

SIKH NATIONAL CENTER, INC. (SNC)
CONSTITUTION & BY-LAWS
As Approved By General Body on January 31, 2016

ARTICLE I. VISION & MISSION:

South Texas area Sikhs resolved in 2003 to propagate and promote "Guru Granth" and "Guru Panth" integration by developing a unique Sikh National Center, Inc. in Houston, Texas. This Organization will focus on Sikh Religious, Educational, Historical and Cultural activities and programs. It shall teach and practice the fundamental human virtues embodied by the Sikh Religion such as Sat (Truthfulness), Santokh (Contentment), Dayya (Compassion), Dharam (Divine Order), S'uch (Purity of Conduct), Smaanta (Equality), Nekneeyati (Integrity), Sehansheelta (Tolerance), Nimrata (Humility), Sewa (Service), Swaibalidaan (Self-Sacrifice), Nirpakhata (Fairness), and Janhikaarita (Philanthropy).

Its programs shall draw substance from the inspirational History of Sikhs, Sikh Scriptures and the Sikh Code of Conduct (Sikh Raihi Maryada) with a cosmic vision to serve the entire Humanity. This exemplary "National Center" of, for, and by the Sikhs shall tend to the dire needs of the oppressed, the sick, the needy, and the hungry. Here the realization of the full human potential will be pursued boldly with unwavering commitment to excellence in its programs, functions, and activities for all ages with a special focus on the youth and the elderly.

ARTICLE II. NAME & PURPOSES:

The name of this Organization will be SIKH NATIONAL CENTER, INC. or "SNC", for short. Its duration shall be perpetual. SNC is organized exclusively for causes and purposes allowed and authorized under Section 501 (c) (3) of the U.S. Internal Revenue Code and Article 1396-3.02 of Texas Non-Profit Act. SNC's Employer Identification Number (EIN) is 56-2334776 and its Texas Tax Exempt # is 15623347760. Under its File # 800182263; SIKH NATIONAL CENTER, INC. (SNC) was issued its legal "Certificate of Incorporation" on March 12, 2003 by the Texas Secretary of State to organize and establish a Not-for-Profit Association of the Sikhs in the Greater Houston Area of Texas, United States of America.

As a National Association of Sikhs, SNC shall realize and fulfill the following Objectives:

1. Promote individual and collective spiritual, social, cultural, ethical, educational, and physical well-being of Sikhs in Houston, Texas; the United States; and the World.
2. Plan, fund, design, build and operate a multi-purpose Sikh National Center for religious, educational, social, cultural, and sports programs, functions, and festivals.
3. Provide proper facilities for religious services, social ceremonies, Sikh festivals, meetings, public relations, Sikh Resource Center & Library, and educational programs.
4. Channelize the collective talents of the Sikh Nation and harness them for the furtherance of the Sikh well-being and interests.
5. Promote global spread of Sikhism through propagating, practicing and special programs.
6. Create a Sikh Reference & Resource Center to preserve and disseminate Sikh Heritage.
7. Work for and actively support selected charitable and philanthropic causes.

8. Promote the "Global Sikh Nation" Concept by projecting a unified Identity of Sikhs.
9. Establish the Sikh National Education Institute (SNEI).

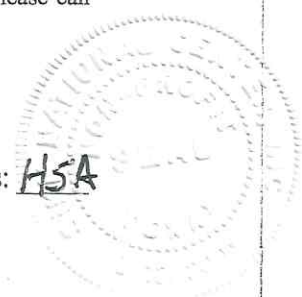
ARTICLE III. POWERS & LIMITS:

This corporation shall have and exercise all rights and powers conferred on Nonprofit Organizations under the Laws of Texas and U.S. IRC Section 501 (c) (3). However, this Organization shall not, except to an insubstantial degree, engage in any activities or exercise any powers which are not in furtherance of its primary purposes.

In all events and under all circumstances and notwithstanding merger, consolidation, reorganization, termination, dissolution, or winding up of this Organization – voluntary or involuntary - by operation of law, the following provisions shall apply:

1. This Organization shall never be operated for the primary purpose of carrying on a trade or business for profit.
2. No compensation shall ever be paid to any member, officer, director, creator, organizer or donor except as a reasonable allowance or reimbursements for out of pocket expenditures or for services actually rendered. Similarly, neither the whole nor any portion of its assets or net earnings, current or accumulated, shall ever be distributed to or divided up amongst any such persons.
3. This Corporation is not organized, nor shall it be operated, for pecuniary gain or profit and it does not contemplate the distribution of gains, profits, or dividends to its Members. It is organized solely for nonprofit purposes. The property, assets, profits and net income of this corporation are irrevocably dedicated to religious, charitable, social, literary, cultural, scientific, educational, and philanthropic purposes. No part of the profits or income of this Corporation shall ever inure to the benefit of any director, officer, or member thereof or to the benefit of any other individual except for any lawful payment(s)/compensation(s) to its Employees/Personnel/Contractors.
4. Upon the eventual dissolution or winding up of this Corporation, its assets, remaining after payments of or provisions for payments of all debts and liabilities, shall be distributed to an exclusively Sikh Cause oriented Nonprofit Fund, Foundation or Organization, which is organized and operated exclusively for the Sikh religious, charitable, social, literary, cultural and educational purposes similar to its Vision, Mission, and Objectives and has established its Tax Exempt Status under Section 501 (c) (3) of the US Internal Revenue Code. If this Organization holds any assets in trust, such assets shall be disposed of in such a manner as may be directed by the decree of a proper Court of the County in which this Organization's Principal Office is located, upon petition thereof by the Attorney General or by any other person concerned with the liquidation.
5. The powers and purposes of this Organization shall, at all times, be so construed and limited as to enable it to qualify as a Texas Nonprofit, Non-stock Company, organized and existing under the General Nonprofit Organization Law.
6. No portion of SNC's 20.0 Acre Land may be sold or ground leased for more than five (5) years without the written consent of at least 80% of all "members" and separately, 80% of all "Directors" of SNC. A written public notice of minimum six (6) months is required before any such approved sale or ground lease can take effect.

ARTICLE IV. MEMBERSHIP:



Following the Sikh Traditions, all Castes, Creeds and Religions are welcome and encouraged to attend SNC's regular religious services regardless of "Membership". However, "Membership" is required of those who wish to participate in the management and governance of SNC. Membership is open to all Individual Sikhs (not Family Units) who meet the S.G.P.C. definition of a "Sikh" (The Man or Woman who believes in One God, Ten Gurus, Sri Guru Granth Sahib and its teachings and the 10th Guru's Amrit and who does not believe in any other religion). Additionally, the Applicant must be at least 18 years old, a legal Resident Alien or a US Citizen, and pay the Annual or other dues, as determined and set forth by SNC, at the time of the individual's written application for Membership. Initially, SNC has established the following six (6) types of members (FD, D, FM, LM, AM, and HM) based on the criteria noted below. There will be no geographic, membership in other SNC friendly Sikh organizations, or employment barriers to memberships in SNC. This is to institute and promote the Guru-given Principle of "Daswandh" or tithing which should significantly reduce SNC's dependence on a few rich donors for its operations.

A. DIRECTORS:

- 1(a) **Founding Directors (FD)**. Any Applicant who otherwise qualifies for SNC Membership and has already contributed a cumulative total of at least \$50,000 by December 31, 2016 is eligible to become a Founding Director of SNC.
- (b) **Directors (D)**. Any Applicant who (i) otherwise qualifies for SNC Membership, (ii) has already contributed a cumulative total of at least \$50,000 thru 12/31/2021 (thereafter the amount shall increase by 10% every 5 years, i.e. \$55,000 from 1/1/22 thru 12/31/26; \$60,500 from 1/1/27 thru 12/31/31, etc.), and (iii) is not rejected by a 2/3rd's majority of the Founding Directors present and voting in a duly called Board Meeting within 90 days of the receipt of the fully completed application is eligible to become a Director. Terms of both the Founding Directors and Directors will be for life. SNC shall develop appropriate means and methods to properly recognize these major contributors and adequately memorialize them on SNC's premises, stationery, and literature. Founding Directors and Directors may assign their excess contributions to their immediate family members such as parents, children, spouses, and siblings.

B. MEMBERS:

- 1(a) **Founding Members (FM)**. Any Applicant who otherwise qualifies for SNC Membership and has already contributed a cumulative total of at least \$11,000 by December 31, 2016 is eligible to become a Founding Member (FM) of SNC.
- (b) **Life Members (LM)**. Any Applicant who (i) otherwise qualifies for SNC Membership, (ii) has already contributed a cumulative total of at least \$11,000 thru 12/31/2021 (thereafter the amount shall increase by 10% every 5 years, i.e. \$12,100 from 1/1/22 thru 12/31/26; \$13,310 from 1/1/27 thru 12/31/31, etc.), and (iii) is not rejected by a 2/3rd's majority of the Founding Directors present and voting in a duly called Board Meeting within 90 days of the receipt of the fully completed application is eligible to become a Life Member (LM) of SNC.
2. **Annual Members (AM)**. Any Applicant who otherwise qualifies for SNC Membership and has already contributed during the calendar year at least \$250 plus \$25/year beyond 2016 (e.g. \$275 in 2017; \$300 in 2018; \$325 in 2019; etc.) is eligible to become the Annual Member (AM) of SNC for that year.
3. **Honorary Members (HM)**. SNC Directors (FD & D) may appoint and reappoint annually, up to no more than 5 years consecutively, any Sikh (based upon his/her merit, scholarship, or service to the Sikh Community) from anywhere in North America as an "Honorary Member", regardless of his/her financial

contribution to SNC. However, the total number of these Honorary Members (HM) shall not exceed five (5) per cent of the combined total of all paid memberships at the time of their appointments.

ARTICLE V. MEMBERSHIP APPLICATION, ADMINISTRATION & TERMINATION.

- A. **Annual Membership Period.** The Membership Period of the Sikh National Center, Inc. will be from January 1 to December 31 of each calendar year. For continuation of Annual Membership, the annual dues for next year must be paid by no later than 01/31 of the next year.
- B. **Application for Membership.** Written Applications sponsored by any two (2) Life Members (FD, D, FM, and LM's) shall be submitted on proper forms to SNC (or its authorized representative) and must receive the administrative approval of SNC's current Gurdwara Management Committee (GMC) by majority vote. If, for any reason, an application for membership is rejected by SNC's GMC, by at least two-thirds vote, the rejection notice must be sent to the applicant within 30 days (90 Days for D & LM) of the receipt of the application and the dues, whichever is later. The absence of the rejection notice for a period of 30 days (90 Days for D & LM) shall mean automatic approval of the said application by the GMC. In the case of rejection by GMC (or Board for D & LM), the applicant, within 30 days (90 Days for D & LM) of his/her receipt of the rejection letter, may appeal in writing to SNC's Board of Directors whose decision shall be final. All rights to determine membership in SNC are reserved by GMC and the Board. No outside court or any Sikh organization, including Akaal Takhat and S.G.P.C., are authorized to interfere in this matter.
- C. **Membership Rights.** Membership right vests in any category member 60 days after his/her membership application and dues are received by SNC, provided the application is not rejected by the GMC or Board. Each "Member", in good standing, shall be entitled to one vote, to be exercised in person, on any matter submitted to voting in any SNC "Membership Only" or "General Meeting".
- D. **Membership Registers.**
- a) Treasurer of GMC will maintain SNC's Membership Records and its exact Backup Copy will be maintained in the Computer by the authorized Person(s). The Membership Detail will include Name, Address, Phone Numbers, Email, and any other information approved by GMC along with the Membership Fee payment status. Mailing Labels will be prepared and updated from available Membership Details at least annually for sending Information, Notices, and Communications to Members at their given addresses. It shall be the duty and responsibility of the Members themselves to inform GMC in writing regarding any changes in their Addresses or other information so that timely updating can be done. SNC will be the exclusive Owner of such Membership Records and the designated/authorized Sevadaars will maintain and safe-keep them strictly at SNC Premises (and not elsewhere). SNC and/or its office-bearers may NOT exploit the Membership data for any other purpose than SNC's valid operations.
- b) SNC Gurdwara Management Committee (GMC) may provide for the issuance of the Membership Certificates/Cards, evidencing the SNC Membership, in a specific format.
- E. **Termination of Membership.**
- a) **By Resignation.** Membership in SNC shall be terminated by the resignation of such member submitted in such manner and in such form as GMC may direct. In the absence of any specific

direction by GMC to the contrary, resignation may be tendered in writing by the member's own communication addressed to the President or the Secretary of GMC. Upon the taking of effect of such resignation, all future dues of such resigning member will cease.

- b) **By Expulsion.** Annual Membership in SNC may be terminated through expulsion by a 2/3rd majority vote of GMC, for any act deemed by GMC to be detrimental to the best interests of SNC. Any Director, Founding Member, or Annual Member who is finally convicted of a felony by a court of competent jurisdiction will be expelled automatically as soon as proof thereof becomes available to GMC. However, a written notice of expulsion must be sent to the said member and a 10-day period must have elapsed, after the receipt of the expulsion notice, without any written appeal for reconsideration to Directors by the said member, before the expulsion becomes final.
- c) **By Death.** Annual Membership in SNC automatically ceases upon death. In the case of Directors, the surviving Spouse, if not already a Director, automatically becomes the Director upon written notification by the surviving Spouse.

In the event of termination of membership, pursuant to any of the foregoing provisions of this section, no return of the membership fees shall be made.

F. **Reinstatement of Membership.** Any expelled Member shall have the right to appeal to the Board of Directors by a written notice of appeal, addressed to the Chairman of the Board of Directors, to be sent through certified mail within 30 days of the receipt of the notice of expulsion. If the written notice of appeal from the affected Member is received, in a timely manner, by the Directors, his/her membership shall remain valid until a duly convened Directors' meeting decides his/her case within 60 days of the receipt of such Appeal. No quorum requirements apply to the Director's Meeting, if properly called, for this purpose. A 2/3rd majority decision of the attending Directors regarding this expulsion shall be final and shall NOT be appealable to any Court of Law or any other Sikh Body.

G. **Transfer of Membership.** Annual Membership of SNC is not transferable or assignable.

H. **Membership Dues & Other Fees.**

(a) **Initial Fees and Annual Dues.** SNC's Gurdwara MC, by a resolution duly adopted, may determine, from time to time, the amount of appropriate dues and fees payable to SNC by the Members and Non-Members. Until any further changes, the Membership dues specified in Article IV. B. above shall apply. Board of Directors, by 2/3rds majority vote, may change these dues & fees at any time for any reason.

(b) **Suspension of Membership for non-payment of Dues.** If the payment of any such dues or assessments as GMC or Board may, from time to time, determine, be not made on or before the last day of the month in which the same become payable, then said dues and assessments shall become delinquent. If the member shall not make full payment of said delinquent dues or assessments within one month thereafter, such member shall be suspended from membership and denied all associated privileges. The suspended member may pay all his/her past dues at any time, but must wait for a period of 60 days before he/she can exercise all the privileges of membership again. If a suspended member fails to pay his/her dues for any Calendar Year, he/she must apply as a NEW MEMBER to be admitted again to the membership.

I. Organizational Orientation. An Orientation Session will be held by the Constitution and Bylaws Committee (CBC) on the Bylaws and Offices of various Entities for the New Office-bearers, Members, and other interested parties at least once annually.

ARTICLE VI. ORGANIZATIONAL STRUCTURE.

As shown on SNC's Corporate Organization Chart (Refer to Appendix 1), it will have four (4) major and distinct bodies/structures to govern its affairs: (A) Board of Directors, for short, "Board" (B) Management Committee, for short "MC" for each Entity (C) Sikh National Advisory Council or just "SNAC", for short and (D) Sikh National Education Institute, or just "SNEI", for short. No Office-bearer of any Entity shall make any significant public statement, oral or written, without first having reached consensus within its respective Body. All Entities must hold their planned meetings, with minimum 10 day written notice, at least quarterly, preferably at SNC's premises. To promote organizational cohesion and accountability, the Chairpersons of all the major Entities, Committees, and Sub-Committees shall hold a "Joint Meeting", at least semi-annually. This meeting will be called jointly by Gurdwara MC & Board. Service as an Office-bearer or a Member of any organizational Entity is considered a solemn duty and must be taken seriously by those who volunteer to serve. Any office bearer of any Entity will automatically cease to be one by failing to attend three (3) consecutively convened meetings of that Entity, except for the timely reported and excused absences.

A. BOARD OF DIRECTORS OR "BOARD". All the Directors in good standing as a Group, as per Article IV. A. shall constitute the Board of Directors, or just "Board", for short. Being the largest individual financial and business backers of SNC, they will guide and support the success of SNC for their natural lives. In addition to their generous financial contributions, SNC needs and expects their inter-personal, communication, organizational, planning, management, and leadership skills and talents to achieve its major objectives and purposes. Directors represent SNC's vested and proven success talent pool. As SNC's supreme corporate authority, Directors will be ultimately responsible for all organizational matters and shall organize and conduct themselves in the following five (5) major areas:

- 1. SNC's Business Management & Financial Planning.** Directors shall lead SNC in its strategic planning, major financial and business decisions, and any long-term financing of its facilities or projects. Only they'll serve as Guarantors of any required financing and shall control all SNC funds and major (above \$25,000) expenditures. SNC's Gurdwara Management Committee (GMC) shall receive all income (except when clearly marked for SNEI, etc. or noted as below) in one operating account which will be set up and controlled by the Board. Chairman and Treasurer of the Board, in addition to GMC's President and Treasurer, shall be the only authorized signers on this main operating account out of which all regular and ongoing Board approved expenses of the Gurdwara will be paid by GMC. Board shall transfer any and all "excess funds" (over \$25,000 or the Board approved monthly expense total, whichever is greater) periodically to their own separate bank account. Board shall have the exclusive authority to pay, out of this separate account, for SNC's major construction projects, mortgage payments, and any other special/extraordinary approved bills and projects of SNC. Any large (over \$25,000 each) donations, loan proceeds, insurance, or any other special income shall be deposited directly into this Board account.
- 2. Management Consulting & Oversight.** While Directors shall NOT be actively engaged in the day to day operations of Gurdwara or other entity's management of SNC, they'll exercise their supreme authority over all Committees and Task Forces of SNC on an "as, when, and where needed" basis. Director's designated office-bearers are also expected to play the advisory role and can step into any project or program of SNC, at any time, to assure quality, responsiveness,

effectiveness, harmony, and teamwork. While they are not to compete with or undermine any Management Committee, they may oversee and support various MC's, including GMC, as and when in their sole discretion, they find it necessary and proper.

3. **Dispute Resolution & Appeals Court.** Directors are SNC's Guardians of smooth, harmonious and effective inter-personal and organizational relations. Any Member or a Committee of SNC may submit a complaint, dispute, or request in writing to the Directors at any time for its timely resolution. No Member of any category may sue SNC in a Court of law for any reason whatsoever. Directors shall serve as the mediators and/or arbitrators of any and all disputes at or concerning SNC. Their arbitrated decisions and judgments shall be final and non-appealable to any other body or authority inside or outside the SNC. Proper guidelines for the Board's own work, conduct, performance, and integrity will be developed and published after the Board becomes fully and formally constituted soon.
4. **Family Values & Well-being.** Like many other Immigrants to this Land of equal opportunity, Sikh families also encounter social, emotional, cultural, and governmental problems in this highly permissive and open society. Only when reasonably requested in writing, the Directors shall initiate and oversee social/emotional welfare programs for needy individual/families regarding social and family ills such as spouse or child abuse, alcoholism, smoking, drug use, drug addiction, thievery, prostitution, adultery, unethical behavior, etc.
5. **Human Resource Acquisition.** SNC's various entities shall always be searching for and recruiting top human talent to serve SNC in its many programs, functions, and purposes. In its quest for excellence, SNC's Directors shall direct and support to find highly capable and accomplished Sikh Scholars, Professionals, and Leaders to serve on SNC's full-time internal Staff and part-time advisory roles on SNAC and SNEI or for other purposes and appoint/reappoint them as SNC's Honorary Members (Article IV. B.3). All full-time staff of SNC for any entity must be approved by the Board before being hired.

Initially, the Board of Directors may be a small group (30 to 40 persons). But, it is expected to grow in size to several dozen people over time. As its size grows, Directors will evolve their organization and structure as well. At a minimum, Directors shall select (or elect, if necessary, from their ranks) their Chairman, Secretary, Vice-Chairman, and Treasurer. They will create their own Letterhead, mission, vision and values statements - consistent with these By-laws - as soon as practicable.

- B. **GURDWARA MANAGEMENT COMMITTEE (GMC).** Following the "Service is Supreme" in Sikh faith principle, each GMC Member shall represent one of the original need based nine (9) sub-committees of SNC's Gurdwara. He/She must have served in the particular sub-committee for at least two (2) years and approved by the Board before his/her appointment to GMC can be made. Other SNC entities may select a different number for their MC's. However, no more than 1/3rd of the GMC or other MC Members may come from the ranks of Directors, if they qualify otherwise. No individual may be a "Member" of more than any two entity management (MC) sub-committees at any one time. Members may not change their subcommittee memberships more than once every year in January.

1. **AUTHORITY.**

Subject to the supreme corporate authority vested in the Board of Directors, SNC's GMC shall have all the authority that is commonly given to and associated with a typical non-profit corporation's management to manage the ongoing affairs of SNC's Gurdwara. As visually depicted on SNC's

Corporate Organization Chart (See Appendix 1) for SNC's Gurdwara, GMC shall start with nine (9) need based Sub-Committees. Within reason, these sub-committees may have any number of "members" who have the proper qualifications and genuine interest in serving SNC (as long as they conform to these by-laws and the specific guidelines set by their own MC). Appointment (never election) to these sub-committees shall be based strictly on merit and willingness to serve. While a strong preference will be given to SNC Members, the MC in its sole discretion, may allow/appoint some Non-Members temporarily to its various Sub-Committees.

As noted in Article VI.A.1. above, GMC's financial authority is specifically limited and subject to approval of the Board for all individual expenses exceeding \$25,000 and its Monthly/Annual Operating Budget(s).

2. RETIREMENT & SELECTION PROCESS.

To ensure continuity, orderly transition, and renewal; at least one third (1/3rd) of the GMC Members shall retire on December 31st every year. If 1/3rd of the GMC Members do not wish to retire voluntarily, a special Retirement & Selection Process (RSP) will take place between December 1 and 15 each year during a regular Sunday diwan. Names of all current GMC members will be written on identical paper slips by a randomly selected person from the list provided to him/her by GMC's Board. These will be folded up (for hiding the names) and pressed into small paper-balls and mixed up by shaking them well in a transparent small box. Then, a randomly selected person from the congregation will be asked to pick up the required number of Paper-balls from the box opened before him/her. These picked up Paper-balls will be opened by another randomly selected person who will read out aloud the names to the congregation. Accepting this as Waheguru's Will in the Presence of Sri Guru Granth Sahib, the so announced Members must retire from SNC's GMC effective 12/31.

In their place, the respective subcommittees of GMC whose representatives have been so retired will elect/select their new leaders to replace the retiring ones well before 12/31. Based on the long-term needs of SNC, Board must confirm all these subcommittee elected/selected leaders for GMC. These newly Board confirmed subcommittee representatives will become the New/Replacement GMC Members and the Board Chairman shall announce their names by 12/31.

On every Re-constitution of GMC, the new and continuing members together will hold their meeting during the first 10 days of January to select/elect its new Office Bearers: President, Vice President, Secretary, Assistant Secretary, Treasurer, Assistant Treasurer, and Religious Secretary, etc. These new office bearers will be announced by the Board Chairman to the congregation by no later than the 3rd Sunday in January.

3. **TERM.** Except for the two initial years (2016 and 2017), all GMC members will serve for a period of three (3) years each. No member will serve more than two (2) consecutive terms unless specifically approved by their constituent subcommittee and the Board.

4. FUNCTIONS OF GMC's OFFICE-BEARERS.

One major function of GMC is to represent the authentic Sikh image (5K's, beards & turbans) to all Americans. Whenever reasonably possible, preference shall be given to Sikh "role models" in constituting the entire GMC. As an absolute minimum, the most visible office-bearers of GMC (President, Secretary, and Religious Stage Secretary) must not cut their hair and wear proper Sikh attire at all times. The 9-member GMC shall select or elect their own office-bearers annually to perform the following duties or roles:

i. President.

As Defined in Article VII below, the President will be responsible for all functions of SNC's Gurdwara. Always subject to the ultimate approval of SNC's Board, he/she will preside over all meetings of GMC and represent SNC's Gurdwara to the outside world.

ii. Vice President.

He/she shall extend support to the President in performance of his/her functions and officiate as President in his/her absence.

iii. Secretary.

He/She shall conduct the secretarial business of the GMC, excluding the conduct of Religious Services; prepare the Agenda Items for the Meetings in consultation with the President; issue Meeting Notices, professionally write and maintain GMC Proceedings Book; and send out and display GMC's Communications, Notices, etc.

iv. Assistant Secretary.

He/She will extend support to the Secretary and officiate as the GMC's Secretary in case of the latter's absence or non-availability. In such situations, he/she must have the custody of GMC's Proceedings book from the Secretary.

v. Treasurer.

He/She will maintain the Accounts of SNC's Gurdwara with the help of a qualified Accountant and/or Office Manager and take care of, regulate, and monitor all Income and Expenses, arrange for publication of financial information and coordinate expenditure-linked Projects/Activities/Programs of GMC subject to Board review and approval.

vi. Assistant Treasurer.

He/She will effectively support the Treasurer in the performance, monitoring and control of GMC's financial functions and extend special help in the maintenance of SNC Membership Registers and Records.

vii. Religious Stage Secretary.

Whenever feasible, the Religious Secretary shall be an exemplary Sikh. He/She preferably should have served and currently serve in the Religious Activities & Programs (RAP) Sub Committee of SNC Gurdwara. This position will be for one (1) year renewable term. He/She is required to study, develop, plan, and conduct the various religious programs of SNC in consultation with the Secretary and President of GMC. Considering the role modeling significance of this position, the Religious Secretary must display Sikh character and appropriate communication skills and demeanor in his/her functioning as SNC's stage secretary.

5. FEMALE & YOUTH REPRESENTATION ON GMC.



The GMC and its nine (9) need-based subcommittees shall promote proper representation of Females and Youth (Less than 35 years old) in constituting all future GMC's. Out of the required Nine (9) subcommittee leaders and GMC Members, at least One must be female and one youth. The intent is to encourage and support female and youth participation and their leadership training.

C. SIKH NATIONAL ADVISORY COUNCIL or "SNAC".

The Sikh National Advisory Council (SNAC) shall consist of appropriate number of accomplished and dedicated Sikhs from across North America. Based on their merits, SNC Directors shall invite them to become "Life, Annual or Honorary Members" of SNC and serve in a significant advisory role to provide global outlook, outreach, and resources for SNC. SNAC Members shall serve for three (3) year renewable terms.

SNAC will advise, guide, promote, and support SNC on major Programs such as Gurbaani Curriculum, Camps, Seminars, Conferences, Senior Housing Facilities, Youth Boarding School, International Fund Raising, etc. SNAC is expected to provide a true "National" perspective and strategic direction to SNC through active and strong guidance. The Chairman of Board, President of GMC, and SNEI's Leader jointly will call a SNAC Meeting, at least once every year, to assess and review the current and longer-term needs and resources of SNC with respect to developing national orientation, perspectives, programs, and activities.

SNAC Meeting(s) will be called only after holding a "SNC Needs Assessment Joint Meeting" of SNC Board, GMC, and SNEI in which the type of expertise, numbers and positions of existing and prospective Advisors and details of the Annual Meeting will be decided. Annual SNC written "Invitations to Serve" will be professionally prepared as decided at the SNC Needs Assessment Joint Meeting. These will be sent to the selected "Nominees" for serving on SNAC. The Board Chairman and Presidents of Gurdwara and SNEI will serve as the Official SNAC Members and hosts to the generally out-of-town National and International Sikh Representatives on SNAC.

D. SIKH NATIONAL EDUCATION INSTITUTE or "SNEI".

An affiliate Organization of SNC, in the name and style of "Sikh National Education Institute" (SNEI), will be set up to run SNC's Sikh Education & Resource Center. As a professional Institution, SNEI will develop its own Management Structure, Curricula, Regulations, Personnel, Programs, and Facilities. As an affiliate of SNC, it may endeavor to receive both public and private outside funding and support. Academically and professionally accomplished persons who are also well versed in Sikh Philosophy will participate in its Management. Based on clear merits, 'SNEI' will include at least One (1) person from the SNC Board and One (1) from the Gurdwara Management Committee in its Management Body as active Members for effective cross-communication and cooperation.

SNEI will start with the following Programs & Curricula:

Teaching of Guru Granth Sahib & Sikh Philosophy, History and Raihi Maryada

Teaching of Punjabi to Sikh Children, Youth, and other interested persons in a School setting

Teaching of English to interested Sikh Sangat Members

Seminars on Sikhism and outreach to American Schools, Colleges, Universities, etc.

Community social work, counseling, and outreach to social welfare organizations such as DAYA

Interfaith Conferences, Seminars, Programs, and Parliaments, etc.

Keertan and Katha Training and any other need-based Professional Programs.

E. CONSTITUTION & BY-LAWS COMMITTEE or (CBC).

The Constitution & By-laws Committee (CBC) of SNC shall consist of 3 to 5 Members who have appropriate legal, organizational, and parliamentary background. They should also be adept in articulation of basic Sikh Principles and Philosophy. The SNC Board, GMC, and SNEI jointly shall appoint them for Three (3) year renewable terms based on merit and actual experience. CBC will watch over the detailed implementation of this Document and make proper recommendations to the SNC Board Chairman for desirable improvements. CBC will extend guidance and support for making any required SNC Rules & Regulations, under SNC By-laws, as needed by the Board and Management Committees. CBC may also function as the Conflict-Resolution Advisory Council to SNC's Board. Gurdwara MC, SNEI, and Board shall send advance copies of their Meeting Agendas and at least one CBC Member should be in attendance at all such meetings. Any actual or potential violation(s) of these Bylaws, first pointed out by a CBC Representative and then formally confirmed by CBC in writing, must be addressed by the Board or MC, as the case may be. CBC is responsible to keep an updated copy of any and all Bylaws and their amendments.

ARTICLE VII. OFFICERS, RESPONSIBILITIES, & AUTHORITIES.

As shown on SNC's Corporate Organization Chart (See Appendix 1) and further discussed in Article VI above, there will be Four (4) separate "Corporate" Bodies: – Board of Directors, Gurdwara, SNAC, and SNEI - which will have their own MC's, Chairmen, Vice-Chairmen, Presidents, Vice-Presidents, Secretaries, Treasurers, etc. In addition, Sub-Committees and Task Forces may be appointed by the Board and MC's that may also use some or all of these titles. Hence; the Committee, Task Force, Board, Institute, etc. must be stated along with their title to indicate the nature and scope of the responsibility and authority of any Office-bearer ("Officer") of SNC. For example, Chairman of the Board of Directors; Chairman of the Sikh National Advisory Council; Chairman of the Sikh National Education Institute; Chairman or President of the Membership, Finance, Management, or other Committee/Sub-Committee of the Sikh National Center, Inc., etc.

The commonly used titles (President, Secretary, etc.) in U.S. Corporations, Professional & Scientific Societies, and almost all Not-for-profit Organizations such as SNC shall have the same or substantially the same common meaning and usage at SNC. In other words, these By-laws do not have any special or different meanings assigned to these common titles. "President" of an entire Organization, as compared to the "President" of a specialized Sub-committee of the same Organization, has much broader scope of responsibility and authority, but they both perform essentially the same roles, duties, and functions in leading their respective groups (large or small).

While SNC's Corporate Organization Chart shows many Boxes, Entities, and Functions; the "Structure" is not as complex as it may seem at the first sight. There are only two types of Authorities: Direct (Member-selected or elected) and Indirect (Board or Committee appointed). Being directly answerable and accountable to SNC's Members (Article IV), the Direct Authorities (Board and MC) generally have broader scopes, higher powers, greater autonomy, and longer tenures than the specified Indirect Authorities (Council, Committees, Task Forces, Sub-Committees).

The Board of Directors (which will serve as the Chief Executive Officer and Chairman of SNC) are empowered by these by-laws to form, reform, or dissolve any temporary Committee or Task Force for any valid cause as they deem appropriate and necessary to fully realize the vision, mission, and purposes of SNC. However, the Board must define in writing the need, scope of work, schedule to do the work, budget, accountability for the resources to be invested,

and size and tenure of each such Committee or Task Force before its formation. This authority will not be used by the Board to reform or dissolve any permanent committee appointed/selected by the Members of SNC (e.g. GMC).

Even though these By-laws confer broad and sweeping powers and obligations on the Direct Authorities (Board and MC's); their actions, meetings, and appointments must remain transparent for all interested parties to see. Volunteer service, in keeping with the Vision and Mission of SNC, must remain available to all Members (and some Non-Members, whenever desirable and appropriate) and their great talent pool. It is incumbent on these privileged Sevadaars (Office-holders/Officers) to tap into every known and available human or other resource at all times.

As a general rule, the specific qualifications and scope of the services required of volunteers must be solicited in writing for at least 30 days before the appointments can be made to any Committee or Task Force of SNC. Written Agendas, exact time & place, the expected outcomes, etc. of all major or regularly held meetings of the Board, MC, SNAC, SNEI and CBC should be communicated widely in advance so that the interested Members (with permission, even the Nonmembers) can arrange their schedule and attend as observers, whenever and wherever possible.

ARTICLE VIII. NOTICE, MEETING, QUORUM & ELECTIONS.

- A. **Conduct of Meetings.** Common sense and the latest available edition of Robert's Rules for Parliamentary Procedures (See Appendix II) shall be employed in calling, conducting, ending, and reporting on all scheduled and unscheduled, large and small, Board and Committee/Sub-Committee/Task Force Meetings of SNC. If consensus on any point cannot be reached thru reasonable discussion, secret ballot and majority vote may be used to decide the issue.

A 10 day written notice is required to hold any official meeting, except for emergencies. Every Meeting will be called to order by its Chairman (or Vice-Chairman or other designee who assumes the Chairman position for the meeting) and conducted effectively in a business-like manner. The Chairman of every Meeting shall have the unquestionable authority and obligation to expel any Person(s) who, after one polite verbal warning, continue(s) to disturb, distract, or disrespect any Member(s) or Invitee(s) or Proceedings of any Meeting of SNC's Boards/Committees/Sub-committee. Attendance at a Meeting (for non-members of the Committee/Sub-committee) is a privilege, not a right. Depending upon the nature of the Meeting (business, election of officers, fund-raising, etc.), their decorum, format, formal/informal, highly structured/casual, etc. will vary. However, the dual challenges to bring out the best in all the Attendees and to assimilate the individual good for the common benefit of all shall remain constant for all Meetings. Every Meeting Chairman must know, articulate and manage the purposes and goals of the Meeting. Meetings will be held to advance well thought out and written Agendas. The Meeting Agendas and Conduct of Meetings must promote one or more purposes of SNC and their demeanor should exhibit SNC's Vision and Mission at work.

Purposeless discussion(s) and debate(s) can and often do create disharmony among participants and should be avoided and cut-off, whenever they occur. SNC Meetings shall be the laboratories where human virtues are practiced and shared with others. While genuine difference of opinion is to be respected, any obvious lack of mutual goodwill must be corrected and transformed.

- B. **Quorum.** The relative importance of quorum for any Meeting depends on its nature, frequency, size, scope and other factors. The purpose of a Meeting is never to impede progress. Hence, an informal caucus by a few Members of a Committee or Board to deliberate on any issues, with the honest objective and intention to clarify and articulate certain matters, is not to be discouraged. However, any purposeful and significant decision made by a minority (unless delegated by the majority beforehand) is often suspect on its face and

generally not acceptable to the majority. Hence, common sense and the "Inclusion Principle" should be deployed in deciding whether to hold or adjourn any Meeting.

At a minimum, SNC's standards for excellence dictate that a "majority" of the officially designated "Members" must be present to conduct any formal or official Board or Committee Meeting. If such a simple majority is not present within ten (10) minutes of scheduled time, the meeting may be adjourned. If a Meeting has been adjourned once for lack of a quorum, the quorum requirement will be reduced automatically to 1/3rd of the total membership of that body for the 2nd meeting on the same Agenda Item(s). However, proper written notice must be given to all official Members for the subsequent meeting.

Repeated low attendance at Meetings may be a good indicator of poor leadership, planning, organization, communication, or demand for the envisioned service. Hence, it should trigger soul-searching among the minority of a Board/Committee whether their direction, approach, conduct, etc. is causing the low attendance. Meetings, essentially for the sake of meetings, do not encourage attendance and therefore, should be avoided.

- C. **Decision Making.** In general, elections should be avoided- when and where possible – for the orderly conduct of SNC's affairs. The last 50 years' experience of hundreds of Sikh Organizations throughout North America teaches us that Meritocracy better serves Sikh Religious & Social Organizations than the commonly practiced pseudo-democracy. The 'Sarbat Khalsa' Model – listening to and acting upon merit – will be used by SNC in arriving at the most beneficial consensus for the most number of Sikhs on most issues.

However, there may be circumstances that require election(s) by secret ballot to arrive at just and fair outcomes. This requires the legal and organizational definition and maximum inclusion of all the Voting "Members" (Article IV). Therefore, Non-members must be excluded from the organizational management and leadership structure. Legally and organizationally, the Non-members should not expect and will not have any real say in running the affairs of SNC.

Robert's Rules of Parliamentary Procedures will be used by SNC's "Members" in elections on any "matter", whenever necessary. In the case of election of office-bearers, each office-bearer to be elected will constitute a separate "matter". As an illustration, if five (5) officers are to be elected from among twelve (12) total nominees, each Member will be entitled to cast up to five (5) votes – 5 "matters" – which can be cast by the voter for any five of the twelve nominees (one vote for each candidate). The five (5) candidates with the highest plurality of votes shall win in this example.

ARTICLE IX. BOOKS & RECORDS OF SNC.

The records of SNC shall consist of its "Articles of Incorporation", these "By-Laws" and amendments thereof, the Minutes of all the Meetings of Board, MC's, Committees/Sub-Committees, Task Forces, etc., Lists of the Names of Members, and such other records as shall be designated, from time to time, by the Board of Directors. The Records of SNC shall be maintained in English and shall remain at SNC's premises, in the custody and control of the appropriate Officers/Members designated for such purpose(s). Duplicate copies of all critical records will be archived and stored electronically in a fire proof safe or cabinet like a Bank Vault. All SNC Records will be accessible to any "Member" of the Board or Committee(s) unless the Board decides to prohibit this in a particular case. The records may not be shown to others except at the discretion of the Board. All records are exclusively the property of SNC and not of any particular Sevadaar. As such, they must remain at SNC premises at all times and should not be used for any personal or business purpose.

ARTICLE X. BY-LAWS AMENDMENT & SUSPENSION.

After review and recommendations by the CBC, and normally no more than once-a-year, these By-Laws may be amended or repealed or new By-Laws adopted by a 2/3rds vote of the Members at a Membership Meeting duly convened for this purpose by the Board, followed by ratification by 2/3rd's majority of the Board of Directors vote. In case of non-ratification by the Board, the amendments shall NOT be made. If any part(s) of the By-Laws are to be suspended for a specified length of time, the notice of the Membership Meeting must state the reason for that suspension. The proposal to suspend the said part by the Membership Meeting shall require a 2/3rd's majority to pass. SNC By-Laws related to Directors (Article IV.A) and their supreme authority cannot be amended by "Annual Members". Only a 2/3rd's majority vote of the Directors themselves can amend Article IV. A. (Directors) and the associated matters.

ARTICLE XI. WAIVER OF NOTICE.

Whenever any Notice is required to be given under the provisions of the General Non-Profit Corporation Law of Texas or under the Provisions of the Articles of Incorporation or these By-Laws, a waiver thereof in writing, signed by the Person or Persons entitled to such notice, whether before or after the time stated therein, shall be deemed equivalent to the giving of such notice.

ARTICLE XII. FINANCIAL ACCOUNTABILITY.

SNC must hire an independent and qualified accountant, preferably a CPA, to conduct annual compilation of its financial books and records and publish the same to assure the congregation and other interested parties of the proper accounting of the various incomes and expenses of SNC. All "Directors" and "Members" of SNC are entitled to receive, review, and comment on these Annual Compilation Reports. Board Treasurer must respond publically to any major written complaints or suggestions for improvement received by the Board from any source within 30 days of such receipt. For transparency, Board's Secretary must post the complaint/suggestion and Board Treasurer's response together for 60 days on its Bulletin Board to be maintained at SNC premises. In the event this procedure is not followed; the complaining/suggesting party may bring its complaint/suggestion up at the next regularly scheduled Board Meeting where this serious matter must be addressed properly.

ARTICLE XIII. RELIGIOUS AUTHORITY & PRACTICE.

Because Sikh Religion is congregational (and not hierarchical), there will be NO Central Religious or other outside Authority which will have any financial, administrative, or organizational control over SNC. However, SNC shall adopt the following procedures for all significant decisions on religious customs, traditions, and practices:

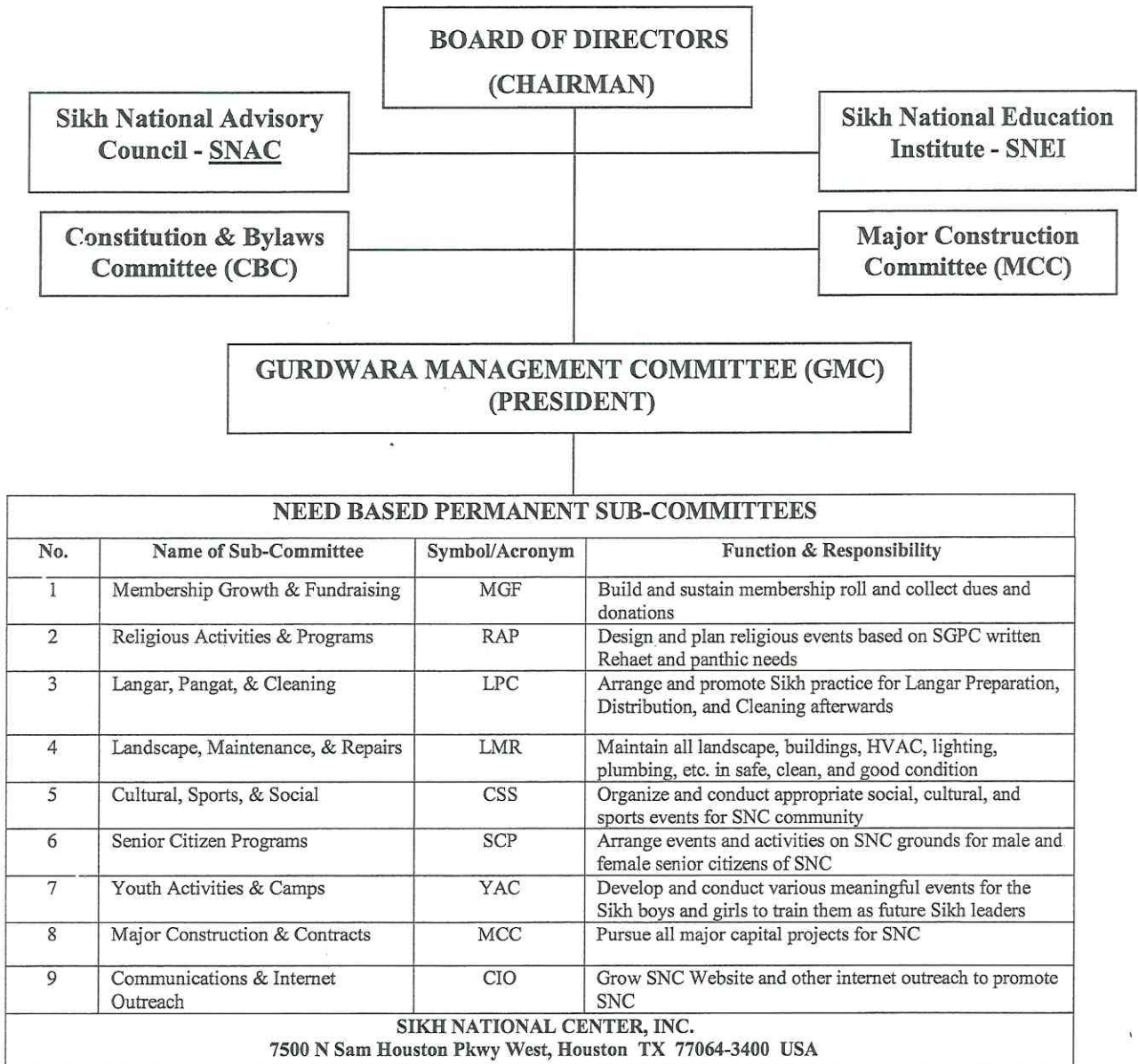
- a. The Sikh Rajhiṭ Maryada published by the SGPC, Amritsar, Punjab, India shall be followed by SNC for all Sikh Religious customs, traditions, and practices. No substantive changes in that regard will be accepted or approved by SNC. Persons officially barred by the Akaal Takhat from preaching (Katha) or singing hymns at Gardwaras or those who routinely and mostly sing "Kutchee Banee" (anything outside the Guru Granth Sahib) shall not be invited or allowed to lead at SNC's Gardwara functions.

- b. The GMC shall have the responsibility and authority to make certain that all religious and spiritual activities of SNC, including all diwaans, are in keeping with the true Sikh religious principles and teachings based on the Guru Granth Sahib and the established SGPC Raihit.
- c. In case the Membership of the Sikh National Center, Inc. is seriously divided on a **RELIGIOUS PRACTICE ISSUE** and at least 1/3rd of the Membership still disagrees with a majority decision of the "Members Only", or the "General Meeting" on a particular religious practice matter, GMC must refer the issue to Akaal Takhat at Amritsar, Punjab, India for an authoritative opinion. The directive of Akaal Takhat on any and all the referred religious matters shall be final and binding on SNC. Any controversy over Membership, Management, or Elections/Selections at SNC CAN NOT be referred to Akaal Takhat as it has no jurisdiction over the governance of SNC.



Appendix I

SIKH NATIONAL CENTER, INC. (SNC) CORPORATE ORGANIZATION CHART



Appendix II

Robert's Rules of Order - Summary Version (For Fair and Orderly Meetings & Conventions)

Provides common rules and procedures for deliberation and debate in order to place the whole membership on the same footing and speaking the same language. The conduct of ALL business is controlled by the general will of the whole membership - the right of the deliberate majority to decide. Complementary is the right of at least a strong minority to require the majority to be deliberate - to act according to its considered judgment AFTER a full and fair "working through" of the issues involved. Robert's Rules provides for constructive and democratic meetings, to help, not hinder, the business of the assembly. Under no circumstances should "undue strictness" be allowed to intimidate members or limit full participation.

The fundamental right of deliberative assemblies require all questions to be thoroughly discussed before taking action!

The assembly rules - they have the final say on everything! Silence means consent!

- Obtain the floor (the right to speak) by being the first to stand when the person speaking has finished; state Mr./Madam Chairman. Raising your hand means nothing, and standing while another has the floor is out of order! Must be recognized by the Chair before speaking!
- Debate cannot begin until the Chair has stated the motion or resolution and asked "are you ready for the question?" If no one rises, the chair calls for the vote!
- Before the motion is stated by the Chair (the question) members may suggest modification of the motion; the mover can modify as he pleases, or even withdraw the motion without consent of the seconder; if mover modifies, the seconder can withdraw the seconder.
- The "immediately pending question" is the last question stated by the Chair! Motion/Resolution - Amendment - Motion to Postpone
- The member moving the "immediately pending question" is entitled to preference to the floor!
- No member can speak twice to the same issue until everyone else wishing to speak has spoken to it once!
- All remarks must be directed to the Chair. Remarks must be courteous in language and deportment - avoid all personalities, never allude to others by name or to motives!
- The agenda and all committee reports are merely recommendations! When presented to the assembly and the question is stated, debate begins and changes occur!

The Rules

- **Point of Privilege:** Pertains to noise, personal comfort, etc. - may interrupt only if necessary!
- **Parliamentary Inquiry:** Inquire as to the correct motion - to accomplish a desired result, or raise a point of order
- **Point of Information:** Generally applies to information desired from the speaker: "I should like to ask the (speaker) a question."
- **Orders of the Day (Agenda):** A call to adhere to the agenda (a deviation from the agenda requires Suspending the Rules)
- **Point of Order:** Infraction of the rules, or improper decorum in speaking. Must be raised immediately after the error is made
- **Main Motion:** Brings new business (the next item on the agenda) before the assembly
- **Divide the Question:** Divides a motion into two or more separate motions (must be able to stand on their own)
- **Consider by Paragraph:** Adoption of paper is held until all paragraphs are debated and amended and entire paper is satisfactory; after all paragraphs are considered, the entire paper is then open to amendment, and paragraphs may be further amended. Any Preamble can not be considered until debate on the body of the paper has ceased.
- **Amend:** Inserting or striking out words or paragraphs, or substituting whole paragraphs or resolutions
- **Withdraw/Modify Motion:** Applies only after question is stated; mover can accept an amendment without obtaining the floor
- **Commit /Refer/Recommit to Committee:** State the committee to receive the question or resolution; if no committee exists include size of committee desired and method of selecting the members (election or appointment).
- **Extend Debate:** Applies only to the immediately pending question; extends until a certain time or for a certain period of time
- **Limit Debate:** Closing debate at a certain time, or limiting to a certain period of time
- **Postpone to a Certain Time:** State the time the motion or agenda item will be resumed
- **Object to Consideration:** Objection must be stated before discussion or another motion is stated

- **Lay on the Table:** Temporarily suspends further consideration/action on pending question; may be made after motion to close debate has carried or is pending
- **Take from the Table:** Resumes consideration of item previously "laid on the table" - state the motion to take from the table
- **Reconsider:** Can be made only by one on the prevailing side who has changed position or view
- **Postpone Indefinitely:** Kills the question/resolution for this session - exception: the motion to reconsider can be made this session
- **Previous Question:** Closes debate if successful - may be moved to "Close Debate" if preferred
- **Informal Consideration:** Move that the assembly go into "Committee of the Whole" - informal debate as if in committee; this committee may limit number or length of speeches or close debate by other means by a 2/3 vote. All votes, however, are formal.
- **Appeal Decision of the Chair:** Appeal for the assembly to decide - must be made before other business is resumed; NOT debatable if relates to decorum, violation of rules or order of business
- **Suspend the Rules:** Allows a violation of the assembly's own rules (except Constitution); the object of the suspension must be specified

Appendix III

SIKH REHAT MARYADA (is`K rihq mirAwdw) SIKH CODE OF CONDUCT AND CONVENTIONS

Section One

CHAPTER I The Definition of Sikh

Article I

Any human being who faithfully believes in:

- One Immortal Being,
- Ten Gurus, from Guru Nanak Sahib to Guru Gobind Singh Sahib,
- The Guru Granth Sahib,
- The utterances and teachings of the Ten Gurus and
- The Baptism bequeathed by the Tenth Guru, and who does not owe allegiance to any other religion, is a Sikh

Section Two

CHAPTER II Sikh Living

Article II

A Sikh's life has two aspects: Individual or Personal and Corporate or Panthic.

CHAPTER III A Sikh's Personal Life

Article III

A Sikh's Personal Life should comprehend:-

- Meditation on Naam (Divine Substance, also translated as the God's Attributed Self) and the Scriptures,
- Leading life according to the Guru's Teachings, and
- Altruistic Voluntary Service.

Meditating on Naam (Divine Substance) and Scriptures

Article IV

1. A Sikh should wake up in the ambrosial hours (three hours before the dawn), take bath and concentrating his/her thoughts on One Immortal Being, repeat the Naam: Waheguru (Wondrous Destroyer of Darkness).

2. He/She should recite the following scriptural compositions every day:

a. The Japu Ji, the Jaap Sahib and the Ten Swayyeeay (Quartets) - beginning 'sraawag sudh'-- in the morning.

b. Sodar Raihiraas comprising the following compositions in the evening after sunset :-

i) Nine Hymns of the Guru Granth Sahib, *occurring in the Holy Granth after the Japu Ji Sahib*, (The Phrase in Italic has been interpolated by the Translator to help locate the hymns more conveniently) the first of which begins with 'Sodar' and the last of which ends with "saran pare ki raakho sarma".

ii) The Bayntee Chaupayee of the Tenth Guru (beginning "hamri karo haath dai rachha" and ending with "dusht dokh te leho bachaaee",

iii) the Swayya beginning with the words "paae gahe jab te tumre",

iv) the Dohira beginning with the words "sagal duar kau chhaad kai".

v) the first Five and the last Paurhees (Stanzas) of Anand Sahib (The object of reciting the Anand as part of Sodar Raihiraas or at the conclusion of the congregational gathering is just to express joy and gratitude for the communion with the Guru), and

vi) the 'Mundaawani' and the 'Slok Mahla 5' beginning "tera keeta jaato naahi"-

(c) The Sohila - to be recited at night before going to bed.

The morning and evening recitations should be concluded with the Ardaas (Formal Supplication Litany).

3 (a) (This is a Model of the Ardaas. It may be adapted to different occasions and for different purposes. However, the initial composition with "Pritham Bhagauti....." and the concluding phrases commencing "Nanak Naam" must not be altered.) The Text of the Ardas : (Supplication or Prayer;- in reality, it is a Litany comprehending very briefly the whole gamut of Sikh History and enumerating all that Sikhism holds sacred). Portions of it are invocations and prayer for the grant of strength and virtue. It concludes with: O Nanak! May the Naam (Holy Word) be ever in ascendance: in Thy Will, may the good of all prevail!

One Absolute Manifest: Victory belongeth to the 'Wondrous Destroyer of Darkness' (Waheguru). May the Might of the All-Powerful help!

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Ode to Divine Might by the Tenth Lord

Having first thought of the Almighty's Prowess, let us think of Guru Nanak. Then of Guru Angad, Amardaas and Ramdaas - may they be our Rescuers! Remember, then, Arjan, Hargobind and Har Rai. Meditate then on revered Har Krishan in whose glimpse all suffering vanishes. Think then of Teg Bahadar, remembrance of whom brings all the Nine Treasures. He comes to rescue everywhere. Then the Tenth Lord, revered Guru Gobind Singh, is the Rescuer everywhere. The embodiment of the Light of all the Ten Sovereign Lordships, the Guru Granth - think of the view and reading of it and say: 'Waheguru': (Wondrous Destroyer of Darkness).

Meditating on the achievement of the Dear and Truthful Ones, including the Five Beloved Ones, the Four Sons of the Tenth Guru, Forty Liberated Ones, Steadfast Ones, Constant Repeaters of the Divine Naam, those given to the assiduous devotion, those who repeated the Naam, shared their fare with others, ran free kitchen, wielded the sword and overlooked faults and shortcomings of others, say: 'Waheguru', O Khalsa!

Meditating on the achievement of the Male and Female Members of the Khalsa who laid down their lives in the cause of Dharma (Religion and Righteousness), got their bodies dismembered bit by bit, got their skulls sawn off, got mounted on spiked wheels, got their bodies sawn, made sacrifices in the service of the Shrines (Gurdwaras), did not betray their Faith, sustained their adherence to the Sikh Faith with unshorn hair until their last breaths, say: 'Wondrous Destroyer of Darkness', O Khalsa!

Thinking of the Five Thrones (of Sikh Religious Authority) and all Gurdwaras, say: 'Wondrous Destroyer of Darkness', O Khalsa!

Now it is the Prayer of the whole Khalsa, May the Conscience of the whole Khalsa be informed by Waheguru, Waheguru, Waheguru and, in consequence of such remembrance, may total well-being flourish! Wherever there are Communities of the Khalsa, may there be Divine Protection and Grace, the ascendance of the supply of needs and of the holy Sword, Protection of the Tradition of Grace, Victory of the Panth, the Succor of the holy Sword, ascendance of the Khalsa: Say, O Khalsa! 'Wondrous Destroyer of Darkness.'

Unto the Sikhs the gift of the Sikh Faith, the gift of the Untrimmed Hair, the gift of the Discipline of their Faith, the gift of Sense of Appraisal, the gift of Trust, the gift of Confidence, above all, the gift of Meditation on the Divine and Bathing in Amritsar (Holy Tank of Harmandir Sahib, Amritsar). May Hymns-singing missionary parties, the flags, the hostels, abide from age to age! May righteousness reign supreme. Say: 'Wondrous Destroyer of Darkness'.

May the Khalsa be imbued with humility and high wisdom! May Waheguru guard its understanding!

O Immortal Being, Eternal Helper of Thy Panth, Benevolent Lord, bestow on the Khalsa the beneficence of unobstructed visit to and free management of Nankaana Sahib (Pakistan) and other Shrines and places of the Guru from which the Panth has been separated.

O Thou, the Honour of the humble, the Strength of the weak, Aid unto those who have none to rely on, True Father! Wondrous Destroyer of Darkness! We humbly render to you (Mention here the name of the Scriptural Composition that has been recited or, in appropriate terms, the object for which the Congregation has been held). Pardon any impermissible accretions, omissions, errors, mistakes. Fulfill the purposes of all.

a) Grant us the association of those dear ones, on meeting whom one is reminded of Your Naam. O Nanak! May the Naam (Holy Word) be ever in ascendance! In Thy Will, may the good of all prevail!

b) On the conclusion of the Ardaas, the entire congregation participating in the Ardaas should respectfully genuflect before the revered Guru Granth Sahib, then stand up and call out, 'The Khalsa is of the Wondrous Destroyer of Darkness: Victory also is His.' The Congregation should, thereafter, raise the loud spirited Chant of 'Sat Sri Akaal' (True is the Timeless Being).

c) While the Ardaas is being performed, all Men and Women in Congregation should stand with hands folded. The Person in Attendance of Guru Granth Sahib should keep waving the Whisk (Chaur), while standing.

d) The Person who performs the Ardaas should stand facing the Guru Granth Sahib with hands folded. If Guru Granth Sahib is not there, performing the Ardaas facing any direction is acceptable.

e) When any special Ardaas for and on behalf of one or more Person(s) is offered, it is not necessary for the Persons in the Congregation, other than that Person or those Persons, to stand up.

Section Three

CHAPTER IV

Joining the Congregation for understanding of and reflecting on Gurbaani

Article V

a) One is more easily and deeply influenced by *Gurbaani* (Holy *Baani* bequeathed by the Gurus) while participating in the congregational gatherings. For this reason, it is necessary for a Sikh that he/she visits the places where the Sikhs congregate for Worship and Prayer (Gurdwaras) and joining the congregation, partake of the benefits that the study of the Holy Scripture bestows.

b) The *Guru Granth Sahib* should be ceremonially opened in the Gurdwara every day without fail. Except for special exigencies, when there is need to keep the *Guru Granth Sahib* open during the night, *Holy Book* should not be kept open during the night. It should, generally, be closed ceremonially after the conclusion of the *Raihiraas* (Evening Scriptural Recitation). The Holy Book should remain open so long as a Granthi or Attendant can remain in attendance. Persons seeking *Darshan* (seeking a view of or making obeisance to it) keep coming, or there is no risk of commission of any irreverence towards it. Thereafter, it is advisable to close it ceremonially to avoid any disrespect to it.

c) The *Guru Granth Sahib* should be opened, read and closed ceremonially with reverence. The place where it is installed should be absolutely clean. An awning should be erected above. The *Guru Granth Sahib* should be placed on a Cot measuring up to its size and overlaid with absolutely clean mattress and sheets. For proper installation and opening of the *Guru Granth Sahib*, there should be cushions/pillows of appropriate kind etc. and, for covering it, *Romalas* (Sheet Covers of appropriate size). When the *Guru Granth Sahib* is not being read, it should remain covered with a *Romala*. A Whisk (Chaur) too, should be there.

d) Anything except the afore-mentioned Reverential Ceremonies, for instance, such practices as the Aarti (Waving of a Platter with burning Lamps and incense set in it in vertical circular motion) with burning incense and lamps, offerings of eatables to *Guru Granth Sahib*, burning of lights, beating of gongs, etc., is contrary to *Gurmat* (the Guru's Way). However, for the perfuming of the place, the use of flowers, incense and scent is not barred. For light inside the room, oil or butter-oil lamps, candles, electric lamps, kerosene oil lamps, etc. may be lighted.

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e) No Book should be installed like and at par with the *Guru Granth Sahib*. Worship of any Idol or any ritual or activity should not be allowed to be conducted inside the Gurdwara. Nor should the festival of any other Faith be allowed to be celebrated inside the Gurdwara. However, it will not be improper to use any occasion or gathering for the propagation of the *Gurmat* (The Guru's Way).

f) Pressing the legs of the Cot on which the *Guru Granth Sahib* is installed, rubbing nose against walls and on platforms held sacred, or massaging these, placing water below the *Guru Granth Sahib*'s seat, making or installing statues or idols inside the Gurdwaras, bowing before the Picture(s) of the Sikh Gurus or Elders - all these are irreligious self-willed egotism; contrary to *Gurmat* (Guru's Way).

g) When the *Guru Granth Sahib* has to be taken from one place to another, the *Ardaas* should be performed. He/She who carries the *Guru Granth Sahib* on his/her head should walk barefoot; but when the wearing of shoes is a necessity, no superstitions need be entertained.

h) The *Guru Granth Sahib* should be ceremonially opened after performing *Ardaas*. After the ceremonial opening, a hymn should be read from the *Guru*

Guruth Sahib.

- i) Whenever the *Guru Granth Sahib* is brought, irrespective of whether or not another copy of the *Guru Granth Sahib* had already been installed at the concerned place, every Sikh should stand up to show respect.
- j) While going into the *Gurdwara*, one should take off shoes and clean oneself up. If the feet are dirty or soiled, they should be washed with water.
- k) One should circumambulate with the *Guru Granth Sahib* or the *Gurdwara* on One's right.
- l) No Person, no matter which country, religion or caste he/she belongs to, is debarred from entering the *Gurdwara* for *Darshan* (Seeing Shrine). However, he/she should not have on his/her person anything, such as tobacco or other intoxicants, which are tabooed by the Sikh Religion.
- m) The first thing a Sikh should do on entering the *Gurdwara* is to do obeisance before the *Guru Granth Sahib*. He/She should, thereafter, have a glimpse of the Congregation and bid in a low, quiet voice, 'Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh'.
- n) In the Congregation, there should be no differentiation or discrimination between Sikh and non-Sikh, persons traditionally regarded as touchable and untouchable, the so-called high and low caste persons, the high and the low.
- o) Sitting on a cushion, a distinctive seat, chair, stool, cot, etc. or in any distinctive position in the presence of *Guru Granth Sahib* or within the Congregation is contrary to *Gurmata* (Guru's Way).
- p) No Sikh should sit bare-headed in the presence of the *Guru Granth Sahib* or in the Congregation. For Sikh Women joining the Congregation with their persons uncomfortably draped and with veils drawn over their faces is contrary to *Gurmata* (Guru's Way).
- q) There are Five *Takhts* (Literary: Thrones, Figurative: Seats of High Authority) :
Namely:- I *The Holy Akal Takht Sahib, Amritsar,* II *The Holy Takht Patna Sahib,* III *The Holy Takht Kesgarh Sahib,*
Anandpur, IV *The Holy Takht Hazur Sahib, Nanded,* V *The Holy Takht*
Damdama Sahib, Talwandi Sabo.
- r) Only an *Amritdhari* (Baptized) Sikh Man or Woman, who faithfully observes the discipline ordained for Baptized Sikhs, can enter the hallowed enclosures of *Takhts* (Ardeas for and on behalf of any Sikh or non-Sikh, except a fallen or punished (Tanhahia) Sikh, can be offered at the *Takhts*.
- s) At a high-level site in every *Gurdwara* should be installed the *Nishaan Sahib* (Sikh Flag). The cloth of the flag should be either of Pantich or of grayish blue colour and on top of the Flag Post, there should either be a *Spearhead* or a *Khanda* (a straight dagger with convex side edges leading to slanting top edges ending in a vertex).
- t) There should be a Drum (*Nagaara*) in the *Gurdwara* for beating on appropriate occasions.

CHAPTER V

Keertan (Devotional Hymns Singing by a Group or an Individual)

Article VI

- a) Only a Sikh may perform *Keertan* in a congregation.
- b) *Keertan* means singing the scriptural compositions in traditional musical measures.
- c) In the congregation, *Keertan* only of *Gurbaani* (Guru Granth's or Guru Gobind Singh's Hymns) and, for its elaboration, of the compositions of *Bhai Gurdas* and *Bhai Nand Lal*, may be performed.
- d) It is improper, while singing hymns to rhythmic folk tunes or to traditional musical measures, or in team singing, to induct into them improvised and extraneous refrains. Only a line from the hymn should be made a refrain.

CHAPTER-VI : Taking Hukam* (Command)

Article VII

(*Hukam:- Reading or Reading out to others, including the congregation, of a *Shabad* (Hymn) or a unit of one or more *Sloks* (short scriptural compositions normally of two to four lines) and a *Pauri* (short stanza of four or more lines) from the *Guru Granth Sahib* after, or even without performing, *Ardeas* is an important Sikh ritual. It is called *Hukam Iaina* (Taking the Order or Command), *Vaak Iaina* (Reciting the Order), *Awaaz Iaina* (Reading out the Order loudly). The Hymn or Unit goes by the name of *Hukam* (Order, Command) *Vaak* (Uttered Word) or *Awaaz* (Voice).

a. Doing obeisance to the *Guru Granth Sahib*, respectfully, taking a glimpse of the Congregation, an embodiment of the Guru's Person, and taking the Command : these together constitute the view of the *Satguru* (Immortal Destroyer of Darkness, the True Guru). Raising the drapery covering the *Guru Granth Sahib* and merely taking a look or making others take a look at the exposed page, without taking Command (reading the prescribed Hymn) is contrary to *Gurmata* (Guru's Way).

b. In the course of the Congregational Sessions, only one thing should be done at a time: Performing of *Keertan*, Delivering of Discourse, Interpretative Elaboration of the Scriptures, or Reading of the Scriptures.

c. Only a Sikh, Man or Woman, is entitled to be in attendance of the *Guru Granth Sahib* during the Congregational Session.

d. Only a Sikh may read out from the *Guru Granth Sahib* for others. However, even a non-Sikh may read from it for himself/herself.

e. For taking the Command (*Hukam*), the Hymn that is continuing on the top of the left hand Page (*Ang*) must be read from the beginning. If the hymn begins on the previous page, turn over the page and read the whole hymn from the beginning to the end. If the scriptural composition that is continuing on the top of the left hand page is a *Vaar* (*Ode*), then start from first of the *Sloks* preceding the *Pauri* and read up to the end of the

Pauri. Conclude the reading at the end of the Hymn with the line in which the name 'Nanak' occurs.
f. Hukam must also be taken at the conclusion of the Congregational Session or after the Ardaas.

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CHAPTER - VII

Sadhaaran Paath (Completion of Normal Intermittent Reading of the Guru Granth Sahib)

Article VIII

- a. Every Sikh should, as far as possible, maintain a separate and exclusive place for the installation of Guru Granth Sahib, in his/her home.
- b. Every Sikh, Man, Woman, Boy or Girl, should learn Gurumukhi to be able to read the Guru Granth Sahib.
- c. Every Sikh should take the Hukam (Command) of the Guru Granth Sahib in the ambrosial (early) hours of the morning before taking meal. If he/she fails to do that, he/she should read or listen to reading from the Guru Granth Sahib some time during the day. If he/she cannot do that either, during travel etc., or owing to any other impediment, he/she should not give in to a feeling of guilt.
- d. It is desirable that every Sikh should carry on a continuous reading of the Guru Granth Sahib and complete a full reading in one or two months or over a longer period.
- e. While undertaking a full reading of the Guru Granth Sahib, one should recite the Anand Sahib (the first Five and the last Stanzas) and perform the Ardaas. One should, thereafter, read the Japu Ji.

Article IX

Akhand Paath (Uninterrupted Non-stop-Completion of the reading of the Guru Granth Sahib)

- a. Non-stop reading of the Guru Granth Sahib is carried on at hard times or on occasions of elation or joy. It takes approximately Forty Eight (48) hours. Non-stop reading implies continuous, uninterrupted reading. Reading must be clear and correct. Reading too fast, so that the Person(s) listening in to it cannot follow the contents, amounts to irreverence to the Scriptures. The reading should be correct and clear, due care being bestowed on consonants and vowels, even though that takes a little longer to complete.
- b. Whichever Family or Congregation undertakes the non-stop reading should carry it out itself through its members, relatives, friends, etc., all together. The number of Reciters is not prescribed. If a Person, himself/herself, cannot read, he/she should listen in to the reading by some competent Reader. However, it should never be allowed to happen that the Reader carries on the reading all by himself/herself and no member of the Congregation or the Family is listening in to the reading. The Reader should be served with food and clothing to the best of the Host's means.
- c. Placing a pitcher, ceremonial clarified-butter-fed lamp, coconut, etc. around, during the course of the uninterrupted or any other reading of Guru Granth Sahib, or reading of other Scriptural Texts side by side with or in the course of such reading, is contrary to the Gurmat (Guru's Way).

Commencing the Non-Stop Reading (Akhandpaath)

Article X

While undertaking the intermittent reading of the whole Guru Granth Sahib, the sacred pudding (Karhaah Prashaad) for offering should be brought and after reciting the Anand Sahib (Six Stanzas) and offering Ardaas, Hukam should be taken.

While beginning the unbroken reading, the sacred pudding should first be laid. Thereafter, after reciting the Anand Sahib (Six Stanzas), offering the Ardaas and taking the Hukam, the reading should commence.

Concluding the Reading

Article XI

a. The reading of the whole Guru Granth Sahib (intermittent or non-stop) may be concluded with the reading of Mundaawani or the Raag Maala according to the convention traditionally observed at the concerned place. (Since there is a difference of opinion within the Panth on this issue, nobody should dare to write or print a copy of the Guru Granth Sahib excluding the Raag Maala). Thereafter, after reciting the Anand Sahib, the Ardaas of the conclusion of the reading should be offered and the sacred pudding (Karhaah Prashaad) distributed.

b. On the conclusion of the reading, offering of Draperies, Whisk (Chaur) and Awning, having regard to the requirements of the Guru Granth Sahib and of other things, for Panthic Causes, should be made to the best of the means.

CHAPTER-VIII

Karhaah Prashaad (Sacred Pudding)

Article XII

- a. Only the sacred pudding which has been prepared or got prepared according to the prescribed method shall be acceptable in the congregation.
- b. The Method of preparing the Karhaah Prashaad is this: In a clean Vessel, the three contents (Wheat Flour, Pure Sugar and Clarified Butter, in equal

quantities) should be put and it should be made while reciting the Scriptures. Then covered with a clean piece of cloth, it should be placed on a clean stool in front of the Guru Granth Sahib. Thereafter, in the holy presence of the Guru Granth Sahib, the first five and the last Stanza of the Anand Sahib should be recited aloud (so that the Congregation can hear). (If another Vessel of the sacred pudding is brought in after the recitation of the Anand, it is not necessary to repeat the recitation of the Anand Sahib. Offering of the sacred Pudding brought later to the sacred Kirpaan is enough), the Ardaas, offered and the pudding tucked with the sacred Kirpaan for acceptance.

c. After this, before the distribution to the congregation of the Karhaah Prashaad, the share of the five beloved ones should be set apart and given away. Thereafter, while commencing the general distribution, the share of the Person in Attendance of the Guru Granth Sahib (Giving double share to the Person in Attendance constitutes improper discrimination) should be put in small bowl or vessel and handed over. The person who doles out the Karhaah Prashaad among the Congregation should do so without any discrimination on the basis of personal regard or spite. He should dole out the Karhaah Prashaad equally to the Sikh, the non-Sikh or a Person of high or low caste. While doling out Karhaah Prashaad, no discrimination should be made on considerations of caste or ancestry or being regarded, by some, as untouchable, of persons within the Congregation.

d. The Offering of Karhaah Prashaad should be accompanied by, at least two Paisa as the Offering in cash.

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CHAPTER IX

Exposition of Gurbaani (Sikh Holy Scriptures)

Article XIII

- a. The exposition of the Gurbaani in a congregational gathering should be carried out only by a Sikh.
- b. The object of the exposition should only be promoting understanding of the Guru's Tenets
- c. The exposition can only be of the Ten Guru's writings or utterances, Bhai Gurdas's Writings, Bhai Nand Lal's Writings or of any generally accepted Panthic Book or Books of History (which are in agreement with the Guru's Tenets) and not of a Book of any other Faith. However, for illustration, references to a holy Person's teachings or those contained in a Book may be made

Expository Discourse

Article XIV

No Discourse contrary to the Guru's Tenets be delivered inside a Gurdwara.

Gurdwara Service

Article XV

In the Gurdwara, the schedule of the congregational service generally is: Ceremonial opening of the Guru Granth Sahib, Keertan, Exposition of Scriptures, Expository Discourses, Recitation of Anand Sahib, the Ardaas (see Article-IV (3) (a) above), the Raising of Fateh Slogan and then the Slogan of Sat Sri Akal and taking the Hukam.

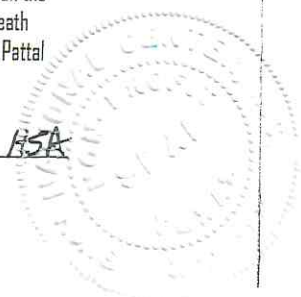
CHAPTER X

Living in Consonance with Guru's Tenets (Gurmat Rehni)

Article XVI

A Sikh's Living, Earning livelihood, Thinking and Conduct should accord with the Guru's Tenets. The Guru's Tenets are:

- a. Worship should be rendered only to the One Timeless Being and to no god or goddess.
- b. Regarding the Ten Gurus, the Guru Granth Sahib and the Ten Gurus' Word alone as Saviours and Holy Objects of veneration.
- c. Regarding Ten Gurus as the effulgence of One Light (Ik Joat) and One Single Entity.
- d. Not believing in caste or descent untouchability, magic spells, incantation, omens, auspicious times, days and occasions, influence of stars, horoscopic dispositions, Shraadh (Ritual serving of food to Priests for the salvation of Ancestor on appointed days as per the lunar calendar), Ancestor Worship, Khiah (ritual serving of food to Priests - Brahmins - on the lunar anniversaries of death of an Ancestor). (Two Words: Shraadh and Khiah, occurring in this clause connote what appears to be the same thing - the ritual serving of food to the Pandit Priests: Brahmins). The difference between the connotations of the two words is implicit in the dates on which the ritual is performed. The ritual of serving of food on the lunar anniversary of the death goes by the name Khiah; whereas the ritual of serving food on the lunar date corresponding to the date of death during the period of the year designated Shradhs is known as Shraadh.) Pind (offering of funeral barley cakes to the deceased's relatives), Patta



(Ritual donating of food in the belief that that would satisfy the hunger of a departed soul), Deeva (Ceremony of keeping an oil lamp lit for 360 days after the death, in the belief that that lights the path of the deceased), ritual funeral acts. Hom (lighting of ritual fire and pouring intermittently clarified butter, food grains etc. into it for propitiating gods for the fulfillment of a purpose), Jagg (religious ceremony involving presentation of oblations), Tarpan (libation), Shikha-Soot (Keeping a tuft of hair on the head and wearing thread), Bhadan (Shaving of head on the death of a parent), fasting on new or full moon or other days, wearing of frontal marks on forehead, wearing of thread, wearing of a necklace of the pieces of Tulsi (A plant with medicinal properties, Bot. Ocimum Sanctum.), stalk, veneration of any graves, of monuments erected to honour the memory of a deceased person or of cremation sites, idolatry and such like superstitious observances (Most, though not all, rituals and ritual or religious observances listed in this clause are Hindu rituals and observances. The reason is that the old rituals and practices, continues to be observed by large numbers of Sikhs even after their conversion from their old to new faith and a large bulk of the Sikhs novices were Hindu converts. Another reason for this phenomenon was the strangle hold of the Brahmin Priests on Hindus' secular and religious life which the Brahmin Priests managed to maintain even on those leaving the Hindu religious fold, by their astute mental dexterity and rare capacity for compromise. That the Sikh novitiates included a sizeable number of Muslims is shown by inclusion in this clause of the taboos as to the sanctity of graves, sheerni etc.) Not owning up or regarding as hallowed any place other than the Guru's place- such, for instance, as sacred sports or places of pilgrimage of other faiths.

Not believing in or according any authority to Muslim Seers, Brahmins' holiness, Soothsayers, Clairvoyants, Oracles, Promise of an offering on the fulfillment of a wish, Offering of sweet loaves or rice pudding at graves on fulfillment of wishes, the Vedas, the Shastras, the Gyaatri, (Hindu Scriptural Prayer unto the Sun) the Gita, the Quaraan, the Bible, etc. However, the study of the Books of other Faiths for general self-education is admissible.

e. Khalsa should maintain its distinctiveness among professors of different Religions of the World, but should not hurt the sentiments of any person professing another religion.

f. A Sikh should pray to God before launching off any task.

g. Learning Gurmukhi (Punjabi in Gurmukhi Script) is essential for a Sikh. He/She should pursue other studies also.

h. It is a Sikh's duty to get his/her children educated in Sikhism.

i. A Sikh should, in no way, harbour any antipathy to the hair of the head with which his/her child is born. He should not temper with the hair with which the child is born. He should add the suffix 'Singh' to the name of his/her Son and 'Kaur' to the Name of his/her Daughter. A Sikh should keep the hair of his/her Sons and Daughters intact.

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j. A Sikh must not take hemp (cannabis), opium, liquor, tobacco, in short, any intoxicant. His/Her only routine intake should be food.

k. Piercing of nose or ears for wearing ornaments is forbidden for Sikh Men and Women.

l. A Sikh should not kill his/her Daughter; nor should he maintain any relationship with a killer of Daughter.

m. The true Sikh of the Guru shall make an honest living by lawful work.

n. A Sikh shall regard a 'Poor Person's Mouth' as the 'Guru's Cash Offerings Box'.

o. A Sikh shall not steal, form dubious Associations or engage in gambling.

p. He who regards another Man's Daughter as his own Daughter, regards another Man's Wife as his Mother, has coition with his own Wife alone, he alone is a truly disciplined Sikh of the Guru. A Sikh Woman shall likewise keep within the confines of conjugal rectitude.

q. A Sikh shall observe the Sikh Rules of Conduct and Conventions from his/her birth right up to the end of his/her life.

r. A Sikh, on meeting another Sikh, should greet with 'Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.' (The Khalsa is Waheguru's; Victory too is His!). This is ordained for Sikh Men and Women both.

s. It is not proper for a Sikh Woman to wear veil or keep her face hidden by veil or cover.

t. For a Sikh, there is no restriction or requirement as to dress except that he must wear Kachhehra (Special Underwear) and Turban. Sikh Woman may or may not tie Turban.

CHAPTER XI

Ceremonies pertaining to Birth and Naming of Child

Article XVII

a. In a Sikh's household, as soon after the birth of a Child, the Mother becomes capable of moving about and taking bath (irrespective of the number of days which that takes), the family and relatives should go to a Gurdwara with Karhaah Prashaad (Sacred Pudding) or get Karhaah Prashaad made in the Gurdwara and recite in the holy presence of the Guru Granth Sahib such hymns as "pamreshar ditta banna" {Sorath M. 5} (The Almighty Lord has granted support. [Sorath M. 5, Guru Granth Sahib P. 628]), "satguru saache deea bhej" {Aasa M. 5} (True Lord has sent this gift. [Aasa M. 5, Guru Granth Sahib P. 396]); which are expressive of joy and thankfulness. Thereafter, if a reading of the holy Guru Granth Sahib had been taken up, that should be concluded. Then the holy Hukam (Command) should be taken. A name starting with the first letter of the Shabad of the Hukam (Command)

should be proposed by the Granthi (Person in attendance of Guru Granth Sahib) and, after its acceptance by the Congregation, the name should be announced by him. The Boy's name must have the suffix 'Singh' and the Girl's, the suffix 'Kaur'.

After that the Anand Sahib (Short Version of Six Stanzas) should be recited and the Ardaas in appropriate terms expressing joy over the Naming Ceremony be offered and the Karhaah Prashaad distributed.

b. The superstition as to the pollution of food and water in consequence of birth (There is a wide-spread belief among certain sections of Indian people that a birth in a household causes pollution (Sootak) which is removed by the thorough bathing of the Mother, the Baby and persons attending on her as also by a thorough cleaning of the house, the utensils and the clothes, after prescribed periods of ten, twenty one and forty days.) must not be subscribed to, for the holy writ is: "The Birth and Death are by Divine Ordinance; coming and going is by God's Will. All food and water are, in principle; clean, because these life-sustaining substances are provided by Him."

c. Making Shirts or Frocks for Children out of the Holy Book's draperies is a sacrilege.

Anand Sanskaar (Joyful Sikh Matrimonial Ceremony and Conventions)

Article XVIII

a. A Sikh Man and Woman should enter wedlock without giving thought to the prospective Spouse's caste and descent.

b. A Sikh's Daughter must be married to a Sikh.

c. A Sikh's Marriage should be solemnized by Anand Marriage rites.

d. Child Marriage is taboo for Sikhs.

e. When a Girl becomes marriageable, physically, emotionally and by virtue of maturity of character, a suitable Sikh match should be found and she be married to him by Anand Marriage rites.

f. Marriage may not be preceded by Engagement Ceremony. But if an Engagement Ceremony is sought to be held, a congregational gathering should be held and, after offering the Ardaas before the Guru Granth Sahib, a Kirpan, a Steel Bracelet (Karha) and some Sweets may be tendered to the Boy.

g. Consulting horoscopes for determining which day or date is auspicious or otherwise for fixing the day of the Marriage is a sacrilege. Any day that the Parties find suitable by mutual consultation should be fixed.

h. Putting on floral or gilded face ornamentation, decorative headgear or red thread band round the wrist, worshipping of Ancestors, dipping feet in milk mixed with water, cutting a Berry or Jandi (Prósopsis Spieigera) bushes, filling pitcher, ceremony of retirement in feigned displeasure, reciting couplets, performing Havans (Sacrificial Fire), installing Vedi (a wooden canopy or pavilion under which Hindu Marriages are performed), prostitutes' dances, drinking liquor; are all sacrileges.

i. The marriage party should have as small a number of people as the girl's people desire. The two sides should greet each other singing sacred hymns and finally by the Sikh Greetings of Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.

j. For Marriage, there should be a congregational gathering in the holy presence of Guru Granth Sahib. There should be hymn-singing by Raagees or by the whole Congregation. Then the Girl and the Boy should be made to sit facing the Guru Granth Sahib. The Girl should sit on the left side of the Boy. After soliciting the Congregation's permission, the Master of the Marriage Ceremony (who may be a Man or a Woman) should bid the Boy and Girl and their Parents or Guardians to stand and should offer the Ardaas for the commencement of the Anand Marriage Ceremony. The Officiant should then apprise the Boy and the Girl of the duties and obligations of conjugal life according to the Guru's Tenets.

He/She should initially give to the two an exposition of their common mutual obligations.

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He/She should tell them how to model the Husband-Wife relationship on the love between the Individual Soul and the Supreme Soul in the light of the contents of circumambulation (Laavaan) Hymns in the Soohi Measure (Raag) Section (The bulk of the Guru Granth (the Sikh Holy Book) is divided on the basis of the Raags (Measures) of the Indian classical music. Soohi is one of the Raags featuring in the Guru Granth Sahib) of the Guru Granth Sahib. He should explain to them the notion of the state of 'A Single Soul in Two Bodies' to be achieved through love and make them see how they may attain union with the Immortal Being discharging duties and obligations of the householders' life. Both of them, they should be told, have to make their conjugal union a means to the fulfillment of the purpose of the journey of human existence; both have to lead clean and Guru-oriented lives through the instrumentality of their union.

He/She should then explain to the Boy and Girl individually their respective conjugal duties as husband and wife.

The Bridegroom should be told that the Girl's people having chosen him as the fittest match from among a whole lot, he should regard his Wife as his better half, accord to unflinching love and share with her all that he has. In all situations, he should protect her Person and Honour, he should be completely loyal to her and he should show much respect and consideration for her Parents and Relations as for his own.

Girl should be told that she is joined in matrimony to her Man in hallowed presence of Guru Granth Sahib and Congregation. She should always hold

him in deferential solicitude, regard him the Lord Master of her love and trust; she should remain firm in her loyalty to him and serve him in joy and sorrow and in every clime (native or foreign) and should show the same regard to his Parents and Relatives as she would, to her own Parents and Relatives.

The Boy and Girl should bow before the Guru Granth Sahib to betoken their acceptance of these instructions. Thereafter, the Girl's Father or the Principal Relation should make the Girl grasp one end of the Sash which the Boy is wearing over his shoulders and the Person in Attendance of the Guru Granth Sahib should recite the matrimonial circumambulation stanzas (Laavaan of the Fourth Guru in the Soohi Musical Measure Section of the Guru Granth Sahib } (Pp. 773-4). After the conclusion of the recitation of each of the Stanzas, the Boy, followed by the Girl holding the end of the Sash, should go round the Guru Granth Sahib while the Raagees or the Congregation sing out the recited Stanza. The Boy and Girl, after every circumambulation, should bow before the Guru Granth Sahib in genuflexion, lowering their forehead to touch the ground and then stand up to listen to the recitation of the next Stanza. There being Four Matrimonial Circumambulation Stanzas (Laavaan) in the concerned Hymn, the proceeding will comprise Four Circumambulations with the incidental singing of the Stanzas. After the Fourth Circumambulation, the Boy and Girl should, after bowing before the Guru Granth Sahib, sit down at the appointed place and the Raagees or the Person who has conducted the Ceremony should recite the first Five and the last Stanza of the Anand Sahib. Thereafter, the Ardaas should be offered to mark the conclusion of the Anand Marriage Ceremony and the sacred pudding, distributed'.

k. Persons professing Faiths other than the Sikh Faith cannot be joined in wedlock by the Anand Karaj Ceremony.

l. No Sikh should accept a match for his/her Son or Daughter for monetary consideration.

m. If the Girl's parents at any time or on any occasion visit their Daughter's home and a meal is ready there, they should not hesitate to eat there. Abstaining from eating at the Girl's home is a superstition. The Khalsa has been blessed with the boon of victuals and making others eat by the Guru and the Immortal Being. The Girl's and Boy's people should keep accepting each other's hospitality, because the Guru has joined them in relationship of equality (Prem Sumaarag).

n. If a Woman's Husband dies, she may remarry a suitable match, if she so wishes. Similar ordinance applies for a Sikh Man whose Wife has died.

o. The remarriage may be solemnized in the same manner as the Anand Marriage.

p. Generally, no Sikh should marry a second Wife if the first Wife is alive.

q. A baptized Bridegroom ought to get his Wife also baptized.

Funeral Ceremonies (Antam Sanskaar)

Article XIX

a. Body of a dying or dead Person, if it is on a cot, must not be taken off the cot and put on the floor. Nor must a lit lamp be placed beside, or a cow be given in donation by, him/her or for his/her good or any other ceremony, contrary to Guru's Way, performed. Only Gurbaani should be recited or 'Waheguru' repeated by his/her side.

b. When someone shuffles the mortal coil, the survivors must not grieve or raise a hue and cry or indulge in breast beating. To induce a mood of resignation to God's will, it is desirable to recite Gurbaani or repeat 'Waheguru'.

c. However young the deceased may be, the body should be cremated. However, where arrangements for cremation cannot be made, there should be no qualm about the body being immersed in flowing water or disposed of in any other manner.

d. As to the time of cremation, no consideration as to whether it should take place during day or night should weigh.

e. The dead Body should be bathed and clothed in clean clothes. While that is done, the Sikh Symbols- Kangha (Comb), Kachhehra, Karha, Kirpaan-should not be taken off. Thereafter putting the Body on a plank, Ardaas about its being taken away for disposal be offered. The hearse should then be lifted and taken to the Cremation Ground. While the Body is being carried to the Cremation Ground, Hymns that induce feelings of detachment should be recited. On reaching the Cremation Ground, the Pyre should be laid. Then the Ardaas for consigning the Body to fire be offered. The dead Body should then be placed on the Pyre and the Son or any other Relation or Friend of the deceased should set fire to it. The accompanying Congregation should sit at a reasonable distance and listen to Keertan or carry on collective singing of Hymns or recitation of detachment-inducing Hymns. When the Pyre is fully aflame, the Keertan Sohila (Prescribed Pre-Retirement Night Scriptural Prayer) be recited and the Ardaas offered. (Piercing the Skull half an hour or so after the Pyre has been burning with a rod or something else in the belief that will secure the release of the Soul- Kapaal Kriya-is contrary to the Guru's Tenets). The Congregation should then leave. Coming back home, a reading of the Guru Granth Sahib should be commenced at home or in a nearby Gurdwara, and after reciting the Six Stanzas of the Anand Sahib, the Ardaas, offered and Karhaah Prashaad (Sacred Pudding) distributed. The reading of the Guru Granth Sahib should be completed on the Tenth day. If the reading cannot, or is sought not to, be completed on the Tenth day, some other day may be appointed for the conclusion of the reading having regard to the convenience of the relatives. The reading of the Guru Granth Sahib should be carried out by the Members of the household of the deceased and Relatives in cooperation. If possible, Keertan may be held every night. No funeral ceremony remains to be performed after the 'Tenth day'.

f. When the Pyre is burnt out, the whole bulk of the ashes, including the burnt bones, should be gathered up and immersed in flowing water or buried at that very place and the ground leveled. Raising a monument to the memory of the deceased at the place where his dead Body is cremated is taboo.

g. Adh Marg (Ceremony of breaking the pot used for bathing the dead Body amid doleful cries half way towards the cremation ground), organized lamentation by women, foorhi (sitting on a straw mat in mourning for a certain period), deeva (keeping an oil lamp lit for 360 days after the death in the belief that this will light the path of the deceased), Pind (ritual donating of lumps of rice flour, oat flour, or solidified milk (khoa) for ten days after death), Kirya (concluding the funeral proceedings ritualistically, serving meals and making offerings by way of Shraadh, Budha Marna (waving of whisk, over the hearse of an old Person's dead Body and decorating the hearse with festoons), etc. are contrary to the approved code. So too is the picking of the burnt bones from the ashes of the Pyre for immersing in the Ganga, at Patialpuri (Kiratpur), at Kartarpur Sahib or at any other such place.

Other Rites and Conventions

Article XX

Apart from these Rites and Conventions, on every happy or sad occasion, such as moving into a new House, setting up a new Business (shop), putting a Child to School, etc., a Sikh should pray for God's help by performing the Ardaas. The essential components of all Rites and Ceremonies in Sikhism are the recitation of the Gurbani (Sikh Scriptures) and the performing of the Ardaas.

CHAPTER-XII

Voluntary Service

Article XXII.

Sewa (Voluntary Service) is a prominent part of Sikh Religion. Illustrative models of Voluntary Service are organized for imparting training in the Gurdwaras. Its simple forms are: Sweeping and Plastering the Floors of the Gurdwara. (In older times, buildings, particularly in rural areas had mud and not brick paved or cement floors. To give these floors firmness and consistency, they were thinly plastered with a diluted compound of mud.) Then Voluntary Service is serving water to or fanning the congregation, offering provisions to and rendering any kind of service in the Common Kitchen-cum-Eating House (Langar), dusting the shoes of the people visiting the Gurdwara, etc.

- a. Guru Ka Langar (Guru's Kitchen-cum-Eating House) The philosophy behind the Langar (Guru's Kitchen-cum-Eating-House) is two-fold : to provide training to the Sikhs in voluntary service and to help banish all distinction of high and low, touchable and untouchable from the Sikhs' minds.
- b. All human beings, high or low, and of any caste or colour may sit and eat in the Langar. No discrimination on grounds of the country of origin, colour, caste or religion must be made while making people sit in rows for eating. However, only Baptized (Amritdhari) Sikhs can eat out of one plate.

Section Six

CHAPTER XIII

Panthic Rehni (Facets of Corporate Sikh Life)

Article XXII

The essential facets of Panthic life are :

1. Guru Panth (Panth's Guru Status); 2. The Ceremony of Ambrosial Initiation (Amrit). 3. The Statute of Chastisement for Aberrations (Tankaah);
4. The Statute of Collective Resolution (Gurmata). 5. The Appeal Against Local Decisions.

Panth's Status of Guruhood

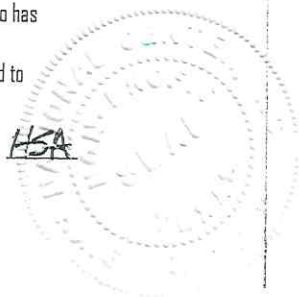
Article XXIII

The concept of service is not confined to fanning the congregation, service to and in the Guru Ka Langar etc. A Sikh's entire life is a life of benevolent exertion. The most fruitful service is the service that secures the optimum good by minimal endeavour. That can be achieved through organized collective action. A Sikh has, for this reason, to fulfill his/her Panthic obligations (obligations as a member of the corporate entity, the Panth), even as He/She performs his/her individual duties. This corporate entity is the Panth. Every Sikh has also to fulfill his/her obligations as a unit of the Corporate Body, the Panth. The Guru Panth (Panth's Status of Guruhood) means the whole Body of the committed Baptized (Amritdhari) Sikhs. This Body was fostered by all the Ten Gurus and the Tenth Guru gave it its final shape and invested it with Guruhood.

Ceremony of Baptism or Initiation (Amrit)

Article XXIV

- a. Ambrosial Baptism (Amrit) should be held at an exclusive place away from common human traffic.
- b. At the place where Ambrosial Baptism is to be administered, the holy Guru Granth Sahib should be installed and ceremonially opened. Also present should be Six committed Baptized Sikhs, One of whom should sit in attendance of the Guru Granth Sahib and the other Five should be there to administer the Ambrosial Baptism. These Six may even include Sikh Women. All of them must have taken bath and washed their hair
- c. The Five Beloved Ones (Panj Piyaare) who administer Ambrosial Baptism cannot include a disabled person, such as a person who is blind or blind in one eye, lame, one with a broken or disabled limb, or one suffering from some chronic disease. The Group should not include anyone who has committed a breach of the Sikh discipline and principles. All of them should be committed baptized Sikhs with appealing personalities.
- d. Any Man or Woman of any country, religion or caste who embraces Sikhism and solemnly undertakes to abide by its principles is entitled to



Ambrosial Baptism. The Person to be baptized should not be of very young age; he or she should have attained a plausible degree of discretion. The Person to be baptized must have taken bath and washed the hair and must wear all five K's:-- Kays (Unshorn Hair), Strapped Kirpaan (Sword), Kachhehra (Prescribed Shorts), Kangha (Comb tucked in the tied up hair) and Karha (Steel Bracelet). He/She must not have on his/her person any token of any other faith. He/She must not have his/her head bare or be wearing a cap. He/She must not be wearing any ornaments piercing through any part of the body. The Persons to be baptized must stand respectfully with hands folded facing the Guru Granth Sahib.

e. Anyone seeking to be re-baptized, on committing an aberration, should be singled out and the Five Beloved Ones should award chastisement to him/her in presence of Congregation.

f. One from amongst the Five Beloved Ones administering Ambrosial Baptism to Persons seeking to be baptized should explain the principles of the Sikh Religion to them: The Sikh Religion advocates the renunciation of the worship of any created thing, and rendering of worship and loving devotion to, and meditating on, the One Supreme Creator.

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For the fulfillment of such devotion and meditation, reflection on the contents of Gurbaani and practicing of its Tenets, participation in the Congregational Services, rendering service to the Panth, Benevolent Exertion (to promote the good of others), love of God's Naam (loving reflection on and experience of the Divine), living within the Sikh Discipline after getting Amrit etc. are the principal means. He should conclude his/her exposition of the Principles of Sikh Religion with the query: Do you accept these willingly?

g. On an affirmative response from the Seekers of Baptism, One from amongst the Five Beloved Ones should perform the Ardaas for the preparation of Baptism and take the holy Hukam (Command) (Reading or Reading out to others, including the Congregation, of a Shabad (Hymn) or a Unit of one or more Sloks (Short Scriptural Compositions normally of Two to Four lines) and a Pauri (Short Stanza of Four or more lines) from the Guru Granth Sahib after, or even without performing the Ardaas; is an important Sikh ritual. It is called Hukam Iaina (Taking the Order or Command), Vaak Iaina (Reciting the Order), Awaaz Iaina (Reading the Hukam aloud). The Hymn or Unit goes by the name of 'Hukam' (Order, Command) Vaak (Uttered Word) or Awaaz (Voice)). The Five Beloved Ones should come close to the Bowl (Baata) for preparing the Amrit (Ambrosial Nectar).

h. The Bowl should be of pure steel and it should be placed on a clean steel ring or other clean support.

i. Clean Water and Sugar Puffs (Pataasay) should be put in the Bowl and the Five Beloved Ones should sit around it in 'Bir Posture' (Sitting in Bir Posture comprises sitting, resting the Body on the right Leg, the right Calf and Foot gathered inward and the left Leg up to the Shin kept in a vertical position) and recite the under mentioned Scriptural Compositions.

j. The Scriptural Composition to be recited are: The Japu Ji, The Jaap, The Ten Swayyas (Commencing with Sarawaag Sudh), The Baintee Chaupayee (From "hamri karo hath dai rachha" to "dusht dokh te leho te bachai"), Anand Sahib.

k. Each of the Five Beloved Ones who recites the Scripture should hold the edge of the Bowl with his left hand and keep stirring water with a Double-edged Sword (Khanda) held in his right hand. He should do that with full concentration. The rest of the Beloved Ones should keep gripping the edge of the Bowl with both hands, concentrating their full attention on the Ambrosial Nectar.

l. After the conclusion of the Recitation, One from amongst the Beloved Ones should perform the Ardaas.

m. Only that Person seeking to be baptized who has participated in the entire ceremony of Ambrosial Baptism can be baptized. One who has turned up while the Ceremony was in progress cannot be baptized.

n. After the Ardaas as per clause (l) above, thinking of our Father, the Tenth Master, the Wearer of the Aigrette, every Person seeking to be baptized should sit in 'Bir Posture' putting his/her right hand cupped on the left cupped hand and be made to drink the Ambrosial Mix five times, as the Beloved One who pours the Mix into his/her cupped hand exclaims: Say: Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh! (The Khalsa is of the Wondrous Destroyer of Darkness; Victory, too, is His!) The Person being baptized, should after imbibing the ambrosia, repeat: 'Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh'. Then Five handfuls of the Ambrosial Mix should be sprinkled into the eyes of the Person being baptized and another Five into his/her hair. Each such sprinkling should be accompanied by the Beloved One administering Baptism saying, 'Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh', and the Person being baptized repeating the Chant. Whatever Ambrosial Mix is left over after the administration of the Ambrosial Baptism to all individual Seekers, it should be sipped by all (Men and Women) baptized together.

o. After this the Five Beloved Ones, all together in Chorus communicating the Naam of Waheguru to all who have been administered the Ambrosial Baptism, recite to them the Mool Mantar (Basic Creed, Seminal Chant) and make them repeat it aloud:

Ik Dankaar Satnaam Karta Purakh Nirbhau Nirvair Akaal Moorat Ajooni Saibhang Gur Prasaad.

p. After this, one from amongst the Five Beloved Ones should explain to the 'Initiates' the Discipline of the Khalsa Order:

**Today you are reborn in the True Guru's household, ending the cycle of migration, and joined the Khalsa Panth (Order). *Your Spiritual Father is now Guru Gobind Singh and Spiritual Mother, Mata Sahib Kaur. *Your Place of Birth is Kesgarh Sahib and your Native Place is Anandpur Sahib. You, being the Sons/Daughters of One Father, are, inter-se Yourselves and other baptized Sikhs, Spiritual Brothers/Sisters. You have become the pure*

Khalsa, having renounced your previous lineage, professional background, calling (occupation), beliefs, that is, having given up all connections with your caste, descent, birth, country, religion, etc. You are to worship none except the One Timeless Being (Waheguru), no god, goddess, incarnation or prophet. You are not to think of anyone except the Ten Gurus and anything except their Gospel as your Saviour. You are expected to know Gurmukhi (Punjabi Alphabet). (If you do not, you must learn it). And recite, or listen in to the recitation of, the under mentioned Scriptural Compositions, the Daily Repetition of which is ordained, every day: (1) The Japu Ji Sahib, (2) The Jaap Sahib, (3) The Ten Swayyas (Quatrains) beginning "Sraawag Sudh", (4) The Sodar Rahiraas and the Sahila. Besides, you should read from or listen in to the recitation from the Guru Granth Sahib. Have, on your Person, all the time, the Five K's:

- I. The Kays (Unshorn Hair), II. The Kanga (Wooden Comb), III. The Karha {Pure Steel Bracelet}
- IV. The Kirpaan {Sheathed Sword} (The length of the Sword is not prescribed) V. The Kachhehra (Special Sikh Shorts)

The under-mentioned Four Transgressions (Tabooed Practices) must be avoided

- 1. Dishonouring the hair; 2. Eating the meat of an animal slaughtered the Muslim way; 3. Cohabiting with a Person other than One's Spouse; 4. Using Tobacco.

In the event of the commission of any of these Transgressions, the Transgressor must get baptized again. If a Transgression is committed unintentionally and unknowingly, the Transgressor shall not be liable to punishment. You must not associate with a Sikh who had uncut hair earlier and has cut it or a Sikh who smokes. You must ever be ready for the Service of the Panth and of the Gurdwaras (Sikh Places of Worship). You must tender One Tenth (Daswandh) of your honest Earnings to the Guru. In short, you must act the Guru's Way in all spheres of activity. You must remain fully aligned to the Khalsa Brotherhood in accordance with the Principles of the Khalsa Faith. If you commit Transgression of the Khalsa Discipline, you must present yourself before the Congregation and beg pardon, accepting whatever Punishment (Tanhah) is awarded. You must also resolve to remain watchful against defaults in the future.

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q. The following individuals shall be liable to chastisement involving automatic boycott:

- 1. Anyone maintaining relations or communion with elements antagonistic to the Panth including the Meenas (Reprobates), the Masands (Agents once accredited to local Sikh Communities as Guru's Representatives but later discredited for their faults and aberrations), Followers of Dhirimal or Ram Rai, et. al., or Users of Tobacco or Killers of Female Infants 2. One who eats/drinks Leftovers of the unbaptized or the fallen Sikhs; 3. One who dyes his beard; 4. One who gives off Son or Daughter in Matrimony for a price or reward; 5. Users of Intoxicants (hemp, opium, liquor, narcotics, cocaine, etc.); 6. One holding, or being a party to, ceremonies or practices contrary to the Guru's Way; 7. One who defaults in the maintenance of Sikh Discipline.

r. After this Sermon, One from among the Five Beloved Ones should perform the Ardaas.

s. Thereafter, the Sikh sitting in attendance of the Guru Granth Sahib should take the Hukam. If anyone from amongst those who have received the Ambrosial Baptism had not earlier been named in accordance with the Sikh Naming Ceremony, He/She should renounce his/her previous Name and be given a New Name beginning with first letter of the Hukam now taken.

t. And finally, the Karhaah Prashaad should be distributed. All the newly launched Sikh Men and Women should eat the Karhaah Prashaad together off the same Bowl.

Method of Imposing Chastisement (Tanhah)

Article XXV

- a. Any Sikh who has committed any default in the observance of the Sikh Discipline should approach the nearby Sikh Congregation and make a Confession of his lapse standing before the Congregation.
- b. The Congregation should then, in the holy presence of Guru Granth Sahib, elect from among themselves Five Beloved Ones who should ponder over the Suppliant's Fault and propose the Chastisement (Punishment) for it.
- c. The Congregation should not take an obdurate stand in granting pardon. Nor should the Defaulter argue about the Chastisement. The Punishment that is imposed should be some kind of service, especially some service that can be performed with hands.
- d. And finally an Ardaas for correction should be performed.

Method of Adopting Gurmata (Collective Resolution)

Article XXVI

a. The Gurmatā (Holy Resolution) can only be on a subject that affects the Fundamental Principles of Sikh Religion and for their upholding, such as the questions affecting the maintenance of the Status of the Gurus or the Guru Granth Sahib or the inviolability of Guru Granth Sahib, Ambrosial Baptism (Amrit), Sikh Discipline and Way of Life, the Identity and Structural Framework of the Panth. Ordinary issues of religious, educational, social or political nature can be dealt with only in a Matā (Resolution)

b. A Gurmatā can be adopted only by a Select Primary Panthic Group or a Representative the Gathering of the Panth.

Appeals Against Local Decisions

Article XXVII

An appeal can be made to the Akal Takht against a local Congregation's decision.

Important Note:

Text heretofore is the corrected English Translation from the Punjabi version of the Sikh Rehat Maryada published by Dharam Parchaar Committee of Shiromani Gurdwara Parbhandak Committee (SGPC) and has been taken from the SGPC Net. The original Punjabi version of Sikh Rehat Maryada should finally prevail to resolve any interpretational issues arising out of any inter-lingual problems.

{Grammatical, transcriptional and resetting corrections made by: Professor Sukhchain Singh, Executive Director, Sikh National Center, Inc.}

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