

Joginder Singh and Darshan Kaur Bains

Interviewer- this is Rishi Singh and I'll be interviewing Giani Joginder Singh Bains and Darshan Kaur Bains for the recovery, Khalsa Recovery Project, which is to do with Khalsa heritage, sikh heritage.ca. Giani ji tus, can u tell me when did your family come to Vancouver and what was the initial experience like.

Joginder- my father in law come from India 1946, he stay here almost 20 years, go back 1929, marriage with my mother in law, she come back 1935. then they live in Vancouver island, my wife born 1936 Duncan. **My brother in law born Vancouver, they stay Vancouver almost 3 year.** Then move to Aggasiz. They start dairy farm, Aggasiz, they stay few year in Aggasiz. Then 1948 after flood they move to Chilliwack. They start dairy farm 1948 on Chilliwack center 46806, this is address. Then, upto he passed away 1956 my mother in law, brother in law, my wife they all work together, they start also trucking company under GH Trucking Company.

Interviewer- so what was the, what is the name of your father in law and mother in law?

Joginder- my father in law name is Giani Harnam Singh, my mother in law name is Jagdish Kaur.

Interviewer- so do you have any recollection of what they told you about their initial stay and initial experience when they came to Vancouver?

Joginder- in Vancouver they mostly they work with the gurudwara sahib, without any pay. And second avenue at that time and Khalsa Diwan Society. Then little bit argument but that's it. Khesa dhari sikh and clean shaven sikh, they start a new sikh temple, the akali singh sikh society. They have different constitution, only kesa dhari, amritdhari sikh can come in executive. That's why little bit change in the consitution. They start in 1953, though still I think the constitution is survival and they election time or when change the committee, so still they have the same effects sikh heritage like that. I should say, sikh tradition, rehat marjhada, still survival in akali singh gurudwara.

Interviewer- sir kudhi ohna ney tuhanu dusaya ke they came to Abbotsford Khalsa Diwan society gurudwara?

Joginder- good question. When they start, judho ohna ney ithey start kitha, a dairy farm, Aggasiz, theh iko ik Abbotsford gurudwara sahib si ke jithey ohna nu thoray close pehnda si. Abbotsford gurudwara dhey vich, koi gursikh sun jehray ke apney Bhai Nand Singh, Bhai Pritam Singh and also Bhai Hulpathay tho bazuragh sun, Bhai Harnam Singh they call him Master Harnam Singh. Eh saray kesa dhari sigay, thah Pritam Singh Nand Singh dhonahy prah sun. theh ihna ney Giani Ji ney aohna, meray father in law ney ohna ney ah ke kutha karnee, barah mah da path karna, koi oha jeha dihn hovay jidha koi kushi da ja ghami da, ohna dihma ch' ah ke Aggasiz tho, tukreevan oh service karni free, koi koi charge nae koi kushni, mostly meray jehray father in law si oho, abbotsford gurudwara week ch' dho thihn dufah oh jaroor aohnday sun. har ik bunday da kum vi karday si, par oh sumajh dhey hunday si, peh gurudwaray sangat karnee bohat jarooree ah. oh lokhah

ch' eh vi prakar kardhey hunda sigay, peh jeh usi sangat karn tho hutt ghey, theh sada apus ch' jehra pyar ah mohabbet ah, eh kathum hoe jaey ga. Isey karke lokh mission tho, Braich Family ihn dhey chacha ji, eh sun, oh kesa dhari sun, kuch bunday Dhaliwal dhey hagay ah naam ah ohna da, ihna dha pravar kafee dher tho aey ithay, Pooran Singh Chananwal tho sun, eh saray bunday abbotsford gurudwara kuttay hoe jahndey sigay. Othay ah keh ohna ney, aohna, genta dho gentay ohna ney kutha karnee, oh kutha karn dho bahd apoh ney kumah nu mundi chaley jahna. Saturday Sunday dho dihn thukreevan jihney k vee pravar hunday sigay Fraser Valley ch' rehnday, mae keh sukhda peh 80% othay bunday ohna dihn vich gurudwara sahib aohnday si. Thah shota gurudwara sigay parahay, mohabbat, pyar, langer thyar karna, mainu hun thuk yahd ah judho mae aya India tho 61' ch vich, thah jihneeya vee othay si, barhay pyar dhey naal bani parhi jahnee, theh langer thyar karna. Mae judho aap Canada ch aya, mae sub tho pehla, abbotsford gurudwaray gaya. Othay ik mainu bazuragh milay, theh oho mutha tekhan aya si, theh mai pehla vaylee dekhaya, tusi harahn munoh gae ke mae kudhay kursiya nae si dekhiya gurudwara, ke theya dheya hoeya. Theh, mae pehli verree othay kursiya theh baet ke apney vial dhey time tho pehli vaari mae prashadh shukaya. Theh judh mae dekhaya system, ohs velay kursiya mae ohs masus karke mae ohni tund si, ohs tund dhey vich bunday dhey pahr, kinay binah jooti paey theh tusi undar barh hee nahi sukhday. Jehri hun thuk mainu yahd ah, abbotsford da jehra prahnah gurudwara hae, hun thah nami building buhn gae ah, prahaney gurudwaray dhey vich, jithey langer buhn, buhnaohn dhey hunday si nah, othay ik shotee jehee gittee hundi si, oh 24 hour record pae jahnee thah othey marah ja sekh aohna, sekh barhee that sekh hona, parh parhah nu sekh si ni lug sukhda. Kioke cement da floor siga, oh cement floor dhey othay, ihna tund si, bahar tha haley suloh, undar odho vee tund hundi si. Theh langer shukhan velay teek ah, ke kafee saray othay pae othay, ohna ney kafee saree lakhur Master Harnam Singh hunee kehna, ke Bhai usi aohna theh lukhara rukhaho thyar thorheeya jeheeah. Kise na kise, koi na koi tundh chukh layohna, othay parh na thah, gurudwaray naal ah, edhoro, south side, bohat vuda ik toyah si. Hun bahd ch' thah boorh nah parh ditha, bahd vich, pehla bohat vudda toya si, orhlay pasay highway - Fraser Highway dhey naal, odhoro charh dhey hunday si. Thah main haley thuk oho sara jehra scene ah, tukreevan, tukreevan sara yahd ah, parh othay bazuragh dus dhey hunday si peh judho California tho sikh border cross karde si, thah koi rustha ni si hunda, nah Vancouver da iko hunda si jehra ucha paharee othay nishan sahib chulda nah, eh eha almost dusa milah (10 mile) tho nazur aohnda si. Bellingham tho judho tusi niklaya ah, nikldhey ah, hun thah pula bohat jada busoh hogee ah, thah ohs velay ihnee busoh nae si ihni nae. thah tukreevan tukreevan dus milah tho lae ke, thah odhan all gurudwara, all jehra nishan sahib ah, oh sikh ah da nishan sahib ah, theh ohna ney border cross karna holee holee holee holee theh ah keh, kise na kise thareekay naal ohna ney, mainu yahd ah hun thuk kio ke oh saaray tho sarah huley vee odhee ah. patha ni ik pasay America da border, dhujay pasay Canada da border ah, theh bichalay koi fence nae hae, koi kuch nae hae. Admi baree easy lungu sukhda. Kuthay thah haley theh bunday thah hun shirklaaff ah, jehray pasooch hae kuthay bilay ah binay permit tho lungee jahndey nae. par ghaal ah, sikh ah da koi nishana si, eh jehra gurudwara sahib ha nah, actually sikh ah dhey raah, jidha koi signal hunda ah, eh da jehra nishan sahib ah, ik signal de thala work karda jidha army dhey vich patha hunda, airport theh patha hunda veh airport theh othay buthee bulh dheh ah, theh ithay airport haga. Ithey thah koi na koi eh nishan sahib sanu ik signal hunda si, koi bunda kehndha ke ha

tusi eh border theh jaoh theh patha lagh ju ga dhooro peh ha nishan sahib othay chuldha. Theh odhar sidha chaley jaoh, tuhanu gaha koi na koi guru ka sikh milh jana. Halaey thuk, oh family ah, dhey farm haley thuk mera ke, hun tusi keho gae gosai da farm si othay, brar apney Gurdev Singh Brar ohna da farm aah boundary theh othay. Thah, hor kae apney Mukhtiar Singh Augarh da farm ah, oh vee boundary dhey naalay lagda, hun thah eyo lagda ah ke America theh Canada ikoh ah, parh eh ghaal hagee ah ke ihhs gurudwara sahib di jehri history ah, mae eh kehlu ga ke eh sikh ah dee jarh ah. ithey ah ke, oh floor shloor haneeh. Kisey nae dus dihn reha, koi dus saal reha, koi dho saal reha, aokhay dihn nu ohna dihn ah ch eh keh lo, peh aokhaya dihn ch vich, jeh kisey nu shelter milaya, rehn vasthay, without any pay without any problem without any risk, ithey ah ke ohna ney chungee apnee zindagi vicharee ah. ajj usi maan naal keh sukhday ah, ke jehra eh federal government ehnu nah ditha, teek right time ditha. Sanu maan ah is ghaal theh uthay ke, ehay jehay isthaan di usi vudh tho vudh sumbaal rukhiyay.

Interviewer- madam I would like to ask you, you were born here?

Darshan- yes

Interviewer- and, where were you born?

Darshan- Duncan

Interviewer- Duncan. So what are your earliest memories of Duncan? Later on, this part of BC?

Darshan- when we were in Duncan, we stayed there about 8 years, and my dad worked with the new lumber company, advising with the opinions and that, and he wanted to start saw mill up, and he also I'm gonna help you here and I wanna go do a dairy farm, I wanna do dairy farming. He stayed there for 8 years, and I was born there, we came to Vancouver, my brother, he was born in Vancouver, my oldest brother and my sister is born in Vancouver. And my other brother, they're both younger than me, one was, the other brother was born in Vancouver, the youngest one was born Abbotsford. In 42. And then we moved from there to Vancouver we stayed there, on second avenue close to second avenue gurudwara. We stayed there 10-12 years. And from there, we moved on to as my husband said, Aggasiz, and from Aggasiz we were here 3 years in Aggasiz. And rented a farm there, a dairy farm. And then, we always come on the weekends to the Abbotsford gurudwara, and that gurudwara is a historical, Cretian as a Prime Minister of the day, Prime Minister Cretian and he had come himself and announced the Abbotsford gurudwara as a historical building.

Interviewer- so what are your earliest memories of the gurudwara?

Darshan- the gurudwara was every weekend, Friday Saturday Sunday. We come from Aggasiz, my mom and I and my sister, would help out in the langer. And would clean the temple every week. Would spill the water on the floor with a pail, I could feel the really cold, it was cement, and basically would sit on the floor and we scrubbed it. Still have those memories. And if it was dirty in the corners, we would do it again.

Everything we know, that to me, my mom and dad, told us when we went to school, my school started in Chilliwack. And she would say to us, when we came from school, right at the stairs, stop your English and start speaking Punjabi. No more English in the house. And then she says, “see the dhandha there in the corner, its there for that reason, jeh tusi nah bole Punjabi, fer tuhanu dhandhay pahney ah fer”. We have those memories, and I think they’re good. If the parents are with you, and they are determined, ke Punjabi bolo, bole sukhday ah. it’s possible, not impossible. My mom would say “tusi kush hohndhay, judh sohcho, odho hohnghey seyahnay bhunoh ghaey ke Punjabi ki cheez ah”. and when you speak the language, beneficial to all, and you should. When in 1975 when I went to India, I sure found it easy then, cuz I did speak the language then. Otherwise it ... And those are the good memories I have of Punjabi speaking, that I really like to stress to people, that I really, its really important, and don’t forget your language. It is very very crucial to know the language. Jeh Punjabi nae aohndi, lokha nu patha ke Punjabi ah, bholna aohnda ni, what good is it. Not any.

Interviewer- what are the earliest memories of your father and mother?

Darshan- yeah, those are the memories of my mom and dad, doing the sewa at the abbotsford gurudwara. And one more point, Sant **Fateh Singh** came here. That’s the name, you can correct me. He stayed here, 2 weeks, from Vancouver he come here he stayed at our house in chilliwack and abbotsford. When he spoke in Abbotsford gurudwara, they wouldn’t even speak fluently enough in Punjabi and tell em what actually Sikhism is. Kehnday ke tusi ihna ni sumajh sukhday, peh Sikh ki cheez ah. jehray granthi rukho, kesa dhari hohn, amrit shukoh, prashadh varh thaohn alay kesa dhari hohn. Usi thah munay vekdhey ah, prashad varh thaohney ah. kehnda eh ki Sikhi ah? judh nae ni nae suhn sant ah nu, ihna ney key vaari, I was there with my mom, my dad had passed away in June 25 1958. And at that time.....fer aman ni hoye kudhay ithey abbotsford, kehnday tusi ik thah nee hohney. Ik pasey Sikh, ik pasey munay. Kehnda idha nee, Ke tuhnau patha eh gurudwara eyo rehna.

.....Je tusi ihna nee karh sukhday, ohna fer shanty nee hohney, he did say that.....from the time, from Duncan on, he joined the gurudwara, Friday to Sunday, and they elected him in the gurudwara to tell people about it, usi kaun ah...it was so hard to go to the stores to buy anything, we couldn’t get, we had to go through so many. Jeh goray naal hohn (**too much background noise**), then later on everybody got stronger, and made more money, then it wasn’t a problem, but at first it was very hard just to mention, I dunno. Then when the ladies came, it was easy, it is very hard time. All this from the time that dad left India, 1906, 19-06. they said his job was to just be at the gurudwara, to the best he can...and for us the same thing, juth thuk jahna, tusi bhenah nae sewa karni. They always take us to the kitchen, bhunaohnay aju ghay, roti bhunaoh, langar varthaoh, those were the important things at that time. And she, you don’t learn that, you’re not gonna know who you are. She’s teaching us, the Sikhism to us. Pugh pugh. Kehnda ke tusi hun genthi ni tuhadi honee. Theh jeh tusi sikh hoe, pugh hoe, dhooroh dhooroh pichay hoghae. Koi jaath da bunda hovay oh pishah nu kardey si. Chetha na pulaoh tusi sanu, he said that. And my mom did the same.

Interviewer- tuhadi family dhey kehray important functions gurudwaray ch hoye? Like your children were born, did you go to the gurdwara?

Darshan- the gurdwara was very important part of our lives. The other thing was wherever you were, you always tried to help people. and ... to be do, workin with And if you don't do that, you're not...you're just wasting your life. When I was gonna get married, they didn't talk about it. I was better child my mom and dad. Then when my uncle came from india, my mama, he actually told my dad and mom. He came here in 53-54. And he said, there's a fellow there, that really help you, marry your daughter. And he mentioned, he said stop right there. Get outta the room he says. He went to my mom and said what happened? Judh kuri khol karhee ah, tu thor kida? You don't do that kinda thing. We are not old fashioned if we don't talk about it like that. So it took about a week to get going again, so mom and dad and my mama would talk about it. And he says it, I met him through my cousin, and they both went to jail together. And I met him when I when I had some animals to sell in the auction, in india, when sudhay. And he said I went to take an animal to sell there, and I couldn't get paid and he was, Mr. Bains was there and he said, and he said to him wait you come to my house, stay with me and the gentleman that bought your animal will bring the money to the house. And then you get the money. Sure enough the next day the gentleman brought the money and gave it to him. And he got the money and brought it on time. My uncle is about to leave and my husband said no no no no you stay. So where he was to stay a couple of days, He said he stayed two weeks. He wouldn't let me go. And it was so nice talking to him. And I didn't know at the time what I'm telling you now he says, but in those days, I seen that in him, that this guy is worth, in Canada, not in India. He will waste away here. Nobody's gonna know what he does or who he is and education. But I'm gonna tell my sister about him, see what happened. Cuz basically when he came that's what he talked about. And my dad says, "are you sure?" And my dad says "what are your..tudadiya shartha ki ah?" and my dad said to him "kesa dhari hovay, idha nah hovay ke dhari hovay thah chardi tho tutt di hovay. And doesn't drink. Money-wise, I have no problem. Jameen ni chaheedi, paisa ni chaheeda. No bank account, that's okay. But those are important to my daughter and myself and our family. He said okay, let's go. He said we'll do this as quick as possible, he said phone me whatever you need, I'll find a way. So my, my nana ji was still living there. Tara Singh the man that was in jail with him. He went and he said, "look, this is my sister's daughter, she's in Canada, and you're gonna go there." He said "I am?" He said "yes you're gonna go there. And he left it at that. "Do you want something to eat? Then we'll sit down and talk about it." He said, "is that what you want, you think I'm worthy of your family? That's no problem." And that's how basically it started. But it took him seven years to get here. Other problems.

Interviewer- has your family contributed to the gurdwara? This gurdwara.

Darshan- yes, all of the gurdwaras

Interviewer- especially to the KDS, Khalsa Diwan Society Abbotsford something?

Darshan- I would say yes. I won't put a number on, yes we gave a lot. Too all the gurdwaras we gave. From what, I would like to go back to when my dad came from

India, we wanted to start a trucking business and farming. His trucking business had numbers start in Vancouver. And he started the farming in Abbotsford and Chilliwack. And he had a farm in Chilliwack here in those days. Mid 20's, maybe 30's. and he sold some of the property to go to India. And he, had a few friends that he left in charge. He said you look after it til I come back. And then we used to ask dad whether, if he's trustworthy, he said he certainly was. I have no problem with them, he said everythings fine when I come back. And he says, when I came back they had everything there. So dad had a good trust with the people that he had, those day eh, there were very few that came from India then. And then he started his own dairy farm here, in 63'.

Interviewer- sir I want to ask you how important is the gurudwara of Abbotsford to the community of Chilliwack?

Joginder- every gurdwara for every Sikh is important. In Fraser Valley, Aggasiz, Hope, Chilliwack, Rooste Dale, there's only one gurudwara sahib, saday nehray pehnda jehra. Important eh saday vaste ah ke usi saray, sangat kardey ah, mutha tekhdey ah, jo apna Sikh dharam dhey rusam ravaaj ah oh ithey kardhey ah. important ehee hunda eh ke sanu sangat karn da, iko ik raseela hae, gurudwara sahib.

Interviewer- eh abbotsford da jehra gurudwara haga ah, eh Chilliwack di community lae, Hope di ki maya rukhda?

Joginder- eh, gurudwara jehra mahaan pur tukhreevan saraya lae, koi Chilliwack ch' thah gurudwara hae ni. So Chilliwack di sangat nae, saree nae, jidha mae tuhanu dusaya ke Hope, Rooste Dale, Yarrow, ik Chilliwack, sanu saraya vasthey eho gurudwara sahib ah sangat karhn vasthay, hor koi hanee, apee important bhun gaya hun saraya vasthey.

Darshan- Deep Harbans baray.

Joginder- ki?

Darshan- born hoe ah ithey.

Joginder- oh ha. Gurdip is born 1962, December .

Interviewer- who's Gurdip?

Joginder- Gurdip's my son. And born 21 December 1962, and Harbans born 1963, November 13. Both born in Chilliwack. And, judh ohna da junam hoye, ohs tho bahd usi ohna nu Abbotsford gurudwara sahib ihna dhey naam rukhey nae. theh, jis velay ihna dheh viah di party, jah hor vi jive function hoe na jidha Harbans, dhono ithey Fraser Valley College parhay nae. jidha vi koi dhin behar hunda, usi Abbotsford gurudwara sahib janday rehay, hun thuk. Theh Akali Singh gurudwaray, judho national film board neh film bhunae, theh kio ke meray father in law neh oh gurudwara sahib othay bhunaya si, thah thukreevan bohat duffa othay jahndey si, oh national film board neh, Gurdip Singh dhey naah theh jehri film bhunee ah, oh othay bhunae ah. oh add kithee ah odhay

vich. Theh bakhee odha jehra activity sige, oh Chilliwack ch' si, parhda ithey siga, thah mae tuhanu ohs dihn di, Chilliwack Progress di jo ohna nae Gurdip dhey muthalug likheya, main tuhanu ohna di clip dheyna.

Interviewer- and when you, as a young girl, used to go to the gurudwara, you mentioned that you were doing sewa there, where there other friends you made there?

Darshan- my mom never let me make friends.

Interviewer- no

Darshan- young kids were jus growing up, they went to and their parents didn't bring them like my mom brought me.

Interviewer- how was the gurudwara like then, big one? Is the same gurudwara which we see now or was it smaller or?

Darshan- it changed. They, there's another one. A family donated 5 acres to the new gurudwara. Bhai Sundar Singh, Dulatpur. He actually gave that property to the gurudwara, and the new one was built, that the year I don't know.

Interviewer- but the old one?

Darshan- the old one is still standing

Interviewer- yes but, was it like that, which, as it is now?

Darshan- no, it changed. The functions aren't there. The functions are at the other gurudwara now.

Interviewer- thank you. Ok. Do we have a photocopy of this?

Joginder- nae mae ni. Bhunah lu gae.

Darshan- that's the only one. So lucky

Interviewer- do we have a machine here?

Joginder- nae.

Darshan- I like you to make another copy of that.

.....

Interviewer- sir, I would like to come back to the interview. The, she mentioned that the lady who used to do sewa, she used to scrub the floor, what are your earliest recollections of the architecture of the gurudwara? It has changed, so when you saw it for the first time, how was it?

Darshan- jehra highway ah...

Joginder- jehray, allay duwalay boundary ah na? Oh bohathee change ni aye. Oh jida pehla si na, ehee ah ke koi post thulay lah theh, upar upar lae thulay la theh, par jehra actually architecture ah jehra, eh theh odhay ch' koi faruk nae.

Darshan- it didn't change. The outside didn't change.

Joginder- fer thorha jeha, thorha furak ihna jaroor peya haga, peh thorhay bohatay post, jehray bohatay parahney si oh teek nae si, ohna nu teek karn vasthay, kioke koi preserve karn they vich koi kahs law vi nae si, kioke ohdi jehri life si, lakur di life si jeh kathum hogee thah ohnu preserve karn lae koi savaal ni pehda hunda. But, jehra haga odha structure, ohj koi faruk nae.

Darshan- very strong, very strong.

Interviewer- your family has been associated with this gurudwara for many decades now.

Joginder- long, long, long time

Interviewer- and, you are...

Darshan- mae Santa di ghul kithee si...

Interviewer- hunji, Sant Athur Singh Ji di. Can you put some more light on what he said...

Darshan- when he came, I mentioned it to him. And now he can tell you bout it.

Joginder- actually mae odhay darshan Canada ch' nae kithay par jo mae Santah dhey muthalug suneya, jah mae dekheya ah na, oh ik bohat important ah. parh important kio ah, ke Sant ji jithey Sikh daram nu, jis thureekay naal prachar karna chaohnday si, Sant Athur Singh huna dhey hukam dhey muthabuk, oh saful rehay nae. jina nu Sant ah dhey sangat da time mileya ah, ohna ney Sikhi nu tirajni ni kithee.

Interviewer- Sant Athur Singh Ji baray?

Joginder- Sant Athur Singh hunee, apne ihhs anbunsha nal kio ke Sant Teja Singh hunee engraji jahnday si, theh oho jis naal Sant Athur Singh hunee burhay burhay leader jide ke, jina tho Master Tara Singh da mae lae luva naah, oh ohna ney ohna nu amrit shukhaya Master Tara Singh theh Sant Athur Singh hunee. Isay therha Bhai Randhir Singh huna vargay mahapurash, ohna dhey sangat karn da jina nu moacha mileya, theh Bhai Randhir Singh engraji baree chungi thirha bohl lehnday sun. likhe lehnday sun, bohl lehnday sun. ehsay thirha, Sant Teja Singh hunee jis velay bahr aye ah, mainu yahd ah ke 1954 dhey vich mae ohna nu, ohna dhey darshan apne suday school ch' jaroor kithey nae, odho mainu koi putha nae si ke, Canada de muthalug ohna di, jo mae ithey ah ki sunaya jah mae dekheya, thah mae ehay kehoo ga ke Sant apne misalh ke ap he sun. Second avenue

gurudwara bhunaya, sikhi di asul vich, Canada dhey vich, judh larh likey, jo kum Sant ah ne putha kitha, judh ke ithey, judh itho ihna nu kudhan lugay si, oh dusarhay country ch' pejhan lugay si, thah ohs velay sub tho jeyadha ohna ney eh kum kitha, ik Guru Nanak Company dhey naah theh othay company establish kithee. Fer, Guru Gobind Singh di philosophy, Sikh philosophy, jina pravar ah ch' oh, prachar kargey ney, oh still jiohndey jioh ah. ohna ney Japji Sahib translate kitha, eh California ch' oh hulay thuk bibah oh, oh hulay ohna dee translate kitha hoye Japji Sahib da, hae gutkay hagay ah.

Interviewer- sir, I want to ask you tuhadi jehri family, has been linked with associated with the gurudwara for so long, how do you feel that it is a national historic site?

Joginder- usi ihnay kush ah, ihnay proud ah na, peh Canada di government ney, Sikh ney, saday jihnay bundaya nae vi, politicianer nae ihha part da kitha. Eh mae kehoo ga ke Sikh ah nu eh barhee karohbarhee ghaal hagee ah ke usi vi kise karithee ch' ah gae ah. otherwise jeh tusi apna pushoku nu nah sambho gae, thah usi muthalub usi, ohs category ch' ah jaoh gae, theh jithay aam kae nation aya theh kutham hogaeya thah jihna da duniya ch' naah vihnee hae. Thah Sikh nation, apni gurudwara aya nu apni history nu sumbalahn dhey vich, jitho thuk sabar reh gae, usi eh sumjha gae ke, usi vi kisee country ch' ah, so eh gurudwara sahib nu heritage da government vuloh naah milun na ohs history ch' ah jahna, Sikh ah lae bohat vudee maan valee ghaal ah.

Darshan- The Prime Minister Cretian, and now Sheila Copps...

Interviewer- and how would you like to see the site be known to the next generation, like your children and your grandchildren.

Darshan- the Abbotsford gurudwara?

Interviewer- and Canadian community at large, at the world at large?

Darshan- Abbotsford gurudwara?

Interviewer- yes. Did you get my question?

Joginder- actually, the Sikh, jihnay vi hagay ah, apney Canadian, multicultural country. Har country di apo apdhee subah, har country da apo apdhee tradition, oh kise nah kise thareekhay naal preserve karna chaohndey ney. Saday pas, iko ik hee sadhun hae, eh gurudwara sahib, theh jedhay theh usi Sikh rehat maryaada, Punjabi culture, apne buchaya vasthey, ahee generation vasthey, duniya vich Canada dhey jehray bakhee culture ah, ihhs culture dhey vich pehla usi ik bhai vul bhundhey ah, doosrah usi proud ah ke saday culture ch' eh ghun ah jae ke langar dhey vich lae loh tusi, langar dhey vich, free langar haruk vasthey eh milda. Kudhay ni kise nu puchaya jahnda peh tu kaun ah, kehri jaath da, kehri country da, kehra thera dharam ah, mera ni kyal peh kise country, peh kise hor muthlab culture dhey vich, ehey ik cheez bhunee hovay. Hun Abbotsford gurudwara sahib lae lo tusi, jis dhin Jean Cretian ney edha naah rukhaya, ithey lokh aye, hazarah di ginthee vich, oh ki lekhey gae hohn gae? Peh eha vi culture ah? jithey kudhay vi koi dharam di ghul theh naal naal, har ik nu hoe ikuthar milo meray bhai, dhubda da door karo livlae, eh jehra Guru Granth Sahib da shabd hae, eh asli ithey pracharaya gaya.

Duji gaal, ke usi apney aap nu jivani kehn naal barha ni bhun janda, ohni practically dusan vich, jehra usi langar chulaohn dhey ah ehhs gurudwara sahib dhey vich, kineya lokhah ney ah ke, rehash kithee, theh eh sabuth kitha peh usi sakraiyy baraya tho ihhs cheez da prachaar eh ni kardey, bakhee usi sumbaal ke vi rukhdhey ah.

Interviewer- future, Canadian future vich tusi kidda chaoho gay ke darbar should be known? Ke kehray oh pralay karney chaheeda?

Joginder- sanu, pehli gaal ah tha eh sanu apney dharam di, apney bichar nu mafee deni chaheedi ah. gurudwara sahib dhey vich baitt ke, oh sangat jive aap, bakhee dharam dhey lokha dhey nae, eh mae gaal kehni na jigda nae, ke usi ohhna puun ohna nae kardhey buchaya vaasthey jihna sanu chaheedha, saday buchay dharam valo Canadian jum pul buchay bohat pichey ah. ihna nu asi tradition thah dusdhey si ke gurudwara sahib jaahna, par usi actually jehray Sikh dharam da prachar ah, Sikh dharam di jehriya barheey barheeya cheezah Sikh dharam dhey vich ah, ohs cho saday buchay bilkul vudhey ah, mae thah ehee request karu gha gurudwara sahib di sangat nu, committee ah nu, jehray bunday gurudwara sahib di committee ch' aohndhey ah, oh ohna dhey vich eh feeling honee chaheedha ah, ke eh sada faruz ki ya? Ke usi, apney buchaya nu gurudwara sahib leyaya, theh usi gurudwara sahib di maan theh, usi thah kehndhey ah jehray India tho jum pal, India tho lekhey ayay, parh sub tho sojh valee gaal ah ke jehray Canadian jum pal buchay, usi bilkul ihna vul koi dheyan nae dhey rehay. Bohat gutt, kuch hae thoray thoray suchad deeya praluth kardi ah nae, parh jehra gurudwara sahib aohn theh naa theh, peh aha, gurudwara sahib jaa ke koi English da, koi Punjabi da period aisa hovay, jithay putha hovay peh mae filaahney dihn, filaahney time theh gurudwara sahib jaahna. Theh ah mera, ohhs dihn da sabuk ah ke mae aah siknee ah, eh lesson laina, guru ah dhey jindagi dhey muthakh, bani dhey muthakh, apni nation dhey muthakh, apney aap nu eh sabuth hoe as a human, as a Sikh hoen dhey naathey, mainu gurudwara sahib kio aohna chaheeda.

Interviewer- theh sir, jehray Canadian aohn, National Historic Site theh, Abbotsford gurudwara jehra hagah, ohna nu kidda represent kariya? Gurudwara kidda ik zareeya bunay, Sikh history da dusan da?

Joginder- pehli gaal thah sanu shotay shotay pamphlet bunah ney chaheedhey ah. ohna dhey vich, eh bunda aisa hovay, jehra professionally pracharuk hovay. Par pracharuk paisa laohn jada aohndhey ah, peh haa othay likeh thah theh paisay lehney, odhey maan vich hovay ke Sikhi nu kidda flourish hona chaheedhi ah, jise therha prahney Sikh sigay, koi penny, oho kise ghar ghar jaah ke, hun tusi Jehovah Witness valey lae loh, eh door to door kio jahndhey veh? Jeh usi, eh sochiya peh ajj gurudwara sahib dhey punj bunday ah, ohna vicho, kiney bundhey ah ke ohna dhey kise dhey ghar jaah ke keya ke bhai aoh apaa sangat kariya, aha pamphlet ah, eh tusi apney buchaya nu paraoh. Koi geya gurudwaray alah? Koi bunda nae, mae ni dekhaya. Mainu ni putha jeh koi gaya hoya par jis thuk meri apni understanding ah, theh bakhee dharam ah valey kidda jandhey ah? jeh sanu patha ah ke ehe India theh hanee jithey dho guntaya ch saree jugah karloh, parh ithay thah eh cheez hae koi ni, ehsay thera sanu koi na koi eha filarna karna chaheeda sanu neighbour, neighbour jida bakhee Christian lae loh, Muslim mahn lae loh, cho jeya

yuthaan karna chaheeda gurudwara committee nu, ke usi apneya buchaya nu, nahi thah gurudwara bhunaohn thah koi faida oh judh koi marji bhunah loh, oh koi faida nae, ik naal naal eh nishan sahib budday budday uchay la loh, ki faida?

Interviewer- sir, eh jehra gurudwara sahib hae, eh gurudwara thah haga par eh symbolic hogaya, as a history, Sikh history too. Theh do you think that we should make it to the world class historic site, where the all the Canadian who come, the tourists to come should stop by and see?

Joginder- jis thera Enland dhey vich museum hae, odhay vich parahneya cheeza rukheeya, koi nae muthlab ke ohna di keemath ki ya, eh patha lughda ke saday parahney lokh kis thereekay naal rehndey hunday si, kis thareekay naal cuttay hunday si, ke kisay thareeka vuldhey, oh dhey lae sanu ik symbol ah saday bhai history ah saday ihhs gurudwaray di, peh ohhs velay pavay usi ginthee thoray si, eh aap sanu putha ke ohhs dihnah dhey vich eh jehra lumbar leyahnda gurudwara sahib lae, lokha nae mohndaya theh rukh ke leyandha. Ohs velay truck nae si, aaj lokh truck ah theh othay leyandhey, odho mohndaya theh. Parh oh velay mohndaya theh leyakhey lokha ney kina ke kithara kitha hoe ga? Par usli gaal thah eh ah, sadi history eh ni peh eh gurudwara buda kihna, eh gurudwara shota kihna, suadh eh ah ke lokha darmukh sharda ohs velay kehee jey si, jihna nae kihnaa sundar gurudwara apney beitan vaasthey, parbundukh lae sangat vaasthey bhunaya. So, eh saday buchay vaasthey ah, peh dekho, aas velay, ohs velay, koi sadun na koi saruk si, na koi road si na koi technology aasi si, lokha nae aap cheerney, apney hutha naal foarhaya naal othay oh apne lukhar vuddnee, jehray ehee jey cheez ah putha lugda, jehray dharmuk jusvah ah, eh munukh dhey maan dhey vich sudah rehay ha.

Interviewer- thank you very much sir, thank you ma'am.

Darshan- I want to talk about my marriage, I told you we waited 7 years, in the time being, and then my mom told other people that the gurudwara they were sayin ke kuri hor kithey viah loh. Munday nae aohna nae. she said...