

3. Defendants and their supporters are free, as were the original founders of the GOR, to follow and practice their own brand of Sikhism, by, among other things, either worshipping in their own homes (see the accompanying reply affidavits of plaintiffs Maghar S. Chana and Harbhajan S. Purewal), or establishing their own Gurudwara. Indeed, defendants' incorporation of the Gurudwara of Rochester Sangat appears to be defendants' preliminary step to do exactly that (see Exhibit G of my initial affidavit of May 14, 2010).

34. Mr. Bedi himself admits in paragraph 47 of his affidavit that there has been verbal accusations made at the GOR during worship services, and seeks to calm the Court by stating that none of these disagreements have yet risen to the level of violence. However, there is precedent for such governance disputes boiling over into violence. See paragraph 52 of my original affidavit and Exhibit U annexed thereto. Indeed, a prominent member of the Sikh community in the Greater Toronto area recently called for a complete ban on Kirpans or ceremonial daggers worn by orthodox Sikh members. A copy of that article containing the statement of Dr. Bikram Lamba published in the Brampton Guardian on April 8, 2010 is annexed hereto as Exhibit H. Indeed, so-called Sikh fundamentalism has gained ground in Canada causing violence and much disruption to the Sikh community there. Annexed as Exhibit I is a

35. Mr. Bedi ends his affidavit at paragraphs 48 through 56 by pleading with the Court that to grant the preliminary injunction as requested herein would deny he and his supporters with the ability to practice their religion. This is simply untrue. As set forth in my original affidavit, and not denied by the defendants, prior to the time that the GOR acquired and built its own Gurudwara, Sikh worship took place in the homes of the local Sikh community. As shown in the accompanying affidavits of plaintiff Harbhajan S. Purewal and Maghar Singh Chana, the homes of defendants Bedi, Sondhi and Soch contain dedicated rooms for worship where the Sikh Holy Scripture is read for morning and evening prayer services. As shown in these same affidavits, the homes of other of defendants' supporters contain such rooms for Sikh worship. Based on statements made by members of the Singh Group Defendants, they, too, have a worship room in their home.

36. Furthermore, Sikhs can observe the so-called "five K's" including acknowledgement of the significance of the Kirpan, without bringing full size Kirpans or swords into the GOR worship areas. Wearing a "kanga" or comb under their turban bearing the image of a small symbolic sword, or wearing a small symbolic Kirpan on the end of a necklace around their necks and under their garments is a common method among Sikhs of honoring this tradition without the need to carry a full-size Kirpan. See Exhibits J annexed hetero.

46. Contrary to the impression which Mr. Singh seeks to give the Court in paragraph 3 of his affidavit, even most baptized Sikhs do not wear ceremonial swords for practical reasons. One way which has been used to meet the code requirements by baptized Sikhs is to carry a comb (Kanga) under their turbans. This comb has a small symbolic sword attached/pasted to it. See Exhibits J. In addition, not all of the defendants themselves have been wearing a Kirpan on