

# Gurvinderpal Singh Chaudhry Khalsa

## Stafford, / Herndon, VA USA

### 2020 Candidate Statement

#### Personal Information

Name:	Gurvinderpal Singh Chaudhry Khalsa
City & State/Country:	Stafford, / Herndon, VA USA
Name of Spouse:	GuruAmrit Kaur Khalsa - Herndon, VA Ashram
Occupation:	Program Analyst for Redacted - US Federal Government
Length of Participation in 3HO/Sikh Dharma:	Length of Participation in 3HO/Sikh Dharma: 14 years in 3HO / Sikh Dharma. I was born and raised into a Punjabi Hindu/Sikh household. Grew up going to Hindu Mandirs and Sikh Gurdwaras, but began to solely practice Sikhi when I turned 16 years old, 19 years ago.
Length of time as an Ordained Minister of Sikh Dharma:	Yes, 8 years
Are you a KRI certified teacher or trainer? If so, what is your certification level and when did you acquire your certification?	Level 1 KRI certified, 2012.
Ashram Communities lived in:	Ashram Communities lived in: Herndon Sangat Community (March 2006 - May 2007), Atlanta, GA (August 2007 - May 2009), San Francisco Bay Area (July 2009 - Sept 2010), Española, NM (August 2011 - Sept 2016) Herndon Ashram VA - (Sept 2017 - Present)

<p>3HO/Sikh Dharma Community Positions:</p>	<p>Chair of New Millennium Section of Khalsa Council Since Fall of 2020  Board Member of Sikh Dharma New Mexico, 2012-Present  Board Member of 3HO New Mexico, Vice President 2012- 2016  Captain of Kitchen Greeters at Summer Solstice since summer of 2013 -2016  Ordained Minister of Sikh Dharma since Summer of 2012  Helped Developed and Design the Sant Sipahi Missile for the Mother Ashram in Espanola, NM Feb 2013 - Sept 2016  Various Seva Positions in Solstice Kitchens since Winter Solstice 2007 - 2013.  Member of New Millennium Section of Khalsa Council since Fall Khalsa Council 2012  I also worked for 4 years at Akal Security (2011-2015)</p>
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**Questionnaire**

1. Why do you feel called to serve on the SSSC Board?

The experience of clearing and healing past karmas, while serving the mission of the Dharma, has given me a unique experience and view of where things were in the Dharma, where they are now, and how they could be moving this mission forward. Even though I've only been a part of this dharmic family for 14 years, and was heavily involved for 7 years, I feel that now is finally the time we are able to move forward into the Aquarian age, no longer holding on to the old and antiquated Piscean means of manipulation, shame, fear of retaliation, and abuse. I want to bring change to all of the organizations, not through an energy of fear, panic, and reaction, but rather take a holistic approach, and look at all parts, from the bottom to top and then top to bottom. I feel we need to be able to "Gut and Restructure", i.e. mentally dismantle all of our structures and completely re-envision them in ways that will better serve the Aquarian Age, finding the fine balance of inclusiveness without losing our identity or roots. Discernment is key.

2. What relevant areas of experience and expertise qualify you for this position and will make you an asset to the board?

1. I have a Masters of Public Administration with a specialty in Nonprofit Management, and two bachelor's degrees, the first being in Homeland Security & Emergency Preparedness and the second in Religious Studies. I possess academic skills, an active, inquiring and analytical mind, a passion for quantitative and qualitative analysis, and a discerning ability to pull and analyze open source intelligence. These skills will enable me to help the SSSC make sound decisions.
2. With my love and devotion to Guru Ji, I know my decisions will always reflect Guru's consciousness and wisdom, with unwavering commitment, integrity, and compassion. I will not compromise my consciousness, and I will not place my own needs before the needs of the organization.
3. Being a former Dharmic employee, working for various Dharmic business owners, and living in various ashram communities as an outsider who was not born into the Dharma, has given me a unique perspective. As an outsider I was able to recognize the abusive old school methods of management and control, and to see the need for a more enlightened and respectful approach to maintaining our businesses and communities.
4. In my current position and my professional career as a Program Analyst and Knowledge Management Officer, my career has been based on looking at how processes work or don't work, gathering the key points of information, and developing and implementing a more efficient workflow. This is what is needed in our organizations, and I feel more should be done in this area. I will be able to look at the existing structures of silos that Yogi Ji set up and help to transform them into horizontal structures, and make this multi-layered organization more efficient and functional.
5. I am committed to the continued viability and strength of our community. I've been through too much hardship and frustration to see it all go away. Despite all of the flaws and dysfunction, there is still so much good in this tight-knit community, and I have found a group of people that I am able to call my family. I do not want this community to fall apart due to mismanagement and lack of vision.
6. Given my background as a person of color, as someone of Punjabi/Afghani descent, and a speaker of Punjabi, Hindi and Urdu, I can be a bridge to the greater Indian diaspora in the West.
7. I'm a committed supporter of the Restorative Justice process. The voices of all parties involved who have been harmed need to be heard. It is the only way

that we can go forward and be united, and not fractured.

3. Please summarize your prior and current service to the Dharma. If you have served in leadership positions please note them.

In the wake of the Oak Creek Massacre, Mukhia Jathedar Amrit Singh asked me to work with SS Mata Mandir Singh Khalsa to design and develop the missal that would be responsible for the safety and security of the Hacienda de Guru Ramdas Ashram during Sunday Gurdwaras and ashram events.

Active Khalsa Council Member, 2012-2016 and more recent 2020 meetings, Member of New Millenium Section since 2012, Minister of Sikh Dharma since 2012, Managed multiple Karma Seva Misals within the Solstice Kitchen (both Summer 2012-16 & Winter 2011-13).

I have been an active participant in the Listening Tours. I have also been speaking with 2nd generation folks, hearing their voices and concerns about the community. I have been encouraging them not to give up and leave the community, but rather give the community one more chance and see what change and healing we can achieve.

4. Please describe your experience of the Siri Singh Sahib as a teacher and your experience of his teachings.

a) Please describe how your personal sadhana and spiritual discipline support you to keep up.

Yogi Ji often stated that those that met him after he passed away were the luckiest students. I never met him in his physical body. Coming into 3HO I had a strong foundation of Sikhi, from another Nirmala tradition from Punjab, but what drew me to the community was Naam Simran, whether it was through White Tantric Yoga or the many kriyas, meditations, and pranayamas that utilized the countless mantras and shabds (ਵਾਹਿਗੁਰੂ, ਸਤਿਨਾਮੁ, ਹਰਿ,) of Sikh Dharma, whether sourced from the Siri Guru Granth Sahib Ji, Dasam Granth Sahib Ji, Sarbloh Granth Sahib Ji, or even wider mother traditions of the (ਭਰਤ) Bharat. These technologies have allowed me to get past the duality of thinking in terms of "right and wrong", "black and white", "saint and sinner" and be able to have a direct experience of the divine and Guru's grace. The teachings work, and just as Yogi ji stated don't worship me or make me the Guru, bow and worship the Guru. So in alignment with the teachings I always go to the Guru, the Guru is my center and my foundation in life, my

past, present, and future.

5. Please describe what the Siri Singh Sahib's saying means to you: "If you cannot see God in all, you cannot see God at all." In practical terms:

- a) How would you apply this saying in your day to day service on the board?
- b) How would apply this perspective to help our community and organizations move forward together?

- A. Right now the sangat is fractured and divided. The practical requirement of "If you can't see god in all, you can't see god at all" is seeing God in this situation. I feel we can succeed if both sides are able to come to the realization that now we've been given a miraculous blessing, to finally own all of this and make it our own. For the past 15 years we've held onto the persona of the Siri Singh Sahib and continued to worship him. The worship culture of the Siri Singh Sahib has to cease, for us to grow. We have to bring ourselves back to the Guru; otherwise we cannot succeed.
- B. Taking the Siri Singh Sahib off of the pedestal of worship along with the teachings, and bringing the Guru back and making the center of it. I'm not speaking of making everyone an Amritdaari Sikh, quite the contrary, but rather bringing awareness of the Guru and the tradition of devotion back into the teachings. This whole notion of being 10x greater than Yogi ji, and that somebody has mastered a kriya by sheer number of days of practice, this measurement of success, based on a linear measurement of time, is such a Piscean Age concept. Along with measuring someone's consciousness based on the number of level 1s, 2s, 3s, 4s, and 5 modules they've done. To me, it is about consciousness, not this external show of greatness with no real depth. Also making requirements that someone's consciousness is perfected just by the wearing of the 5Ks, and if they don't, then they are unfit to serve or less than, is also a very limiting view of what a Sikh is. Sikhism is more about values and morals than about appearances. A Sikh is simply defined by Guru Ram Das in the following shabd

ਮੰਃ ੪ ॥

Fourth Mehl:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ

Gur Sathigur Kaa Jo Sikh Akhaaeae S Bhalakae Outh Har Naam Dhhaavai ||

One who calls himself a Sikh of the Guru the True Guru shall rise in the early morning hours and meditate on the Lord's Name. ||

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

Oudham Karae Bhalakae Parabhaathee Eisanaan Karae Anmrith Sar Naavai ||

Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar.

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

Oupadhaes Guroo Har Har Jap Jaapai Sabh Kilavikh Paap Dhokh Lehi Jaavai ||

Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Fir Charrai Dhivas Gurabaanee Gaavai Behadhiaa Outhadhiaa Har Naam Dhhaavai ||

Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

Jo Saas Giraas Dhhaaeae Maeraa Har Har So Gurasikh Guroo Man Bhaavai ||

One who meditates on my Lord, Har, Har, with every breath and every morsel of food - that GurSikh becomes pleasing to the Guru's Mind.

One of the priorities I have is to bring back the connection between Kundalini Yoga and Sikh Dharma, to reunite the fractured golden chain.

6. What do you understand the Role of the SSSC to be? How do you see the SSSC carrying out that role on a:

- a) Practical level
- b) Spiritual level

- a. The role of the SSSC is to support the for-profits and nonprofits with input from the global Sangat, so they can serve humanity in alignment with the Guru's consciousness, and to provide overall vision for our organizations' future. On a practical level, this means assuring that the nonprofits have the resources they need; overseeing the for-profits to insure their success; balancing the needs of the nonprofits and for-profits; and finding ways to serve all segments of our diverse community. SSSC should engage in strategic planning and plan for our vision now in 5 and 10 year increments, and then go to 25 years, 50 years and 100 years. We need to define the measurements for success and key performance indicators so that we can assess our progress.

We need to be able to pivot and adapt to the times.

- b. On the spiritual level, the SSSC needs to facilitate the unification of the sangat with the Guru as the center; to also move forth in the Aquarian age and bring our Dharma back to our roots of the Guru. The SSSC should foster the collective consciousness of our community so that we can move forward in unity and healing. We should hold a Sahej Paath for the entire sangat and build a space for everyone to connect to the Guru.

7. As an SSSC Trustee you are accountable to the Sangat. Describe:

- a) How you would like to build and enhance the relationship between the Sangat and the SSSC?
- b) How you will personally deal with the pressure of accountability while maintaining your spirit of service?
- c) How do you traditionally respond in a crisis or high tension situation?

- a. Greater transparency, the SSSC should have Town Halls calls with the community on a bimonthly basis and work with the Restorative Justice process.
- b. Seeking guidance from the Siri Guru Granth Sahib ji and maintaining my relationship with the Siri Guru Granth Sahib Ji.
- c. Going to the Siri Guru Granth Sahib Ji, meditating and going within to come from a place of neutrality, as well as exercising and getting the blood flowing.

8. The SSSC practices inclusion, transparency, and accountability.

- a) What experience do you have incorporating these practices into your personal and professional life, and
- b) How would you incorporate them into our Organizations?

- a) My mother raised me with the dharmic values of the Guru, which included being inclusive, transparent and accountable. I am very much an advocate for these practices. Having earned my master's degree in nonprofit management, I've been taught and tested on these principles and practices. I was one of the first to raise their voice about these issues at the Spring 2013 Khalsa Council and ask questions such as:

*(i) With regard to the funding of our Dharmic Nonprofits, does the CCC have*

*any means of accountability set up with the nonprofits, to grant money which was awarded to them? I.e, bench marks, performance measures, means of efficiency, quantitative analysis, or qualitative analysis?*

*(ii) When CCC sends out its request for proposals for the Dharmic Nonprofits, are there any parameters that are set up, or in alignment of what the CCC/SSSC would like to see accomplished?*

*(iii) When is the CCC/SSSC planning to release the proposals that the nonprofits submitted for the grant money, for the sangat to review and see what the nonprofits are planning to accomplish for the FY of 2013--2014?*

*(iv) What is the long term strategic goal of the SSSC/CCC in terms of funding our nonprofits, will the CCC/SSSC promote a culture of efficiency and accountability for our nonprofits and the sangat, if so how will they plan to accomplish these goals, what steps are being made to accomplish the culture of efficiency and accountability?*

- b) I am highly familiar with these practices and there are various vehicles that would serve our dharma well, to help increase our capabilities in these areas. I would look forward to researching and developing storyboards for SSSC membership review, with pros and cons listed for consideration, of multiple options, from a selection of the most effective systems available, for implementing an effective communication vehicle.

9. How do you see the 3HO/Sikh Dharma family of Nonprofit and For-profit organizations serving humanity in these times?

a) What do you see as the three (3) greatest challenges facing the Dharma (Sikh Dharma-3HO and the family of For-profit and Nonprofit entities)? What would you do as a Trustee to overcome these challenges?

b) What skills, tools, and techniques can you bring to the SSSC Board of Trustees to help us move toward the vision you described above?



Previously, our three biggest challenges were 1) unchecked nepotism and cronyism, 2) the lack of checks and balances, and 3) too much reliance on the Siri Singh Sahib with no real ownership or drive for our vision.

Now we have seen how all this played out and three new challenges have arisen as a result of the prior three: (1) Our biggest challenge is the Siri Singh Sahib: how we define ourselves and our relationship to him, and how we move forward. Too much of our identity and energy has been tied to the Siri Singh Sahib, and covering for him and those he appointed/anointed in their positions of power. Instead of owning it and taking stewardship of everything, we've stunted evolution and growth for the past 15 years. I know that this Point 1 is very hard to accept for a lot of folks and my intention here isn't to destroy the Siri Singh Sahib or take away from the work and yoga teachings. I came into this community in 2006, after he had passed, with so much innocence and love for the Guru and for these life-changing teachings, but my experience was jarring in certain ways that I didn't anticipate. If my Soul's longing wasn't so strong, I would have walked away, but the Guru and Universe kept on bringing me back. I moved to various ashram communities and noticed a very similar trend, that folks were emulating him over and over, both his light and shadow sides, as he was their model of success. The practice of abusing folks in the name of being a 'Saturn' teacher, and in the name of "Poking and Provoking" as a means of forcing the hand of growth of a student are in my mind Piscean practices that we are called to start healing in the Aquarian Age. Many in the community are now opening their eyes and are beginning to see both sides of Yogi Bhanjan's legacy - the light and shadow that his legacy left behind. We need to keep on examining the darkness, while still honoring the light. We need to bring the dark aspects into the light, heal them and release them. With that we can let go of so much Piscean toxic shame, fear, and guilt, and finally be fully present and aware with Aquarian Consciousness aka Siri Guru Granth Sahib Consciousness.

(2) With the "more likely than not" truth coming forth, this has produced two polarized parties, understandably, and with the division that has overtaken the community, and if we are unable to unite, we will fight with one another and the community will get further separated.

(3) The final major issue facing our community is that our actions to remedy this situation are happening so quickly, that on the one hand we have folks who don't want to believe in any of this, and are adamant in convincing others that they are all wrong, and on the other side of the spectrum we have folks, whose own livelihood is based around 'spreading the teachings' who are doing anything and everything in their power to maintain their income / cashflow, that they are going in and changing everything left and right, just not to offend folks. There has to be a balanced approach based on action versus reaction, a middle path between the two polarities, we must

be united in our actions and be able to act with discernment, for we are making major changes perhaps without truly realizing the repercussions and consequences.

At the same time that this is happening, we also must look at all of our processes and systems and need to go through the 15 years of growth and evolutions that we missed, and we need to do them within the next few years.

As a trustee I would come up with ways to see where everyone stands, and then find common ground and unify both parties and encourage them to take part in the Restorative Justice Process. Unity is key here. I look forward to drawing and implementing a plan forward for this organization and community

B) My skills, education, professional skill set, and analytical mind, as well as my ability to examine systems, allows me to see how they work and do not work, and to be able to make sense of the chaos and make it cohesive again. I am fearless when it comes to uncovering the truth and calling out falsehoods, despite any pressure from the former organizational structure.

10. Board service regularly requires 10 to 20 hours per month (or more) in evening and weekend board and committee meetings. These meetings are generally held at 8:00 pm Eastern time (20:00 hours). In addition, there are three Face-to-Face meetings per year (two in New Mexico following the International Khalsa Council Meetings (end of April and end of September) and a third in January or February in Los Angeles or one of our Ashram communities). The Face-to-Face meetings are two days in April and September and three days in January/February. *Note: One day of each Face-to-Face meeting period is always on Monday.*

- a. Can you fulfill these requirements?
- b. If so how will you balance these requirements with your other personal and professional responsibilities?
- c. What do you anticipate being the most difficult part of serving as a Trustee on the SSSC Board?

- (a) Yes, if precautions are taken for the pandemic
  - (b) My job leaves me free for evening and weekend meetings. In addition, my wife is very supportive of this commitment. She has signed off on my involvement, and wants me to participate as she knows that the issues facing our dharma have been an exhausting singular point of focus for me for the past 10 years, which has taken up a fair amount of my time and energy.
  - (c) The amount of polarity between fellow SSSC members and also understanding how to work with the nonprofits, both their staffs and their boards. To make sure that we have a unified front and process of moving forward together in a unified front and message and approach.

11. Are you related by blood or marriage to an officer, director, employee, or paid contractor of any of the constituent organizations (nonprofit or for-profit) including all subsidiaries?

- a. If yes, to whom are you related, how are you related to them, and what is their position?

- a. My father-in-law, Kartar Singh Khalsa (Reston), is the Chancellor of Sikh Dharma International, but he also works as a lawyer for the federal government. Please note that the SDI Chancellor is a volunteer/seva position.
  - b. My wife, (Guru Amrit Kaur Khalsa) works for the Siri Singh Sahib Corporation, as the Committee and Meeting Manager & as the Marketing assistant for Sikh Dharma International, both of these positions are as a paid contractor.

