

17 Suutak

Waese to ham Hindu, Afghanistan ke bahot qadimi rehnewale hai, par Wahan Islam ke aane ke bad, ham mothi bhar reh gaye, jo apni tehzib ko bahot moshkel se sambhal kar rakha, leken pher bhi Islamic pabandion ka saya hamari koltur, rasam aur rawaj aur tradition par para raha.

Samae ke beet-te hi, gozashta do das salon se, Afghan Hindu doniya ke mokhtalef molkon men, jahan par mokhtalef traditions aur rehayeshi tariqe rayej thae, rehne lage, aur pher bhi apni koltur aur tradition ko momken had tak sambhal ke rakha.

Kayi sal pehle aesa tha ke, tin char generations (bap dada, chacha aur onh ke bachae) sabh mel jol kar, akathhae rehte thae. Modern rasoyi, toilet aur rehane ke sadhan (rehayeshi zarooriat) na hone ki waja se, safayi par zyada dheyan nahi dya ja sakta tha, aur esi wajah se sari ya (epedemik) bemarion ke phelne ka darr hamesha laga rehta tha, jesko dawa daroo aor tabib kam hone ki wajah se zyada dharmik pooja aur mantron se elaj kya jata tha.

Os samae bacha hone par mahila ko 13 den tak jhhutha (a-paweter) samjha jata tha. Es halat ko Suutak ka nam dya gaya tha.

Jab tin generation ke gharwale aek hi jagah rehte to, zaruri bat hai ke zyada hygin (nezafat aur sfayi) na hone se ek doosre se bimaryan bhi transfer hoti thi. Zyada mouten, khas kar chhote bachon ki bhi epedemic bemaryon se hoti thi, esi lye qarib hamesha es halat men brahmano ko bolwa kar khas poojaon ka ayojen kya jata tha. Jate jate ye brhmano ki dokandari ban gayi . Aur Suutak ko bhi aesa roop dya gaya ke aaj tak hamare zehn aur damagh se nahi jata.

Abhi bhi Suutak men kayi pariwaron men Nawratri ke warat rakhne par pabandi lag jati hai. Log apne hazaro kiliometer door rehne wale reshte daron ko Suutak hone ki khabar dedetae hain ta ke wo kese shobh karye ka aayojan na karen.

Suutak par Shri Guru Nanak Ji ki barni, Shri Guru Granth saheb ji men aesi aayi hai ;

Je kar suutak manyie, sabh te suutak hoye

Gohe ate lakdi andar kira hoye.
Jete daren ann ke jiyān baj n koye
Pehla pari jiw hai jet harya sabh koye.
Suutak kyon kar rakhiye, suutak pawe rasoye
Nanak suutak ewe na otre, gyan otare toyē

Hmare porane samajh men mahilawon ko mahina wari aadat ke samae bhi jhhutha mana jata tha Os samae gyan aur knoledge kam hone ki waje se mehila ki es natural halat ko bhi bemari mante thae, aur es halat men onhe rasoyi jane ki ejazat nahi hoti thi.

Jab bacha paida hota tha to sare pariwar men 13 den tak Suutak hota tha aur, maa qarib 37.5- 40 den tak jhhothi mani jati thi, jes samae maa aur bache ko seraf aek do pariwar ke log jaese mahila ki maa aur sans ko melne ki ejazat hoti thi. Maa aur bache ke kamre men aek piaz ko chhori ki nok par rakha jata tha. Aaj ki madicine ke hasab se bhi ye thik mana jata hai, kyonke piaz ki antiseptic aur antinflamation khasyat, kamre ki feza ko mehfooz rakhti thi.

Aese hi Deutschland aur baqi civilized log bhi 4-6 hafe ka samae (wokhenbet) mahila ko dete hain ta ke maa aur bache ko bakterien aur anye mekrobon se bachaya ja sake.

Aaj ke modern medicin ke zamane men, hygin aor safayi par khas kar modern societies men jahan ham rehte hain, etna dheyan dya jata hai, ke aesi faltoo sadyon porani traditions jaese Suutak ke liye koyi gonjaiesh nahi reh jati.

Afsos ke sath kehna padta hai ke aaj bhi hamare kochh pariwar es bandhan men jhakde howe hai jo aaj ki generation ko seraf pasand nahi, balke wo chahen bhi to en par amal nahi karsaktae.

Es liye aaiye aesi traditions ko samae aur apni rehayeshi maqam ki zarurat ke sath badlen. Apne aap ko badlen, ta ke hamari aane wali generation aur naslon ko ham par naz ho aur hamare naqshe qadam par chalen.

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