

Beant Singh Deu, SFV Chairman

Last quarter was very hot and rainy, yet full of events. We had PICNIC, SIKH YOUTH CAMP, and a TOWN HALL MEETING.

ANNUAL PICNIC: As before, this year's picnic (held on July 9) was a resounding success. It was attended by more than one hundred members of our community. Weather was perfect and food was delicious. Both children and adults enjoyed various sports including volleyball, tug of war, and more. It concluded with raffle.

SIKH YOUTH CAMP: A three-day Sikh Youth Camp was held (July 14-17) at our Gurdawara Sahib. Close to forty children participated in this camp. Besides teaching Sikh way of life the emphasis was how to conduct ourselves while we are in the main warship hall or in the langar hall. Because of the tremendous success and active participation of youth, the management has decided to make it an annual event to encourage youth's participation.

TOWN HALL MEETING: Close to forty people attended the Town Hall Meeting. This meeting was open for any topic. Most of the discussion was about status of raggi jatha, medical clinic, program for elderly, and some old business. The meeting went on for hour and half.

We had our share of events beyond our control such as Power failure due to hurricane Irene that made management to think about the need for emergency generator. Atta machine became victim of overloading causing burnt switch. Refrigerator compressor gave up due to its age. Langar hall air conditioning unit and water heater also stopped working. Septic pumping system was repaired to meet state environmental standards.

The sangat has been very generous in donating money in the form of checks and cash to pay for the above expenses. Management is thankful to sangat for this ongoing financial support. Everybody is encouraged to participate in the direct deposit plan. SFV Treasurer has all the details how to get started on the direct deposit plan.



↑ A Scene From SFA Annual Picnic July 9, 2011



↓ Two Youth Camp Scenes, July 14-17, 2011



COMING EVENTS:

October 9, Start of Punjabi School Classes	Dec. 3, Annual Cultural Program
October 26, Gurburab Bandi Chhod (Diwali)	Dec. 21, Shaheedi Chhote Sahibzadeh
Nov. 10 & 13, Gurburab Guru Nanak Dev Ji	Dec. 24, Shaheedi Wadde Sahibzadeh
Nov. 24, Gurburab Guru Tegh Bahadur Ji	

SECRETARIES CORNER: Raminder Singh Bindra

Melodious Shabad Kirtan continues to be performed on every Thursday's and Sunday's regular Diwans. The 408th Guru Garanth Sahib's first Parkash Utsav at Darbar Sahib was celebrated on September 01, 2011 and again on September 08 and September 11, 2011. Bhai Sahib Mohinderjeet Singh jee' jatha from Delhi performed on this occasion. Captain Amrik Singh, Jaswinder Singh, Bhai Sahib Lakhwinder Singh and Gurnam Singh jee's jatha performed and gave discourses on Guru Garanth Sahib jee. **We can indeed find answers and guidance to any of our life's problems through Gurbani enshrined in Guru Granth Sahib Ji.**

Anand Karaj ceremony was performed in the Gurudwara Sahib. Bhai Gurdarshan Singh jee performed the four Lavaans and gave the meaning in English for a better understanding of the mixed Sangat (sikhs and non-sikhs) at the wedding ceremony of Priya Raheja Dalwadi, daughter of Surinder Singh Raheja. Bhai Gurdarshan Singh jee' discourse in English was extempore and admired by the Sangat. The Raagis also performed recitation of Akhand Paath and Sukhmani Sahib in the residences of the local Sangat.

Upcoming events: Sikh Foundation of Virginia plans to celebrate the Bhandi Chhor (Diwali) Diwas on October 26, 2011, Guru Nanak Devji's Gurburab on November 10, 2011 (actual, Thursday) and on November 13, 2011 (Sunday Dewan).

Sangat Participation: SFV looks forward to the participation in Shabad Kirtan, Kavitas, Speeches by the local children and adults alike, The Secretary is thankful to Dilpreet Kaur & Jatha, Surinder Pal Singh, Gurnam Singh visiting from Chandigarh, Kids: Kuljeet Singh and Gurjot Kaur for their performances during the morning (11:00 am to 11:45 am) of Sunday Diwans.

Observance of silence: SFV requests the parents to please manage the behavior of the kids in a manner that the sanctity of the Diwan is not compromised. *In order to mediate, silence is essential.*

PUBLIC RELATIONS OFFICER: Permvir Singh

July 2011 was filled with energy. BOT took the initiative to hold a 3-day camp at the Gurdwara sahib. The camp was attended by some 32 participants, between 5- 14 years of age, and 10 Youth Councilors. The camp started with registration in the evening July 14 and concluded with a children's kirtan recital on Sunday July 17th. The focus of this overnight camp was to educate the youth on Sikh religious beliefs and history. The campers learnt verses from gurbani and prepared for Kirtan recital. The camp activities included special multi-media presentations. The camp also included work sessions on importance of good morals, school home-work and work habits. It was a great opportunity to meet, make friends and get along with other Sikh boys and girls. The Gakta class and the trip to the pool were the most favorite events. BOT members appreciate all the support and cooperation provided by our Sangat to make this camp a memorable experience for the kids. The gurdwara ragis actively participated to teach kirtan and table. BOT appreciates their help and service. There was a lot to eat – all generously donated by the families.

Two local senior's groups visited our gurdwara in August. As a gesture of out-reach to the community, they were welcomed to a tour and they were served langar at the Gurdwara Sahib which they enjoyed and appreciated.

SFV VOICE

Sikh Foundation of Virginia

Connecting the Sikh Foundation of Virginia (SFV) community

SFV management is authorized to approve and sign volunteer service hour forms, for the benefit of the High school youth. Please come and do sewa at our gurdwara sahib and be credited for the services you perform.

In September 2011, CNN News released a video clip on Sikhs in conjunction with 9/11 anniversary. As our congregation may recall, this video was filmed at the SFV Gurdwara. You may see this video at CNN.COM search 'Sikhs'.

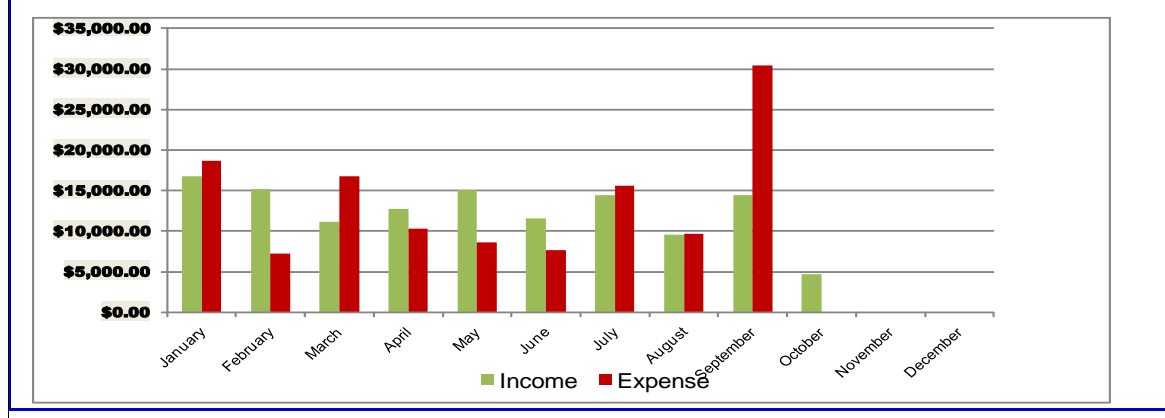
SIKH AFFAIRS COMMITTEE: Ajaib Singh

The SFV-Voice, is a quarterly effort to keep our Sangat informed about events of interest to our congregation. We try to include in *Chairman's Report*, important decisions that your Board of Trustees have taken to improve the functioning of our Gurdwara Sahib and for the benefit and service to our congregation. In "*Secretaries Corner*" the congregation is updated on the gurburabs, celebrations and other religious events of recent past and scheduled for coming months. The *Public Relations Officer* keeps Sangat informed of cultural, social and educational activities while the Treasurer's report updates Sangat on financial matters. We also include articles written usually by members of our community dealing with Sikh religious, historical, cultural and physical health matters. This time we are grateful to Dr. Davinder Singh Ji for contributing two articles. The first article "Role of Guru Matas in Sikhism" is a rare glimpse into the contributions by the ladies related to our Guru Sahibs. The second one deals with healthful issue of hearing aids. We thank Dr. Davinder Singh Ji for his offer of helping those in our Sangat who may need help in selecting the right type of a hearing implement for their specific need.

SFV – Voice is your newsletter. Contributions of articles of Sikh history, ideology and culture as well as newsworthy items, pertaining to happenings within our community and those of general interest to Sikh Jagat at large, are always welcome. Please contact SAC Coordinator for suggestions, community news items and articles of (Sikh) interest.

TREASURER'S REPORT: Gurminder Singh Bhatti

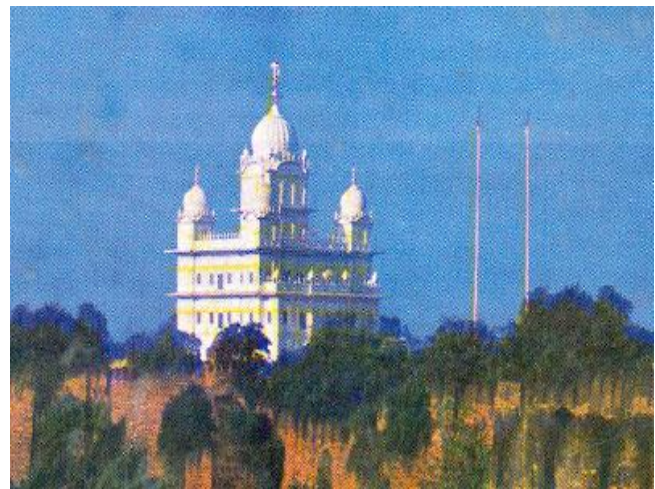
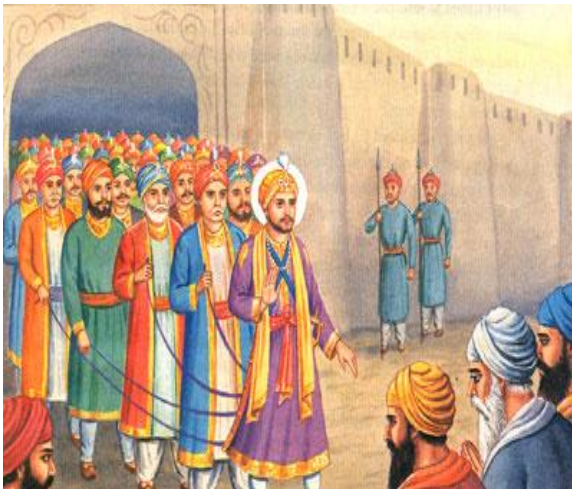
	January	February	March	April	May	June	July	August	September	October	November	December	Total
Income	\$16,739.16	\$15,144.93	\$11,182.33	\$12,716.54	\$15,043.76	\$11,577.11	\$14,429.19	\$9,543.66	\$14,474.64	\$4,748.25	\$0.00	\$0.00	\$125,599.57
Expense	\$18,638.16	\$7,275.77	\$16,812.02	\$10,275.87	\$8,602.29	\$7,655.78	\$15,609.63	\$9,623.59	\$30,410.30	\$0.00	\$0.00	\$0.00	\$124,903.41
Net	(\$1,899.00)	\$7,869.16	(\$5,629.69)	\$2,440.67	\$6,441.47	\$3,921.33	(\$1,180.44)	(\$79.93)	(\$15,935.66)	\$4,748.25	\$0.00	\$0.00	\$696.16



BANDI CHHOD DIWAS:

The release of Guru Hargobind Ji from Gwalior Fort coincides with festival of Diwali. This coincidence has resulted in similarity of celebration amongst Sikhs and Hindus. Guru Hargobind Ji was imprisoned by Jehangir, the Moghul emperor of India for preaching oneness of God, oneness of human race, love and service to all. While imprisoned in Gwalior Fort, Guru Ji met many princes who were detained there due to political reasons. They were leading a very deplorable life. With the help of Hari Dass, the governor of fort, the Guru helped in improving their condition. Hari Dass was a Sikh of Guru Nanak and he became ardent devotee of Guru Hargobind.

During this imprisonment Sai Mia Mir met Jehangir and convinced him to issue orders for the release of Guru Sahib. When Hari Das told Guru Ji about the orders from Jehangir for the release of Guru Sahib, Guru Ji refused to be freed unless the 52 Hindu Rajas (vassal kings) imprisoned with him were released as well. The emperor agreed to release those Rajas who could walk out holding Guru's Chola (long gown). Guru Ji prepared a special gown having 52 strings and got the release of Rajas in 1619. When Guru Ji came to Amritsar the whole city was tastefully lighted up to welcome him. It is due to getting the release of 52 Rajas that Guru Hargobind Ji is revered as Bandi Chhorh (Liberator of detainees) and the day is celebrated as the "Bandi Chhorh Divas" (the day of release of detainees) signifying selfless service and universal brotherhood.



A Gurdwara Bandichhod is built where Guru stayed during his detention

The martyrdom of Bhai Mani Singh, the Granthi (Head Priest) of Golden Temple Amritsar is also commemorated on Diwali day, which is celebrated as Bandi Chhorh Diwas. Bhai Mani Singh was great scholar who transcribed the final version of Guru Granth Sahib upon dictation from Guru Gobind Singh Ji in 1704. The Mogul governor of Punjab martyred him for staying steadfast in his faith in 1737.

Role of Sikh Guru Matas in Sikhism—By: Davinder Singh Ph.D. The Sikh historians have mainly talked about the biographical and historical accounts of Sikh Gurus but they rarely talked about Guru Matas who also played a spiritual role in the Sikh heritage. The character and distinctive contributions of Guru Matas in all great tribute to women. It was Bebe Nanki who saw the musical

talent of Guru Nanak and brought him his first rabab. From then on he started reciting the Holy Hymns (Bani) in musical notes (all hymns in Guru Granth Sahib are in different ragas.) Kirtan – the nerve center of Sikhism – became a norm in all Guru Houses (gurudwaras) and is recited in activities persisted in the background. Although Gurus themselves gave them importance in all activities historians never looked at this aspect even in minor details. Guru Nanak Dev Ji wrote in Asa Di Var where he honored his first disciple - Sister Bebe Nanki - to be the first woman who accepted his path of Sikhism. It was a musical notes. The single most important contribution of depicting devotional hymns to Waheguru's praise in musical notes is the result of Bebe Nanki's idea. For twenty years Guru Nanak Dev Ji travelled to several cities in India and nearby countries in his quest for spreading his mission. His wife Mata Sulakhni not only took care of their sons but single handedly supervised dharamsalas functioning providing pilgrims proper accommodation and food (langar).

Langar, which is a special segment of the Sikh religion, promotes the principle of Sangat and Pangat meaning that followers of any religion can sit and eat food together. Mata Khiwi, the wife of Guru Angad Dev Ji, took langar as an institution and took personal interest in it and strengthened its principles. Guru Arjun Dev gave so much recognition to Mata Khiwi Ji's seva that she is the only Guru Mata mentioned in the Guru Granth Sahib. Mata Mansa Devi, the wife of Guru Amar Das, worked tirelessly for removing discrimination against women. Bibi Bhani, the wife of Guru Ram Das, added a new dimension to equality amongst men and women especially in Punjab. Fathers all across the world always depended on their sons to take all major responsibilities in religious and cultural affairs. Bibi Bhani took care of her father with full dedication and made sure that succession to the Gurgaddi stayed in the Sodhi family – her husband's family.

Mata Ganga Ji, the wife of Guru Arjun Dev Ji, coordinated his efforts in collecting works of various saints from all over the country and in compilation of the Guru Granth Sahib. She also helped in him in building the sarovar tank at Sri Harmandir Sahib at Amritsar. Their son, Hargobind, was born several years after marriage and she had an intense affection for him. He was only 11 years old when Mata Ji sent Guru Sahib for martyrdom. Her faith in the Sikh mission was very strong that she kept participating in all humanitarian activities even after his death. She instilled the principle of Guru Nanak's mission in her son.

Mata Nanki, the wife of Guru Hargobind saw her son Teg Bhahadur, bypassed twice for the Gurugaddi when Guru Har Rai and Guru Har Krishan became Gurus before him but she kept faith in Waheguru and accepted His will. Whenever Guru Har Rai went on preaching tours his wife, Mata Krishan Kaur, went along with him. She was the first wife who travelled with him whenever he went on Guru Nanak's mission and looked after his followers and thus kept on performing her duty to her husband. Guru Teg Bahadur's wife, Mata Gujari, carries the unique honor of being the daughter-in-law of a Guru and the mother of a Guru (Guru Gobind Singh). She is the first woman martyr in Sikh history. She is the first mother who saw her two grandsons sacrifice their lives defending the principles of Sikhism while her other two grandsons, aged five and seven, faced cruelty at the hands of Jallads. All this time she kept reciting Japji Sahib and thanked Waheguru that the children did not waiver from the principles instilled in them.

Guru Gobind Singh's wife, Mata Sundri, served her master to the fullest. When he died she took command of the Panth which was in turmoil. She guided the Sikhs in this tough period for forty years. She was stationed at Delhi most of the

time at the place which is now called Mata Sundri gurudwara. From here she issued orders for the appointment of Bhai Mani Singh as head priest of Harmandir Sahib.

Mata Sahib Kaur (also known as Sahib Dewan) is known as the virgin bride of Guru Gobind Singh and the mother of Khalsa. She had a platonic relationship with Guru Gobind Singh. She was spiritually and mentally a strong woman like Mata Sundri and was the only woman authorized to use the seal of Guru Gobind Singh for sending decrees to the Sikh Community after Guru Ji's death.

At the end I would summarize that the structure of Sikhism stands on five principles: Simran, Seva, welfare of community, Tyag and Balidan. The lifestyle of Guru Matas became more defined along with the Gurus' preaching. They passed through crisis but no one ever saw them complaining. They saw their husbands offer executions but took it as a will of God. Mata Sulakhni and Sahib Kaur were examples of penance and renunciation. Mata Khiwi, Bibi Bhani and Mata Nanki were for service, seva, and Simran. Whereas Mata Mansa Devi was for sacrifice, Mata Sundri and Mata Sahib Dewan were leaders and guide to Panth at difficult times.

Hearing Loss—By Davinder Singh Ph.D.

In recent years many celebrities have talked about their hearing loss and how hearing aids have helped them overcome their communication difficulties. Former President Ronald Reagan's use of hearing aids brought the greatest attention to the problem of hearing loss. This helped many people to get help for their own hearing loss. Most of the people don't know that President Bill Clinton has also decided to use hearing aids to help improve his hearing ability, especially inside groups or noisy settings.

Hearing loss is the third most common health problem, affecting more than 28 million Americans. According to the National Health Survey, 15% of the 45-64 age group and 27% of the 64-74 age group have significant hearing loss, which is predominantly sensorineural in nature.

Whenever the hearing problem is in the outer or middle ear, it is called conductive loss and is invariably correctable by means of medication or surgery. But, when the hearing problem is in the inner ear, it results in sensorineural, more commonly known as nerve deafness, which is not correctable through medication or surgery. We must therefore rely on rehabilitation through the use of hearing aids.

Basically, there are eight types of hearing aids: body aids, eyeglass aids, behind-the-ear aids, four types of in-the-ear aids and receiver in the canal hearing aids. Today less than one percent of hearing aids dispensed are eyeglass or body aids, about five percent are behind-the-ear aids, more than 50% are in-the-ear aids, and 35-40% are receiver-in-the-canal hearing aids (#2 right).

All hearing aids have similar parts and work in similar fashions. This includes (1) microphone to pick up sound, (2) an amplifier to increase the volume of the sound, (3) a speaker to send the sound into your ear, and (4) a battery that provides power to the electronic parts.

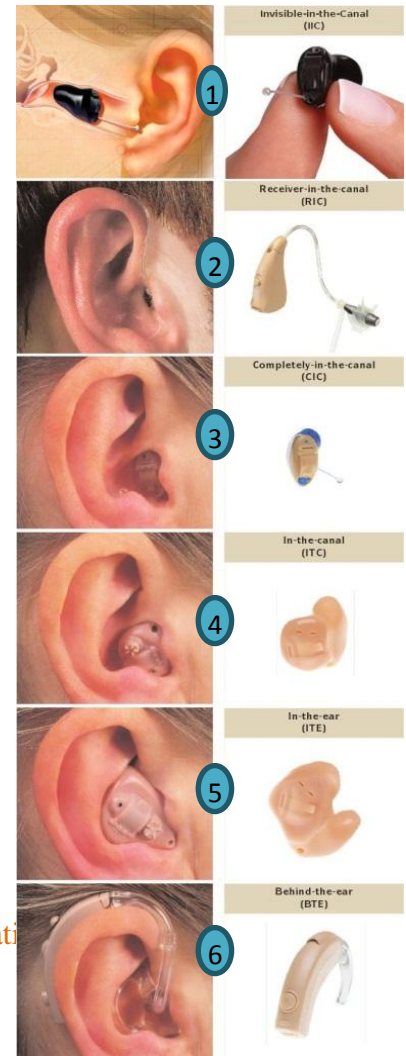


Figure (right) depicts various types of hearing aids and their fit in the ear.

Conventional hearing aids are not sensitive enough and are not capable of compensating fast changes in the sound of difference background patterns of difficult sounds. However, it should be made clear that hearing aids, conventional or digital, do not completely block out background noise to improve conversational speech. But now, sophisticated (digital) computerized hearing aids, available in any size (smallest to largest) generally achieve a definite improvement in hearing comfort in difficult listening environments when compared with conventional hearing aids.

If you are in need of hearing aids or wish to replace old aids with more modern ones call me at 703-405-7450 and I will be glad to meet you at the Sikh Foundation of Virginia on any Sunday. However if you do not have enough income to purchase a hearing aid or need partial financial assistance, contact your local Lion's Club chapter or Hear Now at 800-648-4327 for further assistance.

Sevadar: Sikh Affairs Committee of Sikh Foundation of Virginia:

For suggestions, comments, article contribution, and community news etc. please contact Ajaib Singh, SAC Coordinator, on 540 720 5755 (home) or 203 675 6023 (cell)

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