

Chairman's Report - Beant Singh Deu

It was a pleasure to serve as a Chairman of the Sikh Foundation of Virginia (SFV). With the cooperation of Sangat, members Board of Trustees (BOT) and Management Committee (MC), and Committee Coordinators the task became easier and enjoyable.

General Body Meeting of SFV was held on March 11, 2011, thereby, seven vacancies on the BOT were filled through secret balloting. The meeting was orderly and plenty of discussion took place about communication improvement between management and sangat, increase youth participation in SFV activities, and enhance use of emailing, website, bulletin board notices for announcing SFV activities such as encouraging youth and sangat for performing kirtan, delivering speeches, and actively participating in Gurbani Vichar, Picnic, Cultural program, and Summer Youth Camp.

SFV is in fairly good financial condition; however, we need to have more participation in the direct deposit program. Fund raising should be emphasized next year to undertake new projects.

Construction committee had their hands full for repairing Septic System, installing two new Air-Conditioning Units for the Langar Hall, and serviced the parking lot lights, though we still need light near the dumpster (Safety Issue). Kitchen expansion design is in progress. Maintenance committee has been busy keeping up with the day to day maintenance program. Parking spaces and handicap signs were restriped, and Gurdawara Sign was completed.

Sikh Affairs committee was able to bring out quarterly newsletters, and held annual youth seminar. We need more youth to proactively participate in the SFV activities. Punjabi School enrollment has been on the rise and the students have been very enthusiastic to learn Punjabi and participate in the various competitions. Twenty six pauris Japji Sahib recitation by our youth was the very significant achievement of Punjabi School children.

Langar facilitation effort has been successful. New kitchen runners have been ordered, and they will be replaced soon. Plan is to display Vak and gurbani on the wall mounted monitors. Need expertise for this task.

My sincere thanks to our sangat, members of Board of Trustees and Management Committee, Committee Coordinators, teachers and all sewadars for their distinguished selfless services.



Sri Akal Takhat Sahib Ji

Our motto: ONE TEAM, ONE GOAL - GROWTH OF SFV

Secretary's Corner: Raminder S. Bindra

Following the celebrations of Guru Gobind Singh jee in the New Year and welcome of the New Year 2012, the Sangat of SFV is attending the regular Diwans on Thursdays and Sundays. The SFV Ladies Group and the SFV Sikh Youth continue to participate in the recitation of Shabads in the Diwans. The Punjabi School Children recited the Japjee Sahib orally upto 28th 'paudee' on April, 2012 in the regular Sunday Diwan.

SFV is looking forward to celebrate the Vaiskhi Gurburab on Sunday April 15, 2012. The Sangat will also participate in the Nissan Sahib Sewa after the Asa-Di-Vaar kirtan followed by Hukamnama at about 10:30 am. The Birth of the Khalsa will be celebrated with great fervor with Shabad Kirtan by Raggis, SFV Ladies and Youth Group.

On this day my tenure as secretary will come to close and will be taken over by the new incoming secretary. I take this opportunity to thank Guru Ki Sangat and all the Raagis, SFV Ladies Group and Youth Group and other members of the Sangat who recited Kavitas and delivered lectures with regards to our Great Gurus' teachings.

I request for forgiveness for any mistake that may have occurred during my execution of duties as a Secretary. Waheguru Jee Ka Khalsa Waheguru jee Ki Fateh.

Takhat Sri Anandpur Sahib



ਦਸਮੇਸ਼ ਪਿਤਾ ਦਾ ਚਿੱਤਰ ਉਬਾਮਾ ਦੇ ਦਫ਼ਤਰ 'ਚ

ਵੈਨਕੂਵਰ. ਪ੍ਰੋ. ਗੁਰਵਿੰਦਰ ਸਿੰਘ ਧਾਲੀਵਾਲ

ਨਾਲ ਹੀ ਚਿੱਟਾ ਬਾਜ਼ ਨਜ਼ਰ ਆ ਰਿਹਾ ਹੈ। ਉਕਤ ਦਫ਼ਤਰ 'ਚ ਹੋਰਨਾਂ ਹਿੱਸਿਆਂ ਅੰਦਰ ਦੁਨੀਆ ਦੇ ਹੋਰ ਆਗੂਆਂ ਦੀਆਂ ਤਸਵੀਰਾਂ ਵੀ

1 ਜਨਵਰੀ * ਅਮਰੀਕਾ ਦੇ ਮੌਜੂਦਾ ਰਾਸ਼ਟਰਪਤੀ ਬਰਾਕ ਉਬਾਮਾ ਦੇ ਦਫ਼ਤਰ ਵਿਚ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦਾ ਵੱਡਾ-ਆਕਾਰੀ ਕੰਧ ਚਿੱਤਰ ਸੁਸ਼ੋਭਿਤ ਹੋਣ ਨਾਲ ਸਿੱਖਾਂ ਅੰਦਰ ਪ੍ਰਸੰਨਤਾ ਦੀ ਲਹਿਰ ਫੈਲੀ ਹੈ। ਇਸ ਸਬੰਧੀ ਜਾਰੀ ਇਕ ਤਸਵੀਰ ਵਿਚ ਅਮਰੀਕੀ ਪ੍ਰਧਾਨ ਇਕ ਦਸਤਾਵੇਜ਼ੀ ਅਮਲ 'ਚ ਰੁੱਝੇ ਨਜ਼ਰ ਆ ਰਹੇ ਹਨ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਪਿੱਛੇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਇਕ ਪੇਂਟਿੰਗ, ਜਿਸ ਵਿਚ ਉਨ੍ਹਾਂ ਦੇ ਹੱਥਾਂ 'ਚ ਤੀਰ ਅਤੇ ਉਪਰਾਲੇ ਸ਼ਲਾਘਾਯੋਗ ਹਨ।



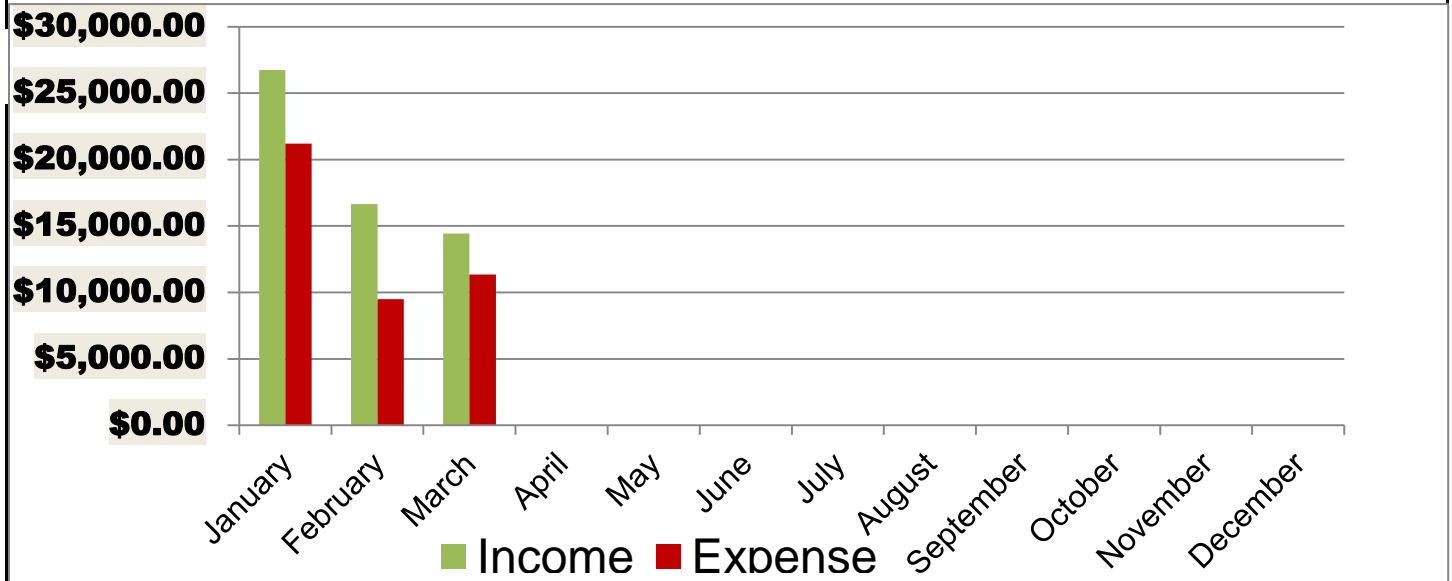
ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਪੇਂਟਿੰਗ ਸਾਹਮਣੇ ਅਮਰੀਕਾ ਦੇ ਰਾਸ਼ਟਰਪਤੀ ਉਬਾਮਾ ਆਪਣੇ ਸਹਿਯੋਗੀ ਸਮੇਤ।

ਦਿਸ ਰਹੀਆਂ ਹਨ। ਭਾਰਤੀ ਸਾਮਰਾਜਵਾਦੀ ਸ਼ਾਸਨ ਅਤੇ ਬੁਰਜੂਆ ਵਾਂਞੇ ਖਿਲਾਫ਼ ਸੰਸਾਰ ਦੇ ਇਨਕਲਾਬੀ ਤੇ ਧਾਰਮਿਕ ਆਗੂ ਸੰਤ ਸਿਪਾਹੀ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਇਤਿਹਾਸਕ ਭੂਮਿਕਾ ਨੂੰ ਸੰਸਾਰ ਪੱਧਰ 'ਤੇ ਉਜਾਗਰ ਕਰਨ ਅਤੇ ਦੁਨੀਆ ਲਈ ਹੱਕ, ਸੱਚ ਤੇ ਇਨਸਾਫ਼ ਦੀ ਮੰਜ਼ਿਲ ਤੈਅ ਕਰਨ ਦੀ ਪ੍ਰਸ਼ੰਸਾ ਵਿਚ ਕੌਮਾਂਤਰੀ ਪੱਧਰ 'ਤੇ ਜਾਣਕਾਰੀ ਦੇਣ ਦੇ

Treasurer's Report: Gurminder Singh Bhatti

Year 2012 Report

	Jan.	Feb.	Mar.	Apr	May	Jun	Jul	Aug	Sep.	Oct	Nov	Dec	Total
Income	\$26,731.62	\$16,656.93	\$14,436.25										\$57,824.80
Expense s	\$21,189.99	\$9,492.60	\$11,347.71										\$42,030.30
Net	\$5,541.63	\$7,164.33	\$3,088.54										\$15,794.50



Sikh Americans continue to endure harassment, discrimination and threats.

Incidents like the ones mentioned hereunder are a constant reminder of the challenges that Sikh Americans face as a result of our unique identity. In the absence of awareness about who we are and what we stand for, Sikh Americans continue to endure harassment, discrimination and threats which run counter to the American ideals.

1. Death threats follow Sikh family from Maryland to Virginia

The Federal Bureau of Investigation and local law enforcement in Sterling, Virginia, are investigating a possible hate crime against a Sikh American family that received a letter containing death threats addressed to 'Turban Family.' 'Our people in the neighborhood have been closely watching your activities and figured out you are a close associate of a secret Taliban movement on the US soil,' the letter said. 'We ask you to leave the country as soon as possible otherwise one of our people is going to

shoot you dead. Don't attempt to relocate somewhere else in America as people are closely monitoring your day-to-day activities.'

The Sikh American Legal Defense and Education Fund, the oldest Sikh American civil rights and educational organization in the country, said this family had been the target of previous hate crimes as well. SALDEF said in 2003, while living in Gaithersburg, Maryland, their home was vandalized with graffiti and they received two threatening letters. In 2005, after moving to Leesburg, Virginia, they received two more death threats via mail. In the latter of these cases, the FBI was able to apprehend a suspect for the threat.

Jasjit Singh, associate executive director, SALDEF, said the latest incident to this family had happened February 28. He said the organization had been in contact with the FBI and local law enforcement and had urged them to investigate this incident as a hate crime. SALDEF has indicated that as of March 7, 33 members of the Congress had co-signed a letter initiated by Congressman Joe Crowley, (New York, Democrat), urging the Department of Justice and the FBI to track hate crimes against Sikhs. The Sikh Coalition urged its members to 'keep the momentum going and contact your elected representative immediately' to meet the immediate goal of having '50 members of Congress calling on the FBI to track hate crimes against Sikhs as soon as possible.

2. Michigan Gurdwara Vandalized

The Sikh American Legal Defense and Education Fund (SALDEF) have called on local and federal authorities to initiate a hate-crime investigation into vandalism and hate-filled graffiti at an under-construction gurdwara in Sterling Heights, Michigan. The incident happened between February 5 night and early February 6. The graffiti included vulgar language, drawing of a gun, racial epithets, and references to 9/11.

3. California Sikh Seniors' Murder

The cowardly act to gun down two elderly Sikh gentlemen, Gurmej Atwal and Surinder Singh, in Elk Grove , California, on March 4, 2011 still remains unsolved. The police suspects that a tan or gold pick-up truck was used in this hate crime but they still do not know how many people were there in the truck.

PERFORMING SEVA IN A GURDWARA---- By Balwant Singh Jouhal

The act of performing *Seva* in day to day running of a religious institution like a Sikh Gurdwara is vitally important. This helpful effort, be management, maintenance, cooking and serving Langar, Cleaning, participating and arranging Gurbani Vichaar and Kirtan Samagams, I think, are all equally important and essential for a Sikh. *Seva* should be selfless and done from the heart.

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ

Seva is doubly blessed- it benefits the *sevadar* as well as the congregation. *Seva* is noticed by the *Sangat* and it encourages others. Recognition of a *sevadar* by the management of course encourages others .

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A *sevadar* fulfills his heart's desires and loses his self-consuming ego.

ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ

Seva should be performed with *Tan Man and Dhan*. Select your *seva* according to your abilities and capabilities. *Seva* develops your mind and you gain respect of your fellow congregants.

If seva is one of your deeds - It will help you in your time of need

Oh Sikh sow the seva seed – Then you are a Gursikh indeed

Along with *seva* do your *simran* as well. Wishing you all success and happiness: *Balwant Singh Jouhal*

SHAHEEDI IN SIKHISM: Dr. Ajaib Singh

*“jinaa(n)h singhaa(n) singhbeaaa(n) nay dharam haytt sees dittay,
ba(n)d ba(n)d kaTaa-ay, khopriaa(n) luhaaiaa(n), charkhiaa(n) ttay
charhay, aaray-aa(n) naal chiraa-ay gae, gurdwariaa(n) di seva laee
kurbanniaa keettiaa(n), dharam nahee(n) haariaa, sikhi kesaa(n)
suaasaa(n) naal nibaahi, ttinaa(n) shaheedaan di kamaai da dhiaan dharkey,
khalsa ji bolo ji waheguru”.*

All Sikh kirtans and prayers include Ardas when Sikhs recite the above words to remember those who sacrificed their life so that we today can live in freedom to practice our faith.

Although word *Shaheedi* very likely came into Punjabi language from Middle East, its meanings and connotations are different for the Sikhs than from the ones in Islam or the context in which word *shaheedi* or martyrdom is portrayed in the Western world. It is a misuse of the word *Shaheed* if you choose to deliberately kill yourself so that you end up killing hundreds of other innocent human beings with you. In Sikh perspective it is also not martyrdom, if you are killed as a member of armed forces with a mission to kill and subdue others so that others accept your point of view regardless the nobility of your cause or your viewpoint. Both of these are aggressive acts where you end up harming other humans. In Sikhism *Shaheed* is one who makes an ultimate sacrifice with his/her life without an intent of punishing others and without harming other human beings. In my humble view, *Shaheedi* in Sikhism is more of a sacrificial act to deter aggression.

In order to fully understand what words *Shaheed* or *Shaheedi* means in Sikhism we need to, first look at Sikh Scriptures and then into Sikh History.

The word *Shaheed* or *Shaheedi* has appeared in Guru Granth Sahib Ji only two times.

The first time Guru Nank Dev Ji used the word ਸ਼ਹੀਦ when he simply enumerated Muslim folks of different avocations.

ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ ॥ ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ ॥ ਬਰਕਤਿ ਤਿਨ ਕਉ ਅਗਲੀ ਪੜਦੇ ਰਹਨਿ ਦਰੂਦ ॥

(The Pirs, the Prophets, the spiritual teachers, the faithful, the innocents and the martyrs, the Shaikhs, the mystics, the Qazis, the Mullahs and the Dervishes at His Door-they are blessed all the more as they continue reading their prayers in praise to Him.) SGGs page 53

The second time Bhagat Ravi Das ji uses word ਸ਼ਹੀਦ again in the context of different Muslim folks.

ਜਾ ਕੈ ਈਦਿ ਬਕਰੀਦਿ ਕੁਲ ਗਉ ਰੇ ਬਧੁ ਕਰਹਿ ਮਾਨੀਅਹਿ ਸੇਖ ਸਹੀਦ ਪੀਰਾ ॥ ਜਾ ਕੈ ਬਾਪ ਵੈਸੀ ਕਰੀ ਪੂਤ ਐਸੀ ਸਰੀ ਤਿਹੂ ਰੇ ਲੋਕ ਪਰਸਿਧ ਕਬੀਰਾ ॥ (And he whose family used to kill cows at the festivals of Eed and Bakareed, who

worshipped Shayks, martyrs and spiritual teachers, whose father used to do such things — his son Kabeer became so successful that he is now famous throughout the three worlds.) SGGs Page 1293.

It is clear that Gurbani has not explained or elaborated on this word. Both times no special meanings or significance is given to the word ਸ਼ਹੀਦ other than describing just as an avocation. Gurbani is silent on whether *Shahadat* is good, bad or when, if ever, it is justified. It is interesting that both times when the word *Shaheed* appears in Guru Granth Sahib it is in association with Moslem folks.

Now let us look at *Shaheed* or *Shahadat* in the light of Sikh History. Here are a few examples with brief historical perspective to illustrate the meaning of *Shahadat* in Sikhism.

SHAHADAT OF GURU ARJAN DEV JI.

The first *Shaheed* in Sikh history appears to be Guru Arjan Dev Ji. Although Guru Arjan Dev Ji has mentioned nothing about *Shaheedi* or *Shahadat* in his writings, he surely attained *shahadat* as history describes it.

Guru Arjan Dev was a peace loving person who in 25 years of his guruship gave his followers a central place of worship. He constructed Harmandar Sahib (Golden Temple) in Amritsar. The foundation stone for Harmanda Sahib (God's House) was laid by a Muslim saint Pir Mian Mir. Guru ji also compiled Banis of first five Sikh Gurus as well as writings of several Hindu and Muslim holy men (Bhagats) in the form of Adi Granth. Thus he gave his followers a place to worship as well as the scriptures to follow and live by. People of all faiths flocked to Guru for his advice and blessings. This raised the ire of Mugal Empror Jahangir who, as he writes in his personal diary, wanted to put an end to this traffic to a kafir's place. Janagir's son Khusro also became a follower of Guru and came for Gurus blessings. Thirdly, Deewan Chandu, a Hindu official in Jahangir's court bore a grudge against Guru Sahib for rejecting his daughter's hand in marriage to Guru Sahib's son. Deewan Chandu's ill will helped further infuriate Jahangir. Although Khusro's defection and Chandu's ill-will may have added fuel to the fire, it was a rapidly increasing following of people of all faiths, including Muslims that really infuriated Jahangir to the point that he ordered death to Guru Arjan Dev Ji at a young age of 43. A Muslim devotee Pir Mian Mir asked Guru Arjan Dev if he may intervene on Guru's behalf and persuade Jahangir away from his hideous intentions. But Guru ji forbade him stating that I humbly submit to my Creator's Will as I only need His Naam for my support and sustenance— ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ॥

SHAHADAT GURU TEG BAHADUR JI

During Guru Sahib's times, Aurangzeb, the fanatic Mughal Emperor of India launched an aggressive campaign of converting Hindus to Islam by force. He ordered demolition of Temples and started building Mosques in their places. In 1669, Aurangzeb, stepped up his anti-Hindu campaign and issued special orders denying government employment to all non-muslims unless they converted to Islam. He issued instructions that all *Masands* be banned from entering towns for spreading Guru's mission. By May 1675, more than half of Kashmiri Hindu population had been forcefully converted to Islam. Demoralised and terrorised, a representative group of Kashmiri Pandits led by Pandit Kirpa Ram came to *Anandpur Sahib* and approached Guru Tegh Bahadur Sahib for guidance and advice. Guru Sahib told them not to worry but to send word to the Emperor that if he could convert him (Guru Sahib) to Islam, all Hindus would follow in his foot steps. Before long, Aurangzeb issued orders for the arrest and imprisonment of the 9th Guru and to bring him to *Delhi*. Guru Sahib was arrested, chained and kept in an iron cage in the police *Kotwali* under heavy security at *Chandni Chowk* in *Delhi*. After prolonged and tortuous efforts of various Qazis and Mullas who tried to persuade Guruji to accept Islam failed, orders were issued for Guruji's execution. On the evening of November 11, 1675, the 9th beloved Guru of the Sikhs, Guru Tegh Bahadur Sahib was seated under a tree and beheaded in full public view.

SHAHADAT OF BHAI MATI DAAS, SATI DAAS & DAYAL DAAS

Bhai Mati Daas and Bhai Sati Daas were real brothers. Both brothers and Bhai Dayal Daas were all trusted disciples of Guru Teg Bahadur. All three were with Guru Tegh Bahadur Sahib when he was arrested on the orders of Emperor Aurangzeb. Since they refused to be separated from Guru Sahib, they were also arrested, chained and taken to *Delhi* along with their Guru. The *Qazis* (a team of Muslim theologians) decided to torture and kill the Guru's companions right before his eyes, if they refused to embrace Islam. The *Qazis* thought that the sufferings of his followers would shake his resolve and he would agree to become a Muslim. Each of the three Gursikhs were given the choice to either embrace Islam and enjoy a life of plenty or meet a painful and torturous death. Each Gursikh kept true to their faith and humbly refused to accept Islam.

Bhai Mati Daas was cut in half alive with a saw while he was facing his Guru and reciting Japuji Sahib.

Bhai Sati Das was wrapped in cotton soaked in oil and burnt to death. Till his last breath, he was calm and continued to recite the sacred '*Japji Sahib*'.

Bhai Dayal Daas was made to sit in a large vessel filled with boiling water. Fire was lit under the vessel. He sat in the boiling water and kept on repeating the Guru's hymns until his soul left his body. These inhuman torturous acts took place on Nov. 11, 1675.

SHAHADAT OF BHAI TARU SINGH

Under unrelenting killings by Muslim rulers of the time, most Sikhs left their homes in the 18th century and hid in jungles. Very few Sikhs dared to stay in their villages. Bhai Taru Singh was a hardworking Sikh farming his land in district Amritsar. As and when possible he would send food and necessities to the Sikhs hiding in forests near his Village Poola. Perhaps following the state directives or to curry favor with Mughal Officials Harbhagat Naranjania, a Hindu State Official, reported Taru Singh to Mughal authorities. Zakria Khan, the Governor of Lahore, ordered Bhai Taru Singh to be arrested, chained and

taken to *Lahore* where he would be subjected to inhuman torture and asked to embrace Islam and get his hair cut. When Taru Singh refused to have his hair cut and accept Islam Bhai Taru Singh's uncut hair together with the upper part of his scalp was mercilessly chiseled off. This happened in 1745.

SHAHADAT BHAI MANI SINGH

Bhai Mani Singh (1644 -1738) was a learned associate of Guru Gobind Singh. He prepared a revised edition of *Sri Guru Granth Sahib* as directed by Guru Gobind Singh ji at *Damdama Sahib*. As the head Garanthi at Harmandar Sahib, Amritsar, he requested Zakaria Khan, then Governor of Lahore, to celebrate Diwali and was granted permission only if he paid Rs 5000. Zakaria Khan, a cruel and fanatic Muslim, considered this diwali gathering of Sikhs a perfect opportunity to kill off thousands of Sikhs and issued secret orders to his army to prepare for an attack on Darbar Sahib. Bhai Mani Singh came to know of Zakaria's wicked plan and sent out message to the Sikhs not to come to *Amritsar*. As a result, only a few Sikhs from nearby areas turned up and enough money could not be collected and paid to the Governor. Bhai Mani Singh was arrested for non-payment. He was offered to embrace Islam, or pay the money or else he would be cut into pieces limb by limb. Bhai Mani Singh refused to convert and was, therefore, ordered to be killed by cutting his body at each joint. The brave Sikh remained calm, serene and unwavering in his faith to meet *shahadat* in 1738.

SHAHADAT OF SIKH WOMEN AND CHILDREN

In 18th century, when most Sikhs men were hiding in jungles to escape killings by Moghul rulers, Mir Mannu, Governor of Lahore, resorted on new ways of Sikh genocide. Sikh women and children were captured and forced to change their faith to Islam. When they refused to do so, they were deprived of sleep and food and were forced to grind grain by working stone mills. Sikh mothers watched their little babies snatched from them, being thrown up in the air to fall back on the sharp spears. Children were cut to pieces and put as a necklace around the necks of their mothers and dogs were permitted to eat the flesh of their kids before the eyes of their mothers. This took place in 1753.

There are many other examples of Sikh men and women who met a similar fate of a *shaheed*. Guru Gobind Singh's four sons and his mother Mata Gujri ji embraced *shahadat* at the hands of Mughal rulers of the time. Similarly, Bhai Mehtab Singh and Sukha Singh, Bhai Tara Singh, Subeg Singh and Shahbaz Singh and many other Sikhs happily accepted death at the hands of Muslim rulers of the time while keeping their faith and accepting the will of their Creator, the Akaal Purakh.

All these historic events define the meanings and significance of *Shaheedi or Shahadat* in Sikhism. It is the last act for a Sikh to save his belief, his values and his freedom to worship the Almighty, the Creator of all, The Akaal Purkh. It is a total submission to the will of God. It is the ultimate sacrifice to protect the innocent and to safeguard justice and goodwill for all humanity. *Shaheedi* in Sikhism is totally a willful act. It is never an aggressive act to subdue others or to impose your will or faith on others. It is to give your life to seek goodwill for all mankind without regard to others beliefs, their faith, or their appearances.

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