

# SFV VOICE



*Connecting the Sikh Foundation of Virginia Community*

## Fall 2021

(May 2021 – November 2021)



**SIKH FOUNDATION OF VIRGINIA**



7250 OX Road, Fairfax Virginia 22039  
A non Profit Religious Organization  
703 323 8849

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## Chairman's Foreword - Amarjit Singh Riat

### **Sadh Sangat Ji, Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh!**

I would like to offer my sincere and humble thanks to the Sadh Sangat and the Board of Trustees for giving me the opportunity to serve as Chairman of our beloved organization, the Sikh Foundation of Virginia (SFV). With Waheguru Ji's blessings, we have been able to keep the Gurdwara Sahib open and functioning during the COVID-19 situation. I would like to thank the Sadh Sangat, Board of Trustee (BOT) and our respected Bhai Sahibans for their diligent work during this pandemic. We have been following the legal requirements set by the state and local authorities. I would like to take this opportunity to thank Bibi Jasvir Kaur ji for providing free COVID-19 vaccinations to approximately 500 members of the community at the Gurdwara Sahib Premises.

Now, that the COVID-19 situation has improved and local authorities have relaxed the regulations, the BOT have decided to extend our regularly scheduled diwan times from November 1, 2021. Also, as desired by our Sangat, the BOT has now approved to follow the SPGC calendar for the celebration of Gurpurbs at SFV starting January 1, 2022.

Due to COVID 19 situation, especially as it pertains to young children, the Gurmat School will continue to function online to provide education to the students in a safer way. I am thankful to all the volunteers for their services. We are a non-profit religious organization under regulation 501 (c)(3); consequently, we will be functioning as a fully compliant "not for profit" organization. We will conduct no political activity and support no political campaign.

The Gurdwara Sahib premises are in excellent shape. Required maintenance and inspections are performed regularly and in a timely fashion. The local Fire Marshal and the Health Department regularly inspect the premises and, to my knowledge, we have never been cited for any Code violation.

Soon we will be paving and grading the parking lot, we are working on the details of the project. I will share with you timely information as we move ahead with the project.

Sadh Sangat Ji the Gurdwara Sahib belongs to you, I am requesting all of you to please continue supporting the Sikh Foundation of Virginia with your Seva - with *Tan, Man and Dhan*. With Waheguru blessings and Sadh Sangat's support, and participation we will continue to aptly serve our community.

## Secretary's Report: Manjit Singh Taneja

With Waheguru's blessings and support of our Sadh Sangat, Gurdwara Sahib is running well. We have continued our regular diwans on Thursdays and Sundays. Due to Covid-19 concerns, the SFV management had modified the diwan timings. Thursday's diwan timings were changed to 7:00pm – 8:00 pm and Sunday's from 10 am to 12:00 pm. This required a major change from having the Asa Di Vaar program in the Sunday morning and a regular diwan from 11:00 am to 12:45 pm, to a single combined diwan, starting from 10:00 am and ending at 12:00 pm. Due to Covid-19 spread and concerns, SFV management continued the live streaming of the diwans to ensure the Sadh Sangat that could not be physically present at the Gurdwara can still be a virtual part of the Sadh Sangat, Streaming of all diwans continues via YouTube and Face book platforms.

As time moves on, we have been noticing a steady increase in Sadh Sangat's attendance at the Gurdwara, both in the Thursday and Sunday's diwans. Participation of Sadh Sangat in Langar seva also continue to increase. Functions being held at the Gurdwara are also seeing an uptick. Twenty three weddings have been booked so far, this year. Fifteen Akhand Paths had been planned. Six had taken place at the Gurdwara and the

remaining at the residences of the Sadh Sangat. 15 Kirtans, including 5 at SFV and 10 at the residences of Sadh Sangat have also already taken place.

Sri Guru Nanak Sahib's Gurburab is on November 19<sup>th</sup>. We will be celebrating this Purab on Friday, Nov. 19 as well as on Sunday, Nov. 21<sup>st</sup>). As we did during the 550<sup>th</sup> Prakash Purab last year, we would like to continue with that tradition and take 10 minutes every Sunday to talk about Guru Nanak's legacy this year as well (and, Waheguru willing, in the years to come.

After due considerations to streamline our weekly scheduled Diwaans to better suit Sangat's needs, the SFV management has revisited the schedules, and decided to extend the programs starting November 1, 2021. SFV management has announced the following changes in Sunday and Thursday diwans:

- a) Regular Sunday Dewans be held from 10:00am to 12:30pm.**
- (i) Dewan would start with Asa Di Var start from 10:00am to 11:20am, followed, without break, by Katha and/or Shabad kirtan by Sangat members for about 20 minutes and then by the resident/invited Jatha(s) with Samapati and Ardas at 12:30pm.
  - (ii) There will be no separately sponsored Langar Seva (Parshadas, Poori/Chhole, etc.) after Asa Di Vaar. Family sponsoring Sunday Langar will provide tea, light snacks, etc, starting at 10:00am, followed by regular Langar after the Samapati of Sunday Dewan.
- b) Regular Thursday Dewans be held from 7:00pm to 8:30pm.**
- (i) Dewan would start with Sodhar Rehras Sahib path from 7:00pm to 7:30pm, followed by Katha and/or Shabad kirtan by Sangat members and/or the resident/invited Jatha(s) with Samapati and Ardas at 8:30pm.
  - (ii) Family sponsoring Thursday Langar will provide tea, light snacks, etc, starting at 7:00pm, followed by regular Langar after the Samapati of Thursday Dewan.

Further, timings will be adjusted on Gurburabs and other special dewans, as necessary.

SFV management continues to request our Sadh Sangat to stay safe and follow prescribed practices to distance the Covid-19. Sadh Sangat Ji, if you have any medical question, please contact your physician. If you need additional information or guidance regarding COVID-19 good practices, please contact SFV management.

## Treasurer's Report: Harjit Singh

SFV financial accounts are maintained on a Calendar Year basis. Covid-19, partial closure of Gurdwara Sahib last year, and less number of Sadh Sangat visiting the Gurdwara - did effect the donations however, since most people have been vaccinated and are following social distancing and other Covid-19 protocols, there has been an uptick in Sangat visits, and Gurdwara is getting closer and closer to the normal.

When we compare Gurdwara's financial situation to the last year, things are getting better. Number of marriages, special Kirtans at Gurdwara Sahib, as well as personal residences have also increased. That has also led to an uptick in our donation collections. We thank the Sadh Sangat for their Seva and dedication.

We also request and suggest you to participate in the monthly direct deposit Sewa. Please contact me for any additional information.

## 21st Century Mission and Vision for the SFV: **Surjeet S. Sidhu**

Starting several years back, the Board of Trustees (BOT) of the Sikh Foundation of Virginia (SFV) embarked upon a journey to crystallize the mission for the SFV in the current century moving forward. The idea was to visualize the needs and requirements of the community within the confines of the broad objectives outlined in the SFV constitution, and to further define the goals to achieve with an outline of steps required to accomplish the same.

For the above purpose, BOT constituted a three-member committee from within its members. Though initially the pace of progress was slow, the broad objectives of including more women and youth in the board as well as in various committees was nonetheless pursued with discernible results. However, more recently BOT felt the need to accelerate and formalize this process and, at the same time, broaden the input by including Sangat members in the committee.

While the vision primarily relates to the objectives in the SFV constitution, goals cover a much broader range:

- **Ensure adequate oversight and management of SFV premises, programs, and services at all times**  
(Undertaking succession planning and mentoring of potential leaders, especially 40-50 yrs. old adults, including women, and 30-40 yrs. old youth; Ensuring involvement and support of SFV elders and former leaders.)
- **Establish Gurdwara Sahib as a learning center**  
(Gurmat School for youth, and programs for learning Punjabi, English, and Gurmat, for various individuals and groups in SFV Sangat.)
- **Ensure adequate and stable funding**  
(Through prudent management of financial resources, fund-raising for capital investments, etc.)
- **Ensure high-quality services for special groups in the Sangat (Youth, Seniors)**  
(Suitable content and processes for serving youth, seniors, and other community members requiring special help.)
- **Serve as ambassador for the Sikh community**  
(Engagement with other faith-based and associated/secular organizations.)
- **Serve as a SFV community center**  
(Periodically arrange community programs, such as health fairs, picnics, and other gatherings to serve the common good.)
- **Attain leadership role among local Sikh organizations**  
(Through collaboration on Sikh affairs with other Gurdwaras in DC Metro area, and possibly in North America.)

The committee has been meeting periodically and plans to submit its report to the BOT in the next few months. We would welcome, in fact, encourage comments from Sangat regarding the above objectives and goals, and the required programs to achieve those goals. Comments can be through informal discussions with the coordinator of this committee (Surjeet S. Sidhu), chairman, or any other member of the Board. You can also submit written comments and suggestions to the SFV address. We'll appreciate if the comments/suggestions could be made by December 31, 2021. Within the constraints and resources of the SFV, the committee report would prioritize various implementing steps, over the next 5-10 years horizon, to realize the achievable goals. The committee envisions the "Mission and Vision Report" to be a living document that would need to be updated periodically, in cognizance of the prevailing circumstances.



# SFV Key Achievements

## **Gurmat School - Paramjit S. Sachdeva**

The Gurmat School has operated very well in 2020 and 2021 despite the Covid-19 pandemic. Thanks to the commitment and creativity of its teachers and students, and in accordance with guidelines issued by the Governor of Virginia, CDC and Fairfax County, the SFV school seamlessly transitioned in September 2020 from in-person to fully-virtual learning for all students. The school's coordinator Surinder Pal Singh Sachdeva and all school teachers and counselors, as well as students and their parents, deserve our sincere gratitude for this commendable progress. After the success of the virtual Gurmat school during the past year, regular sessions for the year 2021-2022 commenced on 12 September 2021. The school plans to continue with the virtual sessions until the situation is considered completely safe to hold in-school activities. We'll monitor any developments or change in official guidance. Students are welcome to join the sessions even if they don't live near the SFV Gurdwara Sahib.

The schedule for all groups is: Every Sunday - 3:00 pm to 4:30 pm (except Holidays). The school calendar was provided during the first session. There are four age-based groups: Level I (6-9 years), Level II (10-12 years), Level III (13-15 years), and Level IV (16-21 years). Currently we have about 25 students, mostly in Levels I and II. Since Level III and IV youth prefer multi-day Youth Camps, we plan to organize special Camps for them every semester.

To make virtual learning more effective, this year we are participating on a trial basis in an online structured curriculum set by Sikhya Academy (<https://sikhyaacademy.org/>). The online system is built on Schoology, a platform that is already being used by 40 million students worldwide, including the public school systems in Fairfax and Loudon counties. The Sikhya curriculum is well known, and is utilized in many Gurmat/Khalsa Schools nationwide.

Parents and anyone interested to learn more about the platform were invited to join our first virtual session on September 12. We explained the new system and discussed how together we could make this a great opportunity to teach Gurmukhi and Gurmat to SFV youth. The virtual platform allows customization of the content and pace of learning to suit differences in students' needs and capabilities.

Starting this year, Kuldip Singh will be serving as the Gurmat School Coordinator. He has been a valuable counselor for more than 4 years, and over the years has shown utmost dedication and commitment to Gurmat School activities. Kuldip Singh is young, energetic, tech-savvy, and full of creativity. With the changing dynamics in Gurmat education and virtual learning, we believe that he will be able to steer the school to the next milestone. As in previous years, the Gurmat School's curriculum will focus on learning Gurmukhi (reading, writing, and speaking), reading and understanding Gurbani, understanding Sikhi beliefs, and Sikh history. SFV is fortunate that a team of experienced and dedicated teachers – primarily Kuldip Singh, Barinder Kaur Deu, Manpreet Singh Behniwal, and Surinder Pal Singh Sachdeva – continue to provide very valuable service to the School and its students.

# ਸਿੱਖ ਫਾਊਂਡੇਸ਼ਨ ਆਫ ਵਰਜੀਨੀਆ ਦਾ ਸਲਾਨਾ ਯੂਥ ਗੁਰਮਤਿ ਕੈਂਪ ਸਫਲਤਾਪੂਰਨ ਸੰਪੂਰਨ ਹੋਇਆ



ਵਰਜੀਨੀਆ (ਸੁਰਿੰਦਰ ਗਿੱਲ) - ਸਿੱਖ ਫਾਊਂਡੇਸ਼ਨ ਗਏ।

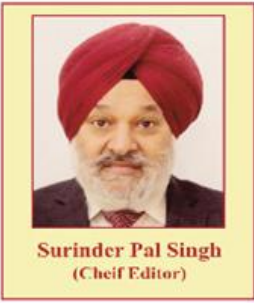
ਆਫ ਵਰਜੀਨੀਆ ਦਾ ਸਲਾਨਾ ਯੂਥ ਗੁਰਮਤਿ ਕੈਂਪ 17 ਜੁਲਾਈ 2021 ਨੂੰ ਸੰਪੂਰਨ ਹੋਇਆ। ਜੋ ਕਿ 12 ਜੁਲਾਈ 2021 ਤੋਂ ਸ਼ੁਰੂ ਹੋਇਆ ਸੀ। ਇਸ ਸਾਲ ਇਹ ਕੈਂਪ ਔਨਲਾਈਨ ਹੀ ਲਗਾਇਆ ਗਿਆ। ਇਸ ਕੈਂਪ ਵਿੱਚ 6 ਸਾਲ ਤੋਂ ਲੈ ਕੇ 21 ਸਾਲ ਤੱਕ ਦੇ 38 ਬੱਚਿਆਂ ਨੇ ਭਾਗ ਲਿਆ। ਇਸ ਸਾਲ ਕੈਂਪ ਦੇ ਦੌਰਾਨ ਬੱਚਿਆਂ ਨਾਲ ਗੁਰਮਤਿ ਜੀਵਨ ਦੇ ਵਿਸ਼ਿਆਂ ਉੱਤੇ ਗੁਰਬਾਣੀ ਦੇ ਅਧਾਰ ਤੇ ਵਿਚਾਰਾਂ ਸਾਝੀਆਂ ਕੀਤੀਆਂ ਗਈਆਂ। ਕੈਂਪ ਦੇ ਦੌਰਾਨ ਬੱਚਿਆਂ ਵਲੋਂ ਹਰ ਸ਼ਾਮ ਨੂੰ ਔਨਲਾਈਨ ਸੁੰਦਰ ਦੀਵਾਨ ਸਜਾਇਆ ਗਿਆ। ਜਿਸ ਵਿੱਚ ਰਹਿਰਾਸ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ, ਕੀਰਤਨ, ਅਰਦਾਸ ਤੋਂ ਉਪਰੰਤ ਹੁਕਮਨਾਮਾ ਲੈ ਕੇ ਭੋਗ ਪਾਏ

ਇਸ ਕੈਂਪ ਵਿੱਚ ਗੁਰਮਤਿ ਸਕੂਲ ਦੇ ਕਾਉਂਸਲਰਾਂ ਤੋਂ ਇਲਾਵਾ ਰੁਬਿਨ ਪਾਲ ਸਿੰਘ (ਖਾਲਸਾ ਸਕੂਲ, ਜੀ. ਐੱਨ. ਐੱਫ. ਏ, ਮੈਰੀਲੈਂਡ), ਹਰਮਨ ਸਿੰਘ ਪੰਧੋਰ (ਕਨੇਡਾ), ਮਨਪ੍ਰੀਤ ਸਿੰਘ (ਨਿਊਜਰਸੀ), ਮਨੀਤਪਾਲ ਸਿੰਘ (ਕਨੈਕਟੀਕਟ), ਗੁਰਪ੍ਰੀਤ ਸਿੰਘ ਬਰਾੜ (ਐਕਟਿਵਿਸਟ, ਸਟਿਰਲਿੰਗ, ਵਰਜੀਨੀਆ) ਅਤੇ ਇੰਦਰਪ੍ਰੀਤ ਕੌਰ (ਸਿੱਖ ਕੌਆਲਿਸ਼ਨ, ਨਿਊਯਾਰਕ) ਨੇ ਉਚੇਚੇ ਤੌਰ ਤੇ ਹਾਜ਼ਰੀ ਭਰੀ। ਕੋਵਿਡ-19 ਦੇ ਚਲਦਿਆਂ ਉਮੀਦ ਨਹੀਂ ਸੀ ਕਿ ਇਹ ਕੈਂਪ ਪੂਰੀ ਤਰ੍ਹਾਂ ਲਗ ਪਾਏਗਾ, ਪਰ ਸਤਿਗੁਰ ਦੀ ਕਿਰਪਾ ਸਦਕਾ ਇਹ ਕੈਂਪ ਵੀ ਹਰ ਸਾਲ ਦੀ ਤਰ੍ਹਾਂ ਬਹੁਤ ਲਾਭਵੰਦ ਹੋ ਨਿੱਬੜਿਆ।

## Annual Picnic 2021: Sarbjit Singh Kochhar

Annual picnic was held at the Burke Lake Park on September 25<sup>th</sup>. It is organized by SFV board members for the community. Over 150 people attended. It was an opportunity to meet old and new friends. The weather was perfect for outdoor fun. Food was in plenty and there was a lot of variety as well for each generation. And of course the finale was fresh tea for everyone.





Surinder Pal Singh  
(Chief Editor)

Gagan Damama

ਮੁੱਖ ਸੰਪਾਦਕ : ਸੁਰਿੰਦਰ ਪਾਲ ਸਿੰਘ

# ਗਗਨ ਦਮਾਮਾ

ਸਾਲ : ਚੌਥਾ

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## ਕੋਵਿਡ-19 ਦੇ ਵਿਘਨ ਤੋਂ ਬਾਅਦ ਵਰਜੀਨੀਆ ਦੀ ਸਿੱਖ ਫਾਊਂਡੇਸ਼ਨ ਦੀ ਸਾਲਾਨਾ ਪਿਕਨਿਕ ਖੁਸ਼ੀ ਤੇ ਉਤਸਾਹ ਨਾਲ ਮਨਾਈ



ਵਰਜੀਨੀਆ (ਸੁਰਮੁਖ ਮਾਣਕੂ) - ਸਿੱਖ ਫਾਊਂਡੇਸ਼ਨ ਆਫ ਵਰਜੀਨੀਆ (ਐੱਸ. ਐੱਫ. ਵੀ.) ਪਿਛਲੇ ਕਈ ਸਾਲਾਂ ਤੋਂ ਹਰ ਸਾਲ ਆਪਣੀ ਸਾਲਾਨਾ ਪਿਕਨਿਕ ਆਯੋਜਿਤ ਕਰਦੀ ਆ ਰਹੀ ਹੈ। ਇਸ ਤੋਂ ਪਹਿਲਾਂ ਕਿ ਉਹ ਕੋਵਿਡ-19 ਦੇ ਵਿਗਾੜ ਨੂੰ ਰੋਕ ਦੇਵੇ, ਇੱਕ ਸਾਲ ਦੇ ਵਕਫੇ ਤੋਂ ਬਾਅਦ, ਐੱਸ. ਐੱਫ. ਵੀ. ਨੇ 25 ਸਤੰਬਰ 2021 ਨੂੰ ਬੁਰਕ ਲੋਕ ਪਾਰਕ ਵਿੱਚ ਆਪਣੀ ਬਹੁ-ਉਡੀਕੀ ਗਈ ਸਾਲਾਨਾ ਪਿਕਨਿਕ ਦਾ ਆਯੋਜਨ ਕੀਤਾ। ਸੰਗਤ ਵੱਲੋਂ ਭਰਵਾਂ ਹੁੰਗਾਰਾ ਮਿਲਿਆ ਕਿਉਂਕਿ ਬੱਚਿਆਂ ਤੋਂ ਲੈ ਕੇ ਬਜ਼ੁਰਗਾਂ ਤੱਕ ਦੇ ਲਗਭਗ 120 ਸੰਗਤ ਮੈਂਬਰਾਂ ਨੇ ਵੱਖ-ਵੱਖ ਗਤੀਵਿਧੀਆਂ ਵਿੱਚ ਹਿੱਸਾ ਲਿਆ। ਟਰਸਟੀ ਬੋਰਡ ਦੇ ਮੈਂਬਰਾਂ ਦੁਆਰਾ ਹਰ ਸਾਲ ਲੋਕਾਂ ਨੂੰ

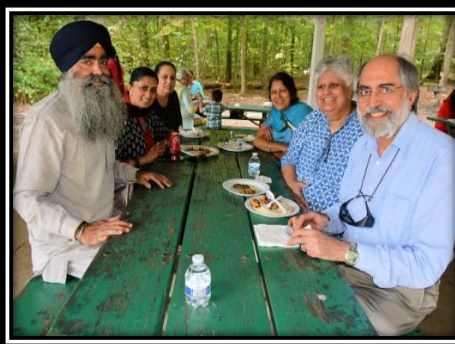
ਤਿਉਹਾਰ ਦੇ ਮਾਹੌਲ ਵਿੱਚ ਇਕੱਠੇ ਹੋਣ ਦਾ ਇੱਕ ਮੌਕਾ ਪ੍ਰਦਾਨ ਕਰਨ ਦੀ ਇਹ ਕੋਸ਼ਿਸ਼ ਕਰਦੀ ਹੈ ਤਾਂ ਜੋ ਮਨੋਰੋਜਨ ਕਰਦੇ ਹੋਏ ਉਨ੍ਹਾਂ ਦੀ ਭਾਈਚਾਰਕ ਸਾਂਝ ਨੂੰ ਹੋਰ ਮਜ਼ਬੂਤ ਕੀਤਾ ਜਾ ਸਕੇ। ਇਸ ਸਾਲ ਸਤੰਬਰ ਦਾ ਮੌਸਮ ਸੰਪੂਰਨ ਸੀ, ਜਿਸ ਨੇ ਭਾਗੀਦਾਰਾਂ ਦੀ ਖੁਸ਼ੀ ਦੀ ਭਾਵਨਾ ਨੂੰ ਵਧਾ ਦਿੱਤਾ ਹੈ। ਖਾਣਾ ਪਕਾਉਣਾ ਆਮ ਵਾਂਗ ਚੱਲਦਾ ਰਿਹਾ ਅਤੇ ਲੋਕਾਂ ਨੇ ਹਰ ਪ੍ਰਕਾਰ ਦੇ ਭੋਜਨ ਦਾ ਅਨੰਦ ਲਿਆ ਕਿਉਂਕਿ ਬੋਰਡ ਦੇ ਮੈਂਬਰਾਂ ਨੇ ਇੱਕ ਰਸੋਈਏ ਦੀਆਂ ਸੇਵਾਵਾਂ ਵੀ ਨਿਭਾਈਆਂ ਸਨ। ਹਾਲਾਂਕਿ ਬਜ਼ੁਰਗ ਲੋਕ ਖਾਣ-ਪੀਣ ਵਿੱਚ ਰੁੱਝੇ ਹੋਏ ਸਨ ਅਤੇ ਪਾਰਮਿਕ ਵਿਸ਼ਿਆਂ ਅਤੇ ਅਮਰੀਕਾ ਅਤੇ ਪੰਜਾਬ ਦੀ ਰਾਜਨੀਤੀ ਸਮੇਤ ਵੱਖ-ਵੱਖ ਵਿਸ਼ਿਆਂ 'ਤੇ ਵਿਚਾਰ-

ਵਟਾਂਦਰਾ ਕਰ ਰਹੇ ਸਨ। ਇਹ ਨੌਜਵਾਨਾਂ ਲਈ ਇੱਕ ਵਿਸ਼ੇਸ਼ ਦਿਨ ਸੀ। ਪਿਛੋਕੜ ਵਿੱਚ ਪੰਜਾਬੀ ਸੰਗੀਤ ਚੱਲਣ ਦੇ ਨਾਲ, ਵਾਲੀਬਾਲ, ਫੁੱਟਬਾਲ, ਅਤੇ ਰੱਸਾਕਸੀ ਮੁਕਾਬਲਿਆਂ ਦਾ ਪ੍ਰਬੰਧ ਵੀ ਕੀਤਾ ਗਿਆ ਸੀ। ਐੱਸ ਐੱਫ ਵੀ ਟਰੱਸਟੀ ਬੋਰਡ ਦੇ ਚੇਅਰਮੈਨ ਅਮਰਜੀਤ ਸਿੰਘ ਰਿਆਤ ਨੇ ਟਿੱਪਣੀ ਕੀਤੀ ਕਿ ਇਹ ਵੇਖ ਕੇ ਬਹੁਤ ਸੰਤੁਸ਼ਟੀ ਹੋਈ ਕਿ ਸਮੁਦਾਏ ਨੂੰ ਬੁਰਕ ਝੀਲ ਦੇ ਸ਼ਾਂਤ ਮਾਹੌਲ ਵਿੱਚ ਆਨੰਦ ਮਾਣ ਰਿਹਾ ਹੈ। ਆਪਣੇ ਆਪ ਨੂੰ ਕੋਵਿਡ ਦੀ ਬਿਮਾਰੀ ਤੋਂ ਨਿਜਾਤ ਦਿਵਾ ਰਿਹਾ ਹੈ ਅਤੇ ਸੁਤੰਤਰ ਅਨੰਦ ਵਿੱਚ ਵਾਪਸ ਆ ਰਿਹਾ ਹੈ। ਉਨ੍ਹਾਂ ਐੱਸ. ਐੱਫ. ਵੀ. ਦੇ ਕਾਰਜਕਾਰੀ ਲੋਕ ਸੰਪਰਕ ਅਧਿਕਾਰੀ, ਸਰਬਜੀਤ ਸਿੰਘ ਕੋਛੜ

ਅਤੇ ਹੋਰ ਬੋਰਡ ਮੈਂਬਰਾਂ ਦਾ ਧੰਨਵਾਦ ਕੀਤਾ ਕਿ ਉਨ੍ਹਾਂ ਨੇ ਸੰਗਤ ਮੈਂਬਰਾਂ ਦੇ ਅਨੰਦ ਲਈ ਇੰਨੇ ਵਧੀਆ ਪ੍ਰਬੰਧ ਕੀਤੇ। ਸਰਬਜੀਤ ਸਿੰਘ ਨੇ ਪਕਵਾਨਾਂ ਦੀ ਬਹੁਤ ਹੀ ਸੁਆਦੀ ਲੜੀ ਦਾ ਪ੍ਰਬੰਧ ਕਰਨ ਦਾ ਸ਼ਾਨਦਾਰ ਕੰਮ ਕੀਤਾ। ਜਿਸਦੀ ਸਾਰਿਆਂ ਨੇ ਸ਼ਲਾਘਾ ਕੀਤੀ ਅਤੇ ਪੂਰਾ ਅਨੰਦ ਮਾਣਿਆ ਹੈ। ਸਮੁੱਚੀ ਪਿਕਨਿਕ ਬਾਖ਼ੂਬ ਰਹੀ ਹੈ। ਹਰ ਕੋਈ ਇੰਨਾ ਮਸਤੀ ਕਰ ਰਿਹਾ ਸੀ ਕਿ ਸ਼ਾਮ ਨੂੰ ਸਮੇਟਣ ਦਾ ਸਮਾਂ ਆਉਣ ਤੇ ਕੋਈ ਵੀ ਛੱਡਣਾ ਨਹੀਂ ਚਾਹੁੰਦਾ ਸੀ। ਹਰ ਕਿਸੇ ਦੇ ਬੁੱਲ੍ਹਾਂ 'ਤੇ ਮੁੱਖ ਟਿੱਪਣੀ ਇਹ ਸੀ ਕਿ ਉਹ ਅਗਲੇ ਸਾਲ ਪਿਕਨਿਕ ਦੀ ਉਡੀਕ ਨਹੀਂ ਕਰ ਸਕਦੇ ਅਤੇ ਅਸੀਂ ਇਸਨੂੰ ਸਾਲ ਵਿੱਚ ਇੱਕ ਤੋਂ ਵੱਧ ਵਾਰ ਕਿਉਂ ਨਹੀਂ ਕਰ ਸਕਦੇ।



Some Additional Pictures of SFV Picnic of 2021





## **SFV Outreach, and Interfaith Activities: Manjit Singh Taneja**

Sikh Foundation of Virginia (SFV) has long standing relationship with the interfaith communities in general and Fairfax County, in particular. Due to COVID-19 restrictions most of the in-person activities related to Fairfax County, Northern Virginia Community College, and other students visiting Gurdwara were conducted virtually.

The SFV representatives actively participated virtually in various sessions conducted by Health and Human Services Division of the Fairfax County, in which the recommendations from CDC and other federal agencies related to COVID-19's impact and prevention were discussed. These were documented and shared with the members of our congregation

### **SFV participates in Interfaith Communities Dialogue (ICD) Webinar**

ON Oct 24, 2021 Sikh Foundation of Virginia participated in the "Creation Stories and their present day implications" Webinar/Dialogue hosted by ICD. The webinar was part of their Faith Prospective program. Six religious' representative from Baha, Christian, Hindu, Judaism, Islam, and Sikhism participated in the discussions. Randhir Singh Chhatwal represented SFV and made a presentation on Sikhism. As Sangat may recall Randhir Singh Ji Chhatwal continues to represent SFV in the Fairfax County Clergy and Leadership group, for several years.

While presenting the Sikh prospective, Sardar Randhir Singh started with Waheguru, the One, omnipresent creator, who created innumerable galaxies, the solar systems, the planets. God created the earth, air and water to provide sustainment to the creation of living creatures. Randhir using quotes from Gurubani emphasized that the God though invisible created his home and resides within his own creations and is managing everything.

Speaking about the environmental pollution Randhir stated that it is totally irresponsible to create environmental pollution as the air, earth and water are God's creation and it is the biggest disrespect to Him. In the end he concluded with several environmental improvement projects initiated by the Sikh community in India and all over the world. The presentation was very much appreciated by all the participants and the program organizers.

### **SFV participates in Fairfax County Interfaith National Day of Prayer**

Several Fairfax County Religious Leaders were invited to read their religious prayer. The theme of this prayer was to seek and ask the Almighty God for his mercy to eradicate the disease and suffering caused by the Covid-19.

Manjit Singh Ji Taneja represented the Sikh Foundation of Virginia and shared the following prayer with other interfaith religious leaders:

“Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh,  
Waheguru Ji we bow to you and thank you for bringing us together in this event during the Corona-19 unprecedented times. This is the time of prayer and reflection. Our prayers reflect and seek your mercy to help us eradicate this disease.

We are here to pray for all humanity - especially for the victims of the Corona Virus and all who have been impacted by the disease, by anxiety, by stress or being engaged and experiencing isolation. Waheguru Ji we are your children. We are meek and we need your mercy and guidance for safety of all human beings. Many of the Corona sufferers have succumbed to this deadly disease and have departed for their heavenly abode, leaving their loved ones behind.

Waheguru Ji - bless these souls. Welcome them into your sanctuary with open arms. As we the Sikhs believe and pray, end their Cycle of Birth and Death - so their spirit is free and it can truly unite with and submerge in you - and become one with you. Waheguru Ji strengthen the families who have lost loved ones. They are severely hurt. They are grieving and are feeling this untimely pain.

With deep sincerity, we also pray for the health and protection of heroic medical professionals and first responders who are passionately committed in this noble deed and selflessly caring for the sick and the frail. We pray for the doctors and research scientists who are earnestly committed to find answers to contain this dreadful affliction. Guide them in quest for a solution. We are also praying for all those countless volunteers who are serving the elderly, the homeless, and the needy in numerable ways.

Waheguru Ji, we are praying - please bring this sudden outburst of Corona Virus under control. Please bring the needed order and discipline in your creation - that is reeling from this unprecedented disruption - causing an upheaval, and threatening our mental, social, and economic stability. Plight of us poor and meek is weakening and worsening.

This is a call for Your mercy – Lord we have faith in you and we abide by your command. Waheguru Ji, we are praying for your mercy for all who are suffering in the hospitals or in their daily lives. Please heal us. Please shine your light on this world. Please offer us a vaccine for this disease. Please help us and guide us as we endure and manage our affairs in this New Normal. Please shower your blessings on all of your children world-wide, so we attain relief from suffering, good health, inner peace, and bliss in these gloomy times. May your creation and all humanity continue to flourish

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh”

## SFV Held Two Covid-19 Vaccination Camps in 2021

Sikh Foundation of Virginia in collaboration with our Sangat member Jasvir Kaur Ji of Vandorn Pharmacy organized two Covid-19 Vaccinations events on April 9<sup>th</sup>, 2021 and May 7<sup>th</sup>, 2021. Pfizer, Moderna, and J&J doses were administered each time. During the first event, over 550 community members showed up.

We were deeply touched by the overwhelming response. The participation was over and above our expectations. The vaccination event was a huge success with more than 500 people receiving Moderna and Johnson & Johnson vaccinations. It definitely earned a lot of goodwill for the Sikh Foundation of Virginia as the recipients were from all faiths and denominations, including Hindus, Muslims, Christians, and others.



The event was covered by TV Asia, Jus Punjabi, and PTC Punjabi.

<https://www.facebook.com/PTCNewsAmerica/videos/505752043768315>

<https://www.facebook.com/PTCNewsAmerica/videos/sfv-gurdwara-hosts-open-vaccination-drive/514234616627456>

## Vaccination event pictures:



## SFV Sangat comes together to help Afghani Refugees

SFV Sadh Sangat came together with outpouring support to help the Afghani refugees who have started to arrive in the United States, and many are being housed here in the Washington, D.C., area. SFV Sangat took it as a moral responsibility to help Afghan refugees, many of whom are old, some are children who have never known anything other than the war. Sangat's assistance to these people will provide comfort and ease their transition from being airlifted from their home with only the clothes on their back.

# Sadh Sangat's Corner

## Special Contributions

### **A Sikh's Conversations with God - Paramjit Singh Sachdeva**

Every year we celebrate many Gurburabs. We participate in kirtan divans, kathas, samagams, parbhat pheris, nagar keertans, and discussions on various aspects of Gurmat. We reflect on the life and legacy of our Guru Sahibans, including Guru Nanak Ji's legacy in particular. These events rightly remind us of the origins and distinctiveness of the Sikh faith and the importance of following our Gurus' teachings.

We are encouraged to reflect upon Gurbani's messages, so that we may apply them to our daily life. This process of learning and following Gurmat can be facilitated by our reflecting explicitly on how Sikhs converse with God. The views outlined below seek to encourage further reflection on the topic, so that we could deepen and enrich our understanding of Gurbani.

**A Sikh's Conversations with God:** A Sikh's conversations with and understanding of God must begin with how the religion's founder Guru Nanak ji himself understood and experienced the Creator. In the "mool mantra," the Creator of all that exists is described this way: **ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪਰਸਾਦਿ ॥** This creedal statement is the foundation upon which all the teachings of Guru Nanak ji and his successor Gurus rest.

Sikhs respect their scripture, but revere only the Shabad Guru (or the Word of God) in it. The last Sikh Guru, Guru Gobind Singh ji, ordained that after him there would be no more human Gurus of the Sikhs; and that Sikhs should henceforth take spiritual guidance only from their scripture, the Guru Granth Sahib. Hence, this is where our conversation with God must begin.

As taught in the Guru Granth Sahib, Sikhs believe in only the One God, the Creator. This God is both transcendental and immanent – that is, the Creator is also within each of us. He can be reached through Gurbani in the Sikh scripture, and also through a search within ourselves. There is thus both an external and an internal conversation that Sikhs have with God.

This short recap of the nature of God as understood by our Gurus, provides a starting point for reflecting on how Sikhs converse with God. As in other religions, there are some formal requirements, and there are also some variations in how – and how well – these requirements are actually met in practice. Both aspects are briefly covered below.

**Conversing with God in the Gurdwara:** Our conversation with God is helped immensely by attendance at a Gurdwara. Every religious service in a Gurdwara is undertaken in the presence of Guru Granth Sahib. Besides listening to the hymns of Gurbani (Kirtan), we also seek a Hukam (or Guru's instructions) from the Guru Granth Sahib. We are expected to reflect on, and act upon, this verse.

At the Gurdwara, Sikhs are expected to attentively hear verses from the Guru Granth Sahib. The entire contents of the scripture are Gurbani, since all of it was included in the Guru Granth Sahib by the Gurus themselves. We also say the prescribed collective prayer of supplication, the Ardas, to



thank God for what he has given to us, and to seek His blessings for what we seek for ourselves and for everyone else.

**Conversing with God through the Granth:** Sikhs are expected to converse with God mainly through the Granth. God's Word, or the Shabad Guru, is already recorded in the Guru Granth Sahib, so we are expected to pay close attention to what is said in the Sikh scripture, and to follow it as best we can. The conversation with God through the Guru Granth Sahib can be difficult for many Sikhs, for the message of the scripture is in exquisite poetry and there is deep meaning to be found in every verse.

To help us along the spiritual path, Sikhs also have a 30-page document, the Sikh Rehat Maryada (the Code of Sikh Conduct Conventions), that was endorsed by the Sikh community in 1945 CE. It tells us what we should do as a community in Gurdwaras, and also the passages of the Guru Granth Sahib that Sikhs should read or recite every morning, late evening, and night. These prayers are recited in Gurdwaras every day in the form of congregational prayers; and are also expected to be heard, read or recited daily by Sikhs at home or wherever they happen to be.

Fortunately, our conversation with God is not meant to be one-way. The scripture gives us general guidance, but not precise rules. Hence, Sikhs have a lot of personal discretion – and hence also great personal responsibility – for learning the core messages of Gurbani. In understanding and then applying the message of Gurbani in our daily lives, it is also expected that questions would arise in our minds.

For answers to these questions – about God, about the relationship of God with humankind, and about how we should relate to other humans in all aspects of our lives – we are expected to rely on the Guru Granth Sahib itself, for the Sikh scripture provides answers to all these questions. When properly understood, it provides spiritual guidance for every aspect of our lives, from birth to death. The purpose is to try to understand what God asks us to do, and to then apply these teachings to all that we think, say, or do.

**Conversing with the God Within:** In addition, the conversation with the “God within” is necessary too, and perhaps more difficult. Sikhs are expected to read and understand, at their own pace, the entire text of the Sikh scripture. For those who don't know the Gurmukhi script or the Punjabi language, various English translations are available, but these don't do full justice to the meanings and messages of the poetic verses of Gurbani. Hence, we need to know Punjabi, without which the conversation is much harder.

One of the basic tenets of Sikhi is 'Naam Simran', by which we mean thoughtful remembrance of Waheguru at all times, recognizing that God is near us – or rather, within us – always. The main difficulty in doing Naam Simran is often this: For understanding the Guru Granth Sahib, we can rely on the scholarly work of others and on the explanations of Gurbani given in our Gurdwaras and Gurmat Schools, through books, videos, etc. But for conversations (Simran) with the “God within”, we have to rely primarily on ourselves. For many of us, despite our good intentions and efforts, it is not easy to look within, for we often lack the inner resources to do so.

It seems that we often ask for God's help and blessings mainly for various aspects of our mundane daily life. We don't quite know how to ask for – or receive and use, when given – God's help in our spiritual journey. Of course, this statement does not apply equally to everyone. Seeking and receiving

this kind of help is a personal matter, and must therefore remain a quiet conversation between us alone and Waheguru, our God. Fortunately, we may use any words we like for this private conversation with God, and He may respond to us in any way He likes.

It is important to recognize too that our conversation with God does not end there. As mentioned above, our conversation with Him is not one-way. Even when we do not listen to what God says to us, we expect Him to hear us – all the time, anytime, anywhere that we say our prayers, or even when we don't ask Him directly. This gives us great satisfaction and immense comfort, knowing that Waheguru is always with us, looking after us. All of us, whether Sikh or not.

We find comfort in this because the God that Sikhs believe in is All Love, Gracious, Kind, Just, Merciful, Compassionate, and Forgiving. He is full of Virtues, too many to name. And He looks after all of humanity as One; as all His children – making no distinctions at all on the basis of caste, creed, gender, race, nationality, or even religion – for He treats us all equally.

This is what Sikhs are expected to learn from the Shabad Guru in the Guru Granth Sahib. Our inner conversations with God seek His help in our becoming more God-like, by developing Godly-virtues and qualities within ourselves, so that we may live accordingly. This helps us come closer to God.

**Sikh Values and Way of Life:** A related question is this: How should we understand this “God within” that we are expected to connect with, within ourselves? Gurmat does not endorse chanting mantars, fasting, pilgrimage, idol-worship, or superstitious rites and rituals. But it assures us that humans have the innate capacity to become “God-like” – provided we make a deliberate effort to cultivate Godly-virtues and good qualities of heart and mind that often lie dormant or untapped. It is these qualities – and the moral values, attitudes and behaviors they signify – that should guide all our thoughts, words, and deeds.

Gurmat asks us to develop within ourselves such good personal qualities as the pursuit of Truth, good character, contentment, compassion, faith, patience, and many others – such as love, duty, discernment, self-control, humility, etc. We are also expected to avoid or reduce bad qualities or vices such as ego, lust, anger, attachment, greed, and many others. In addition, we are asked to follow the main Sikh tenets of Naam Japna, Kirt Karna, and Wand Shakna – i.e., Always remember God, Earn an honest living, and Share what you have with others through service or Seva.

**In essence:** understand and follow Shabad Guru (or God's Word). By doing so, we strengthen our ability to accept God's Will and follow His Hukam (or Raza), whatever the circumstances. We come closer to God as we live our daily lives, which is the goal of human existence, according to Gurbani.

Following God's teachings – and not our own views and personal preferences – is thus the primary means to be used by Sikhs for achieving this spiritual goal. We call this following Gurmat (or the Guru's Way), not Manmat (our own views). This is how Sikhs are expected to live.

As taught by Guru Nanak ji himself: ਸਚੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥ That is: Truth is High, higher still is Truthful living. We are expected to learn to live well by always following Gurmat. Fortunately, this learning process is helped immensely by deep conversations with the God within, as well as without.



For Sikhs, there is no other way. There is no substitute for having meaningful conversations with God using only the Guru Granth Sahib as our guide, as the Gurus instructed many centuries ago.\*

\*Source: Excerpted from SikhNet, 10 September 2021:

<https://www.sikhnet.com/news/sikh%E2%80%99s-conversations-god>. For related teachings of the Gurus, see: The Life and Legacy of Guru Nanak Sahib Ji, 15 Nov 2020:

<https://www.sikhnet.com/news/life-and-legacy-guru-nanak-sahib-ji> and Celebrating Vaisakhi, 8 April 2021: <https://www.sikhnet.com/news/celebrating-vaisakhi>

### The Sikh Values-based Way of Life

– Paramjit S. Sachdeva (for *SFV Voice*, Fall 2021)

The Sikh way of life is expected to be values-driven. Above all else, Sikhs are expected to always follow the teachings of “*Shabad Guru*” in the Guru Granth Sahib, the only Sikh Scripture. They are also expected to follow Gurmat-based practices, such as *sangat*, *langar*, and *pangat*, first introduced by Guru Nanak ji who founded a new religion – a new “Panth,” now known as Sikhism – during his own lifetime.

Besides following the basic tenets of *Naam Japna*, *Kirat Karna* and *Vand Shakna* – that is, always remember Vaheguru, earn an honest living, and share what you have – Sikhs are expected to follow an ‘inner’ Sikh Rehat Maryada based on the teachings of Guru Granth Sahib (ref. *Rahitnamey*, by Piara Singh Padam, 1974, p. 10).

In alignment with the “inner maryada” taught in the Guru Granth Sahib, Sikhs are expected to develop and act in accordance with five main virtues (ਗੁਣ): ਸਤ, ਸੰਤੋਖ, ਦਾਜਾ, ਧਰਮ and ਧੀਰਜ. And, they are expected to control five main vices (ਐਗੁਣ): ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ and ਅਹੰਕਾਰ (see translations below). In addition, the short document titled the Sikh Rehat Maryada (code of conduct) endorsed by the Sikh community in 1945 tells us what we are expected to do as individuals and in Gurdwaras.

Develop these Virtues (ਗੁਣ or good qualities, values)	& Control these Vices (ਐਗੁਣ, ਵਿਕਾਰ, bad qualities)
ਸਤ ( <i>Sat</i> ) ਸੱਚ ( <i>Sach</i> ) pursue Truth ( <i>Naam</i> ), good character	ਕਾਮ ( <i>kaam</i> ) lust, libido, sexual appetite
ਸੰਤੋਖ ( <i>santokh</i> ) contentment, patience	ਕ੍ਰੋਧ ( <i>krোধ</i> ) anger, rage, ire, wrath, fury
ਦਾਜਾ ( <i>daya</i> ) compassion	ਲੋਭ ( <i>lobh</i> ) greed, avarice, covetousness
ਧਰਮ ( <i>dharam</i> ) faith	ਮੋਹ ( <i>moh</i> ) attachment, attraction, infatuation
ਧੀਰਜ ( <i>dheeraj</i> ) patience, fortitude, serenity	ਅਹੰਕਾਰ ( <i>ahankar</i> ) arrogance, pride, conceit
ਸੇਵਾ ( <i>seva</i> ) service, free labor, duty, devotion	ਹਉਮੈ ( <i>haumai</i> ) ego, self-pride, conceit, arrogance
ਸਹਿਜ ( <i>sehji</i> ) calm, equipoise, tranquility	ਤ੍ਰਿਸ਼ਨਾ ( <i>trishna</i> ) desire, wish, greed, avarice
ਸਿਦਕ ( <i>sidaq</i> ) faith, belief, trust, contentment	ਈਰਖਾ ( <i>eerkha</i> ) jealousy, envy, spite, ill-will
ਵਿਸਾਹ ( <i>visah</i> ) trust, reliance, faith	ਨਿੰਦਾ ( <i>ninda</i> ) backbiting, slander, adverse talk
ਗਿਆਨ ( <i>gyan</i> ) religious or spiritual understanding	ਚੁਗਲੀ ( <i>chugli</i> ) slander in one's absence, backbiting
ਸੰਜਮ ( <i>sanjam</i> ) self-control, moderation, discipline	ਵੈਰ ( <i>vair</i> ) enmity, hostility, ill-will, rancor
ਖਿਮਾ ( <i>khima</i> ) forgiveness, pardon, mercy	ਵਿਰੋਧ ( <i>virodh</i> ) antagonism, hostility, rivalry.
ਬਿਬੇਕ ( <i>bikek</i> ) wisdom, reasoning, discernment	
ਨਿਮੁਤਾ ( <i>nimarta</i> ) humility, humbleness, meekness	
ਭਾਣਾ ਮਨਣਾ ( <i>Bhana</i> ) accept God's Will (ਹੁਕਮ, <i>Hukam</i> ).	

For doing this, in accordance with teachings of the *Shabad Guru*, Sikhs are expected to focus on the ਮਨ (*man* or mind, thoughts, or inner self) and develop virtuous personal qualities and a distinctly Gurbani-based way of thinking. Their attitude and behavior are also expected to be always consistent with Gurmat's teachings and moral values.

For example, as individuals, Sikhs are expected to conduct themselves with humility and integrity, make Gurbani-based morally-sound choices in line with Sikh values and principles, and accept personal responsibility and accountability for their actions. In Gurdwaras, they are expected to operate with openness and transparency. At the community level, Sikhs are expected to serve the common good and uphold the Sikh Panth's values and standards. These are key aspects of the Sikh way of life.

ਸਿੰਘ ਸਿੰਘਣੀਆਂ/ਕੇਸ

ਨਾਂ ਨਾਲ ਲੱਗਾ ਸਿੰਘ ਕੌਰ ਹੈ  
ਸਿੰਘ ਕੌਰ ਸਜ ਕੇ ਦਿਖਾਈਐ  
ਕੇਸ ਨੇ ਗੁਰੂਆਂ ਦੀ ਮੋਹਰ  
ਦੁਰਗੱਤ ਨਾਂ ਕਰੀਏ ਇਨ੍ਹਾਂ ਦੀ ਹੋਰ  
ਹੋਈ ਅਣਜਾਣੇ ਜੋ ਭੁੱਲ, ਭੁੱਲ ਬਖਛਾਈਐ  
ਮਨ ਮੰਗੀਆਂ ਮੰਗਣਾਂ ਪਾਈਐ  
ਦਾਤਾ ਹੈ ਦਾਤਾਂ ਦੇਵਣਹਾਰ  
ਪਾਈਐ ਉਸਤੋਂ ਮੁੜ ਕੇ ਪਿਆਰ  
ਭਵਜਲ ਤੋਂ ਜੋ ਲੰਘਾਵੇ ਪਾਰ

ਨਾ ਮਾਰੀਏ ਅਪਣੇ ਪੈਰੀਂ ਆਪ ਕੁਹਾੜਾ  
ਦੁਨੀਆਂ ਖਾਤਰ ਨਾ ਦੀਨ ਗਵਾਈਐ  
ਨਾ ਭੁੱਲੀਏ ਸ਼ਹੀਦਾਂ ਦੀ ਸ਼ਹੀਦੀ ਨੂੰ  
ਰਹਿ ਕੇ ਸਾਬਤ ਸੂਰਤ ਆਪਣਾ ਮਾਨ ਵਧਾਈਐ

ਸਿੰਘ ਸਿੰਘਣੀਆਂ ਨਹੀ ਜਾਤਾਂ ਨੂੰ ਮੱਨਦੇ  
ਰਹਿਤ ਦੀ ਰੀਤ ਨੂੰ ਕਦੇ ਨਾ ਭੱਨਦੇ  
ਸੋਨੂ ਸੁਨੱਖੇ ਛੈਲ ਛਬੀਲੇ  
ਅਪਣੇ ਅਸਲੇ ਦੇ ਵੱਲ ਆਈਐ  
ਮਤੀ ਦਾਸ, ਸਤੀ ਦਾਸ, ਦਿਆਲਾ ਜੀ ਪਿਆਰੇ  
ਸਣੇ ਕੇਸਾਂ ਸਣ ਸਵਰਗ ਸਿਧਾਰੇ  
ਪੰਜਵੇ ਤੇ ਨਾਵੇਂ ਨਾਨਕ ਨੇ ਸੀ ਸ਼ਹੀਦੀ ਪਾਈ  
ਪਰ ਜਰਾ ਵੀ ਆਂਚ ਨਾਂ ਕੇਸਾਂ ਨੂੰ ਲਾਈ  
ਸਿਰ ਦੀਯਾ ਪਰ ਸਿਰਤ ਨਾ ਦੀਯਾ  
ਰੱਖੀ ਨਾਂ ਉਨ੍ਹਾ ਜਾਨ ਪਿਆਰੀ

ਛੋਟੇ ਸਾਹਿਬਜ਼ਾਦਿਆਂ ਈਨ ਨਾਂ ਮੰਨੀ  
ਕੇਸ ਰੱਖਣ ਦੀ ਪਰ ਰੀਤ ਨਾਂ ਭੱਨੀ  
ਮਨੀ ਸਿੰਘ ਜੀ ਨੇ ਬੰਦ ਬੰਦ ਕਟਵਾਏ  
ਤਸੀਹੇ ਸਹੇ ਪਰ ਨਾ ਜਰਾ ਘਬਰਾਏ  
ਤਰੂ ਸਿੰਘ ਜੀ ਨੇ ਖੋਪਰੀ ਲੁਹਾਈ  
ਕੇਸਾਂ ਖਾਤਰ ਸ਼ਹੀਦੀ ਪਾਈ

ਸਿੰਘਣੀਆਂ ਲੱਖ ਤਸੀਹੇ ਝੱਲੇ  
ਟੋਟੇ ਬਾਲਾਂ ਦੇ ਕਰਵਾ ਪਵਾ ਲਏ ਪੱਲੇ  
ਬੰਦਾ ਸਿੰਘ ਬਹਾਦਰ ਨੇ ਮੁਗਲਾਂ ਦੇ ਦੰਦ ਭੱਨੇ  
ਸ਼ਹੀਦ ਹੋਏ ਪਰ ਕੇਸਾਂ ਦੀ ਬੇਅਦਬੀ ਨਾਂ ਮੱਨੇ  
ਵਿਰਸਾ ਸਾਡਾ ਬਹੁਤ ਮਹਾਨ

ਵੇਖੋ ਵੇਖੀ ਸਮਝੀਏ ਆਪ ਤੇ  
ਹੋਰਾਂ ਨੂੰ ਸਮਝਾਈਐ  
ਲੰਘਿਆ ਵੇਲਾ ਹੱਥ ਨਹੀ ਆਉਣਾ  
ਪਏਗਾ ਨਹੀਂ ਫਿਰ ਸਾਨੂੰ ਪਛਤਾਉਣਾ  
ਗੁਰਾਂ ਦਾ ਦਸਿਆ ਰਾਹ ਅਪਨਾਈਐ  
ਰਲ ਮਿਲ ਪੰਥ ਦੀ ਸ਼ਾਨ ਵਧਾਈਐ

ਹਰਜੀਤ ਸਿੰਘ  
੨੦੩ ੯੧੦ ੩੨੯੦

## An English Poem by Harjit Singh Ji

Those who are gifted with invincible resolve,  
They garner the courage, their odds to solve,  
Can foresee the effects of their ventures clear,  
And are not daunted by despair or fear.

Who, do not repent on the oil, they did mid-night burn,  
Can see the bright side of every turn,  
Their destination, slowly and steadily comes close  
If they tread the right path, that they chose.

Happiness and merriment, comes their way,  
Who are goal oriented and never go astray,  
Persistent efforts earn them reward  
The energetics are held in high regard

If one pursues one's goal undeterred  
One becomes victorious and can never be battered,  
Continued effort is crowned success,  
And one is guided by divine bless,

Whosoever, challenges the lot  
And infuses life in the rot,  
Victorious are they who change the lot from worst to best  
By dint of hard work, they pass every test,

Such entrepreneurs always carry the day  
And excel everyone that come in their way.  
They do not idle away here or there,  
Do achieve their aim, be it anywhere

They pave the way for others to succeed,  
And are acclaimed as a noble breed.  
They aglow others paths, like a shining star,  
Their courage is eternal, no one can mar.

Such persons are the gem and jewels of mankind,  
They challenge the lot and are never left behind.  
Such people are never dared, never daunted, come what may,  
Their simple living and high thinking, to others, always shows a way



# SFV seniors Program

This seniors program is currently on hold due to Covid-19 concerns.

The program has made tremendous progress and will restart once we fully open the Gurdwara Sahib.



The program is intended to serve the social and wellness-related needs of the Sikh Foundation of Virginia (“SFV”) Sangat members who are ‘seniors’ (55 and older). Most participants are retirees (or those free at that time) seeking to enrich their own and others’ lives through meaningful social interaction. The Program is committed to providing a safe and comfortable environment for informal interaction among seniors. It seeks to encourage a healthy life style and enhance physical and mental well-being. Participants design and conduct activities on a voluntary basis, and themselves determine program content and mode of implementation. Every participant engages in a particular Program activity on a voluntary, self-selection basis.

There is no charge for participating in regularly-scheduled Program activities at the SFV premises, but there is a nominal charge for special events or field trips. SFV does not provide transportation to or from the Gurdwara premises or have qualified/certified staff to assist the seniors. Hence, participants must be able to commute to and from the Gurdwara Sahib on their own, and manage their personal care independently without assistance. All participants must register with the coordinator of the SFV Seniors Program and sign a consent form absolving SFV of any liability for engaging in any Program activity.

The program schedule (when it restarts) is to meet every Wednesday from 9 AM to 1 PM at the SFV Gurdwara Sahib. Program activities include, on a voluntary basis, yoga/flexibility exercises under the guidance of experienced members, participating in Naam simran and Gurbani vichaar, and discussing general health issues or sharing life experiences. Some seniors use this time for learning or teaching new skills, such as conversational English. While sharing a meal (langar), participants converse about current affairs and issues relevant for seniors (e.g., aspects related to immigration, Medicare, Social security, etc.). Activities can be modified or added in response to participants’ changing interests or preferences.

The program is limited to 20 participants. Following facilities will be provided at the Gurudwara Sahib

1. Blood Pressure monitoring
2. Oxygen and Pulse monitoring
3. Yoga mats (Members are free to bring their own if they choose)
4. Audio Visual facility
5. Ingredients for Daal, Yogurt, Parshada and Rice

All SFV seniors are welcome! For further information, please contact the Coordinator Sarbjit Singh Kochhar (email: sarbjitskochhar@aol.com) or the facilitators Dr. Barinder Kaur Deu (email: barinderdeu@gmail.com, phone 703-978-2420)

**Here is some Important Transportation information for Seniors and Persons with Disabilities:**

**Telephone numbers provided are for the Fairfax County residents:**

- **CUE BUS: 703-385-7859 (TTY 711)**
- **City Wheels: 703-385-7859 TTY 711)**
- **Fastran: 703-222-9764 (TTY: 703-324-7079)**
- **MetroAccess: 301-562-5360 (TTY: 301-588-7535)**
- **Seniors On-the-Go: 703-877-5800 (TTY: 711), Monday-Friday, 8:00 a.m. – 4:30 p.m.**
- **Taxi Access: 703-877-5800 (TTY 711)**

## Editor's Corner

### Request to Sangat for contributions to SFV Voice

Respected Sadh Sangat Ji, SFV Voice provides you with a medium to share important events and useful information that is of interest and has value for our community. Please make your voice heard through SFV Voice. SFV management endeavors to keep you updated through the SFV Voice on the religious, cultural, educational, and social happenings in our organization and shares information on the fiscal health and services available at SFV.

I am highly thankful to Manjit Singh Taneja Ji for consolidating and providing information, for this edition of SFV Voice, on many aspects of SFV Outreach and interfaith activities such as, SFV participation in a webinar arranged by Interfaith Communities for Dialog (ICD), SFV participation in Fairfax County Interfaith Day of Prayers, two Covid 19 Vaccination Camps held at SFV premises, SFV Sangat providing assistance to Afghan refugees, as well as SALDEF presentation on College Admissions and Scholarship application process to help new college going youth of our community. Thanks are also due to Taneja Sahib Ji for providing pictures of various event that have adorned the pages of this newsletter and his help in initial formatting of its contents.

Our Sadh Sangat is welcome to send their contributions for publication in SFV Voice by contacting SFV Sikh Affairs Coordinator, Ajaib Singh ([ajaibsingh@hotmail.com](mailto:ajaibsingh@hotmail.com)) (203 675 6023) or SFV Secretary, Manjit S. Taneja ([ManjitTaneja@yahoo.com](mailto:ManjitTaneja@yahoo.com) 703-585-1078).

Respectfully,

Your Sevdar: Ajaib Singh, SFV - Sikh Affairs Coordinator.

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