

## 4 Achha aur bora

Jaise achhe ko bora kehna, bore ko achha kehna ghalat hai, waisehi achhe ko achha na kehna aur bore ko bora na kehna ghalat hai. Agar achhi bat ki kisi mahfel main tarif ki jaye to ziada achhai samne aayegi. Bori bat ko agar khosoosi aur dostana samjhaia jaye to borai kam takrar hogi.

Ghalti har insan se hoti hai. Behtar insan wo hai jo apni galti sonne ki taqat rakhte aur us ko theek kare, aur doosre ki galti ki aam charcha na kare, aur dostana tariqe se samjhane ki koshesh kare. Jo apni galti ko dohrae ya chhopae aur apne kisi achhe kam ki har jagha tarif kare, ya doosre ke achhe kam ko chhopa kar uski ghalati ki aam charcha kare, us ko aap kaisa insan kahenge ?

Kochh aesehi logon ne hamare samajh ko gher liya hai. Es halat main jo ham apna watan hamesha ke liye chhod kar doosre molko main reh rahe hai, aur chahte bhi hain ke hamara dharam aur kalchar bacha rahe, kia zaroori nahi hai ke dharmik aur rehaieshi faraq, naye log aur porane logon ki soch ka faraq, kam talim aur talim yafta ka faraq, khas kar ke zabani faraq chhod kar, waisa mahoul paida karen, jis main jo bi samajh ke liye kochh kar sakta hai us ko mouqa diya jaye, aur jo koi nahi kar sakta ya uski khedmat ka tariqa logon ko passand nahi, wo khod apni jagah doosre ko soump de.

Ek bat ko nazar andaz nahi kya ja sakta ke Tali do haton se bajti hai. Jo koi samaajh sewa karta hai, logon ko chahiye ke unki madad karen. Ghalat kam main on ko samjhaee aur uske theek kam main un ka saath de.

|                            |                              |
|----------------------------|------------------------------|
| Ghalti wo hi karta hai     | jo koi kuchh karta hai       |
| Us se ghalti kion ho bhala | jo kochh bhi nahin karta hai |
| Gita ne hai karam kaha     | karam se kion too darta hai  |
| Gita ne hai dharam diya    | kion addharmi tu banta hai   |

Jab tak insan todne ko band nahi karta, kaise bana sakta hai. Isi liye hum abtak apne samaajh ko jod nahin paye.

|                           |                             |
|---------------------------|-----------------------------|
| Aawo kafi tod choke       | sochen abhi banane ki       |
| Bahot kuchh hai kho chuke | karen koshish kuchh pane ki |

Pyari baheno aur bhaio,  
Farsi men koltoor rasam aur rewaj ke enwan ke tahet maine lekha hai ke hum apni zaban ko kion takmil nahin kar sake.

Pahle to ye ke Afghanistan main , Hindu aur Sikh kahi shahron ke rahene wale aur kahi talafoz aur boli rakhte the. Doosri bat ye ke humari apni zaban hindi, punjabi, farsi aur kahi zabano se bani hai, aur choon ke kisi ne bhi aaj tak is zaban mein kuchh nahi lekhha, isi liye, yeh zaban mokamal nahi ho payi.

Kabhi bhi kuchh lekhen to farsi, urdu ya hindi ka sahara lena padta hai. Lekhne ke akshar yane alphabet kisi zaban ke bhi hum le sakte hain. Hindi, Panjabi ya phir Farsi.

Leken kya yeh lekhawatn hamare samaj mein umoom log jante hain? Tarikh ke pane dekhen to aksar qabayel aur melaton ne Europa main Latain ki lekhawat ko chona hai. Gozashta sadhi main, Turki zaban ki lekhawat bhi Ata Turk ki badaulat latain hogayi. Phir kion na hum bhi issi lekhawat ko apnalen.

Hamare jawan aur bachche jo achhi tarha is lekhawat ko jante hain, hum se thhik tarha baat cheet kar saken ge, kion ke pehle to qarib 90% jawanon ke paas mobile hai, aur kahi zabanon ki SMS lete dete hain. Doosra ye ke, Hindi film aur sangit, jo Englo Indian ki modern zaban, yane Hindi, Urdu aur English alfaz ko mix kar ke banti hai, un ka assar humare logon par tha, hai aur rahega, aur is zaban ko hamare samajh ke sabh log samajh lete hain. Phir hum bhi kion na isi zaban ko apnayen.

Englo Indian aur Latain alphabet ke sahare aawo apni bat apni zabani, apne logon tak, bina kisi khas mushkel ke duniya ke har hise main, apne logon tak paunchaen, aur ek qaumi ekta ki ladi paroyen.

Hum ne Germany aur bahar ke kayi logon se bat ki hai, aur sab is nazar ko ek achha aur kamyab qadam batate hain, aur samajhte hain ke computer , Email Latain aur Englo Indian zaban ke sahare, hum ek doosre ke bahot qarib aa sakenge.

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