan Camp. It was fun and exciting. We learned about our Gurus and had fun playing games.

I got a trophy for doing Paath in the Samelan. My favorite game was the three-legged race. I had a partner. We went very fast, and came in second. It was fun.

This Vesakhi we are having so many competitions. We are having so much fun. So many participants are taking part. In this Gurdwara you can learn about Sikh religion. I

think this is a great Gurdwara.
Gursharan Kaur Gill.

The Difference

There is a lot of difference in the two Gurdwaras. The new gurdwara is way bigger than the old one. There was no kitchen in the old gurdwara and there is a big kitchen in the new gurdwara. There are two offices and an apartment on the first floor, including the langgar hall. The old Gurdwara didn't have a langgar hall, but it did have an office. On the second floor of the new Gurdwara there are four rooms, which are, the: library, conference room, storage room, and the small darbar. There are two floors in the new Gurdwara and the old Gurdwara had one floor. I like the new Gurdwara. **Shaminder Kaur Pabla**

I Love the Competitions.

I became interested in joining the Gurdwara on the day of the Opening Ceremony. The month after the Opening, I joined the Kirten Class and signed up for Tabla. After I learned some basic Tabla taals, I took part in the 2004 Vesakhi Tabla competition. I also took part in the Shudh Paath and Vesakhi Story Telling competition. I was not able to get the top spot in Tabla or Paath, but I emerged champion in the Story Telling.

In the summer of the same year, I participated in the Samelan. Soon after that I joined the Punjabi Class in an attempt to learn the language. Now its been a year since I joined the Gurdwara. My goal is to shine in all the competitions I take part in Vesakhi 2005. **Saminder Singh Gill**

Guru Jee

In Your feet,
Is all the Sukh,
In Your feet,
There is no Dukh.

In Your feet,
You are my protector,
In Your feet,
What pain can occur?

In Your feet,
You control the five,
In Your feet,
You keep me alive.

In Your feet,
I commit no crime,
In Your feet,
I don't worry about time.

Under Your feet,
I become happy and free,
Please take me into Your feet,
Dhan Dhan Sri Guru Granth Sahib
Jee.

Jagjot Kaur.

Guru Nanak's Muslim Friend.

In 1485 Sri Guru Nanak Dev Ji took up, at the insistence of his brother-in-law, the appointment of an official in charge of the stores of Daulat Khan Lodhi, the Muslim ruler of the area at Sultanpur. Here he came into contact with Mardana, a Muslim minstrel (Mirasi) who was senior in was born in 1469 in Talwandi, a village in the Sheikhpura district, 65 kms west of Lahore. His father was a village official in the local revenue administration. Their friendship lasted the lifetime of Bhai Mardana. It was a friendship that was beyond age, caste, creed and religion. Guru Nanak called him Bhai – meaning brother - to denote equality between the two. The Guru included one shabad of Bhai Mardana in Gurbani. The Shabad appears in the Guru Granth Sahib. **Pardeep Singh**

The Khalsas.

We Are the Khalsa
Mighty Mighty Khalsa.
People Want to Know
Who We Are
Where We Come From
And What We Do
So We Tell Them
We Are the Khalsa
Mighty Mighty Khalsa
Brave and Strong Khalsa
Bhavnek Singh

Daswandh.

The Sikhi of the Gurus preached the need for voluntary offerings for the common cause and the sharing of one's earnings on a systematic and regular basis. Every Sikh is thus supposed to contribute ten percent of his income to the Guru's work. The Gurdwara affords the Sikh an opportunity to use such funds wisely for Dharam Parchaar and community activities. **Jaspreet Singh.**

Sacrifice

They are the Sikhs, who gave their heads
Just so that we Sikhs can hold ours high.

They are the Sikhs who gave up their lives
Just so that we Sikhs can be alive.

They are the Sikhs who saved Sikhi
Just so that we Sikhs can be proud of Sikhi.

They are the Sikhs who fought with courage
Just so that we Sikhs can live with courage.

They are the Sikhs who fought till death
Just for Sikhi so we can enjoy Sikhi.

Baldeep Kaur Pabla.

Doing the needful.

World-renowned Kirtenia, Prof. Darhsan Singh Ji, while performing Kirten once said that we need to do the needful for WAHEGURU.

If I want a soft drink I have to pay for it. Someone set a price for the flavored water and I pay happily. But I hardly think of the creator of water, which is basis of coke and so, many other things that I pay for. I pay for a fan, which directs wind towards me, but I don't care much for the creator of wind. Human beings made coke and fans and asked for money in return.

GOD created the elements and never asked for anything in return and I never did anything in return. I don't respect nature and don't give anything to the beautiful Kudrat of WAHEGURU. GOD created humans and I never returned anything to humanity. It is time for me to stand up and do the needful.

Once there was a Sardar Sahib who worked hard to do the best for his children. He worked hard so that they could get whatever they wanted. He gave up his meals so that they could eat properly. He worked without caring of his health so that his children could lead a healthy life. But when his children grew up they became ungrateful causing pain and hurt to their father.

Think of the numerous sacrifices that our forefathers made

in the name of Sikhi. Some got their scalps removed and some were burnt alive. Some were put into boiling water and some were made to sit in sand being heated on fire. Some got their joints broken. Some were sawn alive. Some were cut up limb by limb and some were crushed between the wheels. Some were trampled by mad elephants and some made to fight with tigers. Some got blown up by cannons and some got their children killed and threaded along their neck. Some were crushed under heavy boulders put on their bodies. Some were buried alive and some were stacked alive in walls. Sri Guru Gobind Singh Ji lost each and every member of his family. And what do we give to them in return?

They got their scalps removed so that we could keep our hair. They got their joints crushed so that we could have ours to tie our jooras and turbans properly. They lost their families so that we could live happily like a big family. They lost their loved ones so that we could achieve love amongst us and live like brothers and sisters. They helped us so that we could help others. They nurtured our childhood so that we could respect their elderliness.

Sikhism places a premium on the notion of gratefulness. Lest we forget. Lets be grateful and thankful. Lets stand up and let's do the needful. **Anonymous.**

Peer Budhu Shah

Peer Budhu Shah was from Sadhaura; a village not far from Paonta Sahib. He was a faqir and was respected and loved by the Hindus and Muslims equally. He was a landlord and had many disciples who were always at his call. He always helped the needy and the poor and served with humility.

He was also an admirer of Guru Nanak Dev Ji. When He came to know that Guru Nanak's 'Gaddi' was now occupied by Guru Gobind Singh Ji and was near by, he took some of his followers and proceeded towards Punta. When he reached the Gurus Diwan, he sat down to listen to the Kirten, but his pride did not let him bow down to the guru. The guru who has the power of knowing our inner thoughts invited the peer to come and be seated next to Him.

After the morning session of the prayer was over Peer Budhu Shah asked the guru "I have lived a life of austerities and I have read many holy books but I haven't attained God. My mind asks me again and again how I can obtain bliss and how I can achieve unity with god." The guru said "Peer Ji! God lives within us. Due to our ego and ignorance we don't realize that what we truly want lies within us. We love our property, family, followers and dignity.

The wall we have of our ego and dignity comes between almighty and ourselves. Some worship idols and stones some make pilgrims to holy sites and some worship tombs and graves. This type of worship only strengthens our wall of pride and ego.

But when we conquer our ego and learn to live according to God's will the wall falls and we attune ourselves to the Lord."

These words touched the heart of Peer Budhu Shah. The screen of ego that once separated him from almighty had now fallen, and falling at the Gurus feet he said "I have seen the divine light for which I wondered high and low, hither and thither. Today I have achieved my goal." Peer Budhu Shah was completely conquered and became the perpetual disciple of the guru. **Sandeep Kaur**

The Guru Built our Gurdwara.

A few years ago, my mummy and daddy took my two-year-old sister and me to Millis Gurdwara. It took so long to get there. My sister cried and I complained that the Gurdwara was too far. My daddy told me to ask Waheguru to build a Gurdwara near our house. Waheguru has done that. Thank you Waheguru. **Brejvinder Singh.**

Karminder Singh

One very cool thing that he did was he started the Kirten classes. Before we started doing the Vaja and the Tabla we usually didn't come to the gurdwara. We would either come and listen to path and leave or just not come. Now we can come and do something related to the Guru and his home. He teaches Tabla and the Vaja. He is very skilled himself. I can tell you that it is very fun because I myself am a student of his. The best thing is that by doing Kirten you are learning about your god. Another thing that he does is the Katha. He does it every Sunday after the kids do the Kirten on the stage. After the children do Kirten they go to the small darbar and talk about what you are suppose to do in the gurdwara. The children go there because they are too young to understand Karminder uncle's Katha. I sometimes stay back to listen to his Katha and I think that he does really well because he gives lots of details and he says it in Punjabi and English so everyone knows what he is saying **KIRANJOT KAUR.**

The Punjabi Class

Have you ever wondered what kids do in Punjabi class? Well I can tell you because I myself am a

student there. There are two different classes, one for younger children and one for older ones. The younger kid's teachers are Satvir and Gurpreet Kaur. So far, they have learnt the whole Punjabi alphabet and are starting to learn the lag-matras. I interviewed a couple of people from the younger class. Bhavnek Singh said he likes Punjabi class a lot. Another person I interviewed was Aman Pabla. She said it's not so fun. The second class is for older kids. I am in that class so I can tell you all about it. The teachers are Gurinder Singh and Raghbir Singh. So far, we have learnt the Punjabi alphabet, the lag-matras, and now we are learning grammar and how to write essays. When a person from this older class fails to do something he/she is sent back to the younger children's class. I interviewed a couple of people in this class too. Gursharan Kaur gill. She said she likes it and it is fun except for the homework. Another person was Kiranjot Kaur. She said she loves taking classes and she likes the homework.

Now, the history of Punjabi classes. In this paragraph I will tell you all about how Punjabi classes started. Karminder Singh was the person that had the idea of Punjabi classes, but Satvir and Gurpreet Kaur were the people that prepared everything. The classes started on June 20,2004. The children attend Punjabi classes so that they can read,

write, and understand Punjabi. The classes used to be on Saturdays, but then they changed them to Sundays.

RUPINDER KAUR

The Sunday Class

What do we do in Sunday class you ask? Well, I can tell you all about it. I can tell you about the history and what we have learnt so far. The Sunday Class is also called the Small Darbar. It is conducted from 12 noon till 12.45pm every Sunday. We go to Sunday class because we are too young to understand all that goes on in the main darbar. In Sunday class we learn how to sit, stand, and take part in the activities that go on in the main darbar. We also learn about Sikhi. So far, we have learned about the panj piare, the char sahibzadas, and a lot of new words. We also have quizzes and two – teamed games. I interviewed a couple of people and asked them if they liked Sunday classes or not. Manpreet Kaur Pabla she said it is fun and she really likes it. Another person, Kiranjot Kaur and she said she enjoys it. After I interviewed these people.

Time for a little bit of history. Again this was a class that Karminder Singh had planned. Its aim was to prepare the children for what goes on in the main darbar.

RUPINDER KAUR

Gurdwara Guru Nanak Darbar

Schedule of Sunday Program.

8.30 am

Recital of Nitnem Banees

9.30 am

Recital of Sukhmani Sahib

10.30am

Kirtan by Gurdwara's
Children Jatha

12 noon

Kirtan and Katha by Bhai
Karminder Singh

12.45 pm

Ardas
Hukumnama

1.15 pm

Degh followed by Langgar

2.30 pm

Sewa
Dishes & General Cleaning